

Book Two - Ayodhya Kanda

Caveat 1: In this UTF version of Ayodhya kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in pratipadArtha and tAtparya sections will appear in **RED** colour, which has no special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

Contents [only a few files, upto 70 sargas, are uploaded sofar]

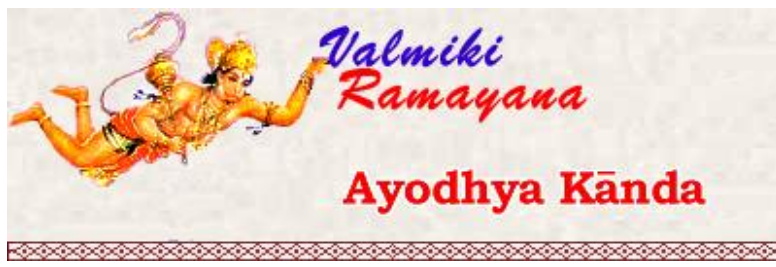
1 : Rama, The Hero	sarga/chapter
2 : Dasaratha's Desire	sarga/chapter
3 : Preparing for the Ceremony	sarga/chapter
4 : Dasaratha's Premonition	sarga/chapter
5 : Festivities in Ayodhya	sarga/chapter
6 : Joy of a city	sarga/chapter
7 : The wicked Manthara	sarga/chapter
8 : Manthara's sinful words	sarga/chapter
9 : Manthara's success in poisoning Kaikeyi's mind	sarga/chapter
10 : Kaikeyi enters the house of wrath	sarga/chapter
11 : Kaikeyi's evil boons	sarga/chapter
12 : Dasaratha's reaction and Kaikeyi's adamant nature	sarga/chapter
13 : Dasaratha's grief and anguish	sarga/chapter
14 : The night passes	sarga/chapter
15 : Sumantra arrives at Sri Rama's chambers	sarga/chapter
16 : Jubilant city of Ayodhya	sarga/chapter
17 : Rama's arrival at royal court	sarga/chapter
18 : Kaikeyi's harsh words	sarga/chapter
19 : Rama decides to leave for forest	sarga/chapter
20 : Kausalya's grief	sarga/chapter
21 : Rama consoles angry Lakshmana	sarga/chapter
22 : Rama tries to pacify Lakshmana further	sarga/chapter
23 : Lakshmana's angry words	sarga/chapter

24 : Rama obtains Kausalya's permission	sarga/chapter
25 : Kausalya bids farewell to Rama	sarga/chapter
26 : Rama lets Seetha know of King's wish	sarga/chapter
27 : Seetha's wish to go to forest along with Rama	sarga/chapter
28 : Rama warns Seetha of difficulties of staying in forest	sarga/chapter
29 : Seetha's insistence on going to the forest	sarga/chapter
30 : Rama agrees to take Seetha to the forest	sarga/chapter
31 : Lakshmana too is permitted to go to the forest	sarga/chapter
32 : Rama distributes his wealth to Rishis	sarga/chapter
33 : Rama pays respects to his father at departure	sarga/chapter
34 : Rama consoles Dasaratha	sarga/chapter
35 :Sumantra Rails at Kaikeyi	sarga/chapter
36 : Siddhartha tries to persuade Kaikeyi	sarga/chapter
37 : Kaikeyi offers tree bark to Seetha to wear	sarga/chapter
38 : Dasaratha is enraged	sarga/chapter
39 : Rama seeks blessings of his mother	sarga/chapter
40 : Rama's departure from Ayodhya	sarga/chapter
41 : The Grief	sarga/chapter
42 : Dasaratha feels dejected	sarga/chapter
43 : Lamentation of Kausalya	sarga/chapter
44 : Sumitra assuages Kausalya's grief	sarga/chapter
45 : Rama requests the citizens to return to Ayodhya	sarga/chapter
46 : Rama passes the night on the banks of Tamasa river.	sarga/chapter
47 : The people of Ayodhya begin to rebuke themselves	sarga/chapter
48: Rama's departure for the forest	sarga/chapter
49 : Rama crossed three rivers	sarga/chapter
50 : Rama bids farewell to his birth-place	sarga/chapter
51 : Guha requests Lakshmana to take rest	sarga/chapter
52 : Guha gets a boat ready	sarga/chapter
53 : Rama tries to send Lakshmana back to Ayodhya	sarga/chapter
54 : The hermitage of Bharadwaja	sarga/chapter
55 : Sage Bharadwaja informs the route of Chitrakuta	sarga/chapter
56 : The Chitrakuta Mountain	sarga/chapter
57 : Sumantra drives back to Ayodhya	sarga/chapter
58 : Sumantra delivers the messages of Rama	sarga/chapter
59 : Dasaratha falls unconscious	sarga/chapter

60 : Sumantra was unable to console Kausalya	sarga/chapter
61 : Kausalya rebukes Dasaratha for his evil act	sarga/chapter
62 : King Dasaratha loses consciousness	sarga/chapter
63 : Dasaratha narrates his sin to Kausalya	sarga/chapter
64 : Dasaratha continued to narrate to Kausalya	sarga/chapter
65 : Dasaratha passes away	sarga/chapter
66 : Kausalya reproaches Kaikeyi	sarga/chapter
67 : Brahmins urge Vasishta to select a youth to be the king	sarga/chapter
68 : Vasishta instructs messengers to call Bharata and	sarga/chapter
69 : Bharata experiences a bad dream	sarga/chapter
70 : The messengers enter the city of Rajagriha	sarga/chapter
71 : Bharata reaches the city of Ayodhya	sarga/chapter
72 : Kaikeyi informs Bharata about the death of Dasaratha	sarga/chapter
73 : Bharata reproaches Kaikeyi in many ways	sarga/chapter
74 : Bharata then promises that he would bring Rama back	sarga/chapter
75 : Bharata and Satrughna go to Kausalya's palace	sarga/chapter
76 : Advice of Vasishta to Bharata	sarga/chapter
77 : Bharata and Shatrughna grieve on cremation ground	sarga/chapter
78 : Shatrughna seizes Manthara and threatens to punish her	sarga/chapter
79 : The king-makers request Bharata to take over Ayodhya	sarga/chapter
80: Construction of a high-way from Ayodhya to River Ganga	sarga/chapter
81: Bharata with Shatrughna enters the assembly	sarga/chapter
82: Bharata refuses to rob the throne from Rama.	sarga/chapter
83: Bharata goes to see Rama	sarga/chapter
84: Guha welcomes Bharata with drink of honey and meat	sarga/chapter
85: Bharata thanks Guha for his hospitality	sarga/chapter
86: Guha narrates Bharata about Rama's stay	sarga/chapter
87: Guha reports further details of Rama	sarga/chapter
88: Bharata approaches the foot of Angudi tree	sarga/chapter
89: Bharata asks Guha to to ferry them across the river by boats.	sarga/chapter
90: Bharata proceeds to see Bharadwaja	sarga/chapter
91: Bharadwaja arranges a befitting hospitality to Bharata.	sarga/chapter
92: Bharata approaches Bharadwaja	sarga/chapter
93: Bharata and his army reach Chitrakuta mountain	sarga/chapter
94: Rama shows the captivating scenery of Chitrakuta to Seetha	sarga/chapter
95: Rama and Seetha spend some time at Mandakini River	sarga/chapter

96: Rama hears a gigantic clamour of an army	sarga/chapter
97: Rama pacifies Lakshmana, who is angry with Bharata	sarga/chapter
98: Bharata continues his search for Rama's hermitage	sarga/chapter
99: Bharata beholds Rama's hermitage and approaches it	sarga/chapter
100: Rama enquires his father's welfare with Bharata	sarga/chapter
101: Bharata informs Rama about Dasaratha's death	sarga/chapter
102: Bharata requests Rama to come to Ayodhya	sarga/chapter
103: Rama fainted away, after hearing the news of his father's	sarga/chapter
104: Vasishta advances to the hermitage of Rama.	sarga/chapter
105: Bharata requests Rama to accept the kingdom	sarga/chapter
106: Bharata gives many reasons to Rama to accept the throne	sarga/chapter
107: Rama tells Bharata about Dasaratha's promise of kingdom	sarga/chapter
108: Jabali tries to persuade Rama to accept the Kingdom	sarga/chapter
109: Rama refutes the atheistic arguments of Jabali	sarga/chapter
110: Vasishta gives details of the creation of the world to Sri	sarga/chapter
111: Vashishta urges Rama to grant the prayer of Bharata	sarga/chapter
112: The sages requests Bharata to accept Rama's words	sarga/chapter
113: Keeping Rama's sandals on his head, Bharata ascends his	sarga/chapter
114: Bharata enters Ayodhya city	sarga/chapter
115: Bharata expresses his desire to proceed to Nandigrama	sarga/chapter
116: Rama notices anxiety among the sages who live in the	sarga/chapter
117: Rama decides to leave Chitrakuta Mountain	sarga/chapter
118: Anasuya instructs Seetha on the role of a devoted wife	sarga/chapter
119: Seetha shows the gifts of Anasuya to Rama.	sarga/chapter

Here concludes the second book Ayodhya Kanda, in Valmiki Ramayanam.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 1 Verses converted to UTF-8, Nov 09

Introduction

Valmiki describes the innumerable virtues of Sree Rama in this sarga. Dasaratha wants to coronate Rama as the crown prince with the approval of all his people. With this end in mind, he invites various citizens, important people from all cities and villages in his kingdom.

[Verse Locator](#)

गच्छता मातुलकुलं भरतेन तदाऽनघः ।
शत्रुघ्नो नित्यशत्रुघ्नो नीतः प्रीतिपुरस्कृतः ॥ २-१-१

1. **shatrughnaH** = Satrughna; **anaghaH** = who has no sins; **nitya shatrughnaH** = he who always annihilated his enemies; **neetaH** = was taken; **priiti puraskR^ithaH** = with love; **bharathena** = by Bharatha; **gachchhathaa** = while going; **tadaa** = then; **maatulakulam** = to the maternal uncle's house.

Bharatha, while going to his maternal uncle's house, has taken his brother Satrughna (he who has no sins and who annihilates his enemies) along with him with love.

[Verse Locator](#)

स तत्र न्यवसद्भ्रात्रा सह सत्कारसत्कृतः ।
मातुलेनाश्वपतिना पुत्रस्नेहेन लालितः ॥ २-१-२

2. **satkaara satkR^ithaH** = treated with good hospitality; **putra snehena** = with paternal love; **asvathinaa** = lord of cavalry; **maathulena** = his maternal uncle; **saH** = that Bharatha; **bhratraa saH** = with his brother; **nyavasat** = stayed; **tatra** = there.

Treated with good hospitality and paternal love by his maternal uncle, Yudhajit, who was a lord of cavalry, Bharatha stayed with his brother there.

[Verse Locator](#)

तत्रापि निवसन्तौ तौ तर्प्यमाणौ च कामतः ।
भ्रातरौ स्मरतां वीरौ वृद्धं दसरथं नृपम् ॥ २-१-३

3. **viirau** = those heroes; **bhraatarau** = both the brothers; **nivasanthau** = staying; **tatra** = there; **tarpyamaaNau** = though satisfied by; **kaamathaH** = all the wants; **smarathaaM** = were remembering; **dasaratham nR^ipam** = the king Dasaratha.

Those heroes of valour Bharatha and Satrughna, though staying there enjoying all the comforts, were remembering their age old father.

[Verse Locator](#)

राजापि तौ महातेजाः सस्मार प्रोषितौ सुतौ ।

उभौ भरतशत्रुघ्नौ महेन्द्रवरुणोपमौ ॥ २-१-४

4. mahaa tejaaH = Mighty; raajaapi = king (Dasaratha); also; sasmaara = was remembering; sutau = his sons; bharata shatrughnau ubhau = both Bharatha and Satrughna; proshhitau = who were out of state; mahendra varunopamau = (and who were) equivalent to Indra and Varuna.

The mighty Dasaratha was also often remembering his sons Bharatha and Satrughna who were out of his state and who were equivalent to Indra and Varuna.

[Verse Locator](#)

सर्व एव तु तस्येष्ट श्रुत्वारः पुरुषर्षभाः ।

स्वशरीराद्विनिर्वृत्ताश्चत्वार इव बाहवः ॥ २-१-५

5. tasya = that Dasaratha; isTaaH = was loving; chatvaaraH = his four sons; purushharshhabhaaH = best among men; chatvaaraH baahavaH = like four hands; sarve evatu = all of them; nirvR^ittaaH = emerging; svashariiraat = out of his own body.

Dasaratha was bestowing his equal love to all his four sons who were best among men, as though they were his four hands emerging out of his own body.

[Verse Locator](#)

तेषामपि महातेजा रामो रतिकरः पितुः ।

स्वयम्भूरिव भूतानां बभूव गुणवत्तरः ॥ २-१-६

6. raamaH = Rama; svayambhuuriva = like the Brahma; bhuutaanaaM = among all the living beings; guNavattaraH = the most virtuous; teshhaamapi = among those brothers; mahaatejaH = the mightiest; ratikaraH babhuuva = was a source of joy; pituH = for his father.

Rama, like the Brahma among all the living beings, the most virtuous among those brothers and the mightiest was a great source of joy for his father.

[Verse Locator](#)

स हि देवै रुदीर्णस्य रावणस्य वधार्थिभिः ।

अर्थितो मानुषे लोके जज्ञे विष्णुः सनातनः ॥ २-१-७

7. saH = That Rama; sanaatanaH = the eternal; vishhnuH = Vishnu; jajjNehi = was born; maanushhe loke = on the earth; arthita = as urged by; devaihi = gods; vadhaarthibhihi = to kill; udiirNasya raavaNasya = the egoistic Ravana.

That Rama - was He not the eternal Vishnu who was born on earth as prayed by celestials to kill the egoistic Ravana?

[Verse Locator](#)

कौसल्या शुशुभे पुत्रेणामिततेजसा ।

यथा वरेण देवानामदितिर्वज्रपाणिना ॥ २-१-८

8. aditiryathaa = like Adithi; vajrapaaNinaa = by Indra; devaanaaM vareNa = the best among celestials; kausalyaa = Kausalya; shushubhe = was shone by; putreNa = her son; amitatejasaa = the mighty.

Like Adithi by Indra, best among the celestials, Kausalya shone by her son Rama, the mighty.

स हि रूपोपपन्नश्च वीर्यवाननसूयकः ।
भूमावनुपमः सूनूर्णैर्धशरथोपमः ॥ २-१-९

9. saH = Rama; ruupopapannaH cha = having beautiful form; viiryavaan = a hero of valor; anasuuyakaH = without envy; gunaiH = by virtues; dasarathopamaH = like Dasaratha; anupamaH = an incomparable; suunuhu hi = son indeed; bhuumau = on earth.

Rama was beautiful in form, a hero of valor and without envy. By virtues, he was like Dasaratha. In this way, he was an incomparable son on earth.

Verse Locator

स च नित्यं प्रशान्तात्मा मृदुपूर्वं तु भाषते ।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते ॥ २-१-१०

10. saH = that Rama; nityam = always; prashaantaatmaa = with a peaceful mind; bhaashhate = talked; mR^idupuurvakaM = softly; uttaram na prapadyate = he did not respond to; parushhaM = hard words; uchyamaanaha api = spoken by others.

That Rama was always peaceful in mind and spoke softly. He did not react to the hard words spoken by others.

Verse Locator

कथंचिदुपकारेण कृतेनै केन तुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥ २-१-११

11. saH = That Rama; aatmavattayaa = because of his good bent of mind; tushhyati = feels glad; kathaMchit = even by ; aikena = one; upakaareNa = good thing; kR^itena = done; na smarati = (but) does not mind; satamapi = even a hundred; apakaaraaNaam = bad things.

That Rama, because of his good bent of mind, feels glad even by whatever way a good thing is done to him. He does not remember any number of bad things done to him.

Verse Locator

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः ।
कथयन्नास्त वैनित्य मस्त्रयोग्यान्तरेष्वपि ॥ २-१-१२

12. astrayoga antareshhvapi = Even during intervals while practising archery; nityam = always; kathayannaasta = used to converse with; shiilavR^iddhai = elders by conduct; jJNaanavR^iddhai = elders by wisdom; vayovR^iddhai = elders by age (or); sajjanaiH = with good people.

Whenever he finds some time even while practising archery, Rama used to converse with elderly people, elder by way of conduct or wisdom or age or with good-natured people.

Verse Locator

बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः ।
वीर्यवान्न च वीर्येण महता स्वेन विस्मितः ॥ २-१-१३

13. buddhimaan = wise man; madhurabhaashhii = sweet conversationalist; puurvabhaashhii = one who initiated a talk; priyaMvadaH = whose speech was compassionate; viiryavaan = person with valor; na cha vismitaH = not arrogant of; svena = his own; mahataa = great; viiryeNa = valor.

Rama was a wise man. He used to speak sweetly. He was the first man to initiate a talk. His speech was compassionate. He was valorous. But he was not arrogant of his mighty valor.

[Verse Locator](#)

न चानृतकथो विद्वान् वृद्धानां प्रतिपूजकः ।
अनुरक्तः प्रजाभिश्च प्रजाश्चाप्यनुरज्यते ॥ २-१-१४

14. na cha = not; anR^itakathaH = speaking untruth; vidvaan = all knowing person; pratipuujakaH = Receptive and worshipful to; vR^idhaanaam = elders; anuraktaH = being loved; prajaabhi = by people; anurajyate = loving; prajaashchapi = also the people.

He did not speak untruth. He was all knowing. He used to be receptive and worshipful to the elders. People used to love him and he used to love the people.

[Verse Locator](#)

सानुक्रोशो जितक्रोधो ब्राह्मणप्रतिपूजकः ।
दीनानुकम्पी धर्मज्ज्ज्ञो नित्यं प्रग्रहवान् शुचिः ॥ २-१-१५

15. saanukroshaH = had compassion; jitakrodhaH = conquered anger; braahmana pratipuujakaH = receptive and worshipful to the wise; diinaanukampii = had mercy towards the meek; dharmajNaH = knew what was to be done; nityam pragrahavaan = Had always self control; suchiH = was clean (in conduct).

He had compassion. He conquered anger. He used to be receptive and worshipful to the wise. He had mercy towards the meek. He knew what was to be done. He had always self-control. He was clean (in conduct).

[Verse Locator](#)

कुलोचितमतिः क्षात्रं धर्मं स्वं बहुमन्यते ।
मन्यते परया कीर्त्य महत्स्वर्गफलं ततः ॥ २-१-१६

16. kulochitamatiH = attitude suitable for his social rank; bahumanyate = giving due respect to; kshaatraM dharmam = righteousness of warrior-class; manyate = thought; tataha = by following that righteousness; parayaa kiirtya = by great fame; mahat = great; swargaphalam = fruit of heaven.

That Rama, having an attitude suitable for his social rank, giving due respect to righteousness of warrior-class, believed that by following the righteousness he would attain great fame and through it the fruit of heaven.

[Verse Locator](#)

नाश्रेयसि रतो विद्वान्न विरुद्धकथारुचिः ।
उत्तरोत्तरयुक्तौ च वक्ता वाचस्पति र्यथा ॥ २-१-१७

17. na rataH = not interested(in); ashreyasi = actions not beneficial; vidvaan = scholar; Na viruddhakathaaruchiH = no taste in tales opposing righteousness; vaachaspatiryathaa = like brihaspathi; uttarottarayuktau = in showing series of strategies; vaktaa = a fluent speaker.

Rama was not interested in actions, which were not beneficial. He was a scholar. He had no taste in tales opposing righteousness. Like v❖chaspatti, his eloquent speech contained a series of strategies for action.

[Verse Locator](#)

अरोगस्तरुणो वाग्मी वपुष्मान् देशकालवित् ।
लोके पुरुषसारज्ञस्साधुरेको विनिर्मितः ॥ २-१-१८

18. arogaH = without disease; taruNaH = young man; vaagmii = speaker; vapushhmaan = person with a good body; deshakaalavit = knew time and place; purushhasaarajJNaH = could grasp the essence of men; ekaH = the one; saadhuH = gentleman; vinirmitaH = created; loke = on earth.

Rama was a young man without any disease. He was a good speaker. He had a good body. He knew both time and place. He could grasp the essence of men. He was the one gentleman born on earth.

[Verse Locator](#)

स तु सेष्ठैर्गुणैर्युक्तः प्रजानां पार्थिवात्मजः ।
बहिश्चर इव प्राणो बभूव गुणतः प्रियः ॥ २-१-१९

19. prajaanaam = To people; priyaH = loving; saH = that; paarthivaatmajaH = prince; shreshhThaiH = with good; guNaiH = virtues; yuktaH = contained; babhuuva = existed; praanaH aiva = like spirit; bahishcharaH = moving outside; guNataH = by virtues.

People loved the virtuous prince Rama and treated him as their spirit moving outside.

[Verse Locator](#)

सम्यग्विद्याव्रतस्नातो यथावत्साङ्गवेदवित् ।
इष्वस्रे च पितुः श्रेष्ठो बभूव भरताग्रजः ॥ २-१-२०

20. vidyaavratasnaataH = after bathing in the discipline of education; samyak = properly; saaN^gavedavit = After knowing archery; yathaavat = as prescribed; bharataagrajaH = elder brother of Bharatha (Rama); babhuuva = was; shreshhThaH = better than; pituH = father; ishhvastre = in archery.

After completing his education properly, Rama, after knowing the science of archery as prescribed, was better than his father in the use of bow and arrows.

[Verse Locator](#)

कल्याणाभिजनः साधुरदीनः सत्यवागृजुः ।
वृद्धैरभिविनीतश्च द्विजैर्धर्मार्थदर्शिभिः ॥ २-१-२१

21. kalyaanaabhijanaH = having born in a good clan; saadhuH = gentleman; adiinaH = not a feeble man; satyavaak = speaker of truth; R^ijuH = straightforward man; abhiviniitaH = properly trained by; vR^iddhaiH = elderly; dvijaiH = wisemen; dharmartha darshibhiH = who realized righteousness.

Rama, having born in a good clan, was gentle minded. He was not feeble. He spoke truth. He was straightforward. He was properly trained by elderly wise men that knew righteousness.

[Verse Locator](#)

धर्मकामार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।
लौकिके समयाचारे कृतकल्पो विशारदः ॥ २-१-२२

22. dharma kaamaartha tattvajnaH = one who knew the real form of desire; wealth and righteousness; smR^itimaan = one who had a good power of memory; pratibhaanavaan = one who had a spontaneous wisdom to respond; vishaaradaH = one who had skill; kR^itakalpaH = one who had created arrangement of; samayaachaare = customs useful at that time; laukike = for the society.

Rama knew the real form of desire, wealth and righteousness. He had a good memory power. He had a spontaneous wisdom. He had skills in arranging customs useful to society prevalent at that time.

[Verse Locator](#)

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान् ।
अमोघक्रोधहर्षश्च त्यागसंयमकालवित् ॥ २-१-२३

23. nibhR^itaH = Humble man; saMvR^itaakaaraH = Had an enclosed form; gupta mantraH = kept thoughts to himself; sahaayavaan = helped others; amogha krodha harshhashcha = his anger and pleasure not wasteful; tyagasaMyama kaalavit = knew the timing of giving and non-giving.

Rama was humble. He did not let his feelings appear outwardly. He kept his thoughts to himself. He helped others. His anger and pleasure were not wasteful. He knew when to give and when not to give.

[Verse Locator](#)

दृढभक्तिः स्थिरप्रज्ञो नासद्ग्राही न दुर्वचाः ।
निस्तन्द्रिरप्रमत्तश्च स्वदोषपरदोषवित् ॥ २-१-२४

24. dR^idha bhaktiH = had a firm devotion; sthira prajJNaH = had steadfast mind; aasadgraahii = was not stubborn; na durvachaaH = not speaking evil words; nistandriH = had no idleness; apramattaH = was alert; svadoshahaparadoshhavit = and recognized his own errors and those of others.

Rama had a firm devotion and steadfast mind. He was not stubborn nor did he speak evil words. He was free from idleness and was ever alert. He recognized his own errors and those of others.

[Verse Locator](#)

शास्त्रज्ञश्च कृतज्ञश्च पुरुषान्तरकोविदः ।
यः प्रग्रहानुग्रहयोर्यथान्यायं विचक्षणः ॥ २-१-२५

25. shaastrajJNaH cha = He knew sciences; kR^itajJNaH cha = knew their practice; purushhaantarakovidH = understood differences among men; yathaanyaayam = as per justice; vichakshaNaH = discriminator of; pragrahaanugrahayoH = punishment and protection.

Rama knew the theory and practice of sciences. He understood the differences among men. He could judiciously discriminate whom to protect and whom to punish.

[Verse Locator](#)

सत्संग्रहप्रग्रहणे स्थानविन्निग्रहस्य च ।
आयकर्मण्युपायज्ञः संदृष्टव्ययकर्मवित् ॥ २-१-२६

26. satsaMgrahapragrahaNe = identifying the good and protecting them; sthaanavit = knew the people; nigrahasya cha = to be reprimanded; upaayajJNaH = knew the ways and means of; aaya karmaNi = getting income; sandR^ishhTa vyaya karmavit = knew the system of spending as mentioned in sastra.

He identified good men and protected them. He knew the people worthy of reprimand. He knew the ways and means of getting income as well as the system of spending, as perceived by economic sciences.

[Verse Locator](#)

श्रेष्ठं शास्त्रसमूहेषु प्राप्तो व्यामिश्रकेषु च ।
अर्थधर्मौ च संगृह्य सुखतन्त्रो न चालसः ॥ २-१-२७

27. **praaptaH** = obtained; **shraishhThyam** = great skill; **shaastrasamuuheshhu** = in groups of sciences; **vyaamishrakeshu cha** = and in their subsidiaries; **sukhatantraH** = Interested in enjoying comforts; **saMgR^ihya** = after understanding; **artha dharmau** = economic realities; **na alasaH** = and never remained inactive.

Rama could obtain great skill in the groups of sciences along with their subsidiaries. He was interested in enjoying comforts only after understanding the economic realities. He never remained inactive.

[Verse Locator](#)

वैहारिकाणां शिल्पानां विज्ञातार्थविभागवित् ।
आरोहे विनये चैव युक्तोवारणवाजिनाम् ॥ २-१-२८

28. **vijJNaataa** = acquainted with; **shilpaanaam** = fine arts; **vaihaarikaaNaam** = useful in entertainment; **arthavibhaagavit** = knew how to distribute wealth; **yuktaH** = efficient in; **aarohe** = in riding; **vinaye** = in taming; **vaaraNavaajinaam** = elephants and horses.

Rama was acquainted with the fine arts useful for entertainment. He knew how to distribute the wealth. He was efficient in riding and taming of elephants and horses.

[Verse Locator](#)

धनुर्वेदविदां श्रेष्ठो लोकेऽतिरथसंमतः ।
अभियाता प्रहर्ता च सेनानयविशारदः ॥ २-१-२९

29. **shreshhThaH** = best of persons; **dhanur veda vidaam** = knowing the science of archery; **athirathasaMmataH** = appreciated by the champions of archery; **senaa nayavishaaradaH** = Attained skills in moving the army properly; **abhiyaataa** = facing the enemies; **prahartaa cha** = (He) used to kill them.

Rama was the best of persons knowing the science of archery in the world; and was well appreciated by the champions of archery. He attained skills in marshalling the army. He faced and killed the enemies in battle.

[Verse Locator](#)

अप्रधृष्यश्च संग्रामे क्रुद्धैरपि सुरासुरैः ।
अनसूयो जितक्रोधो न दृप्तो न च मत्सरी ।
न चावमन्ता भूतानां न च कालवशानुगः ॥ २-१-३०

30. **kruddhaiH** = enraged; **suraasurair api** = even by suras and asuras; **apradhR^ishhyaH** = (He) could not be defeated; **saMgraame** = in battle; **anasuuyaH** = had no jealousy; **jitakrodhaH** = conquered anger; **na dR^iptaH** = Had no arrogance; **na matsarii cha** = Had no envy; **na cha avamantaa** = not humiliated; **bhuutaanaam** = living beings; **na kaala vashaanugaH cha** = had not surrendered to time.

Even enraged celestials and demons could not defeat Rama in battle. He had no jealousy. He conquered anger. He had no arrogance and envy. He had not humiliated any living being. He had not surrendered to time.

[Verse Locator](#)

एवं श्रेष्ठगुणैर्युक्तः प्रजानां पार्थिवात्मजः ।
संमतस्त्रिषु लोकेषुवसुधायाः क्षमागुणैः ॥ २-१-३१

बुद्ध्या बृहस्पतेस्तुल्यो वीर्येणापि शचीपतेः ।

31. paarthivaatmajaH = That prince Rama; **evam shreshhThagunaiH** = with these good virtues; **yuktaH** = fair; **prajaanaam** = to the people; **saMmataH** = was agreeable; **trishhu lokeshhu** = to the three worlds; **kshamaa guNaiH** = virtue of forgiveness; **vasudhaayaaH** = (comparable) to the earth; **budhya** = By wisdom; **bR^ihaspate** = to brihaspathi; **viiryeNa** = by valour; **shachiipate** = to devendra; **tulyaH** = (He was) equal.

That Prince Rama, with these good virtues, was fair to the people. He was agreeable to the three worlds. By patience and the related virtues, he was equal to earth, by wisdom to Brihaspathi and by valor to Devendra.

[Verse Locator](#)

तथा सर्वप्रजाकान्तैः प्रीतिसंजननैः पितुः ॥ २-१-३२

गुणैर्विरुचे रामो दीप्तः सूर्य इवांशुभिः ।

32. **raamaH** = Rama; **guNaiH** = by virtues; **sarva prajaakaantaiH** = which are enlightening to all the people; **priitisamjananaiH** = which are source of liking; **rituH** = to his father; **viruruche** = was shining; **suurya eva** = like the sun; **diiptaH** = shining; **aMshubhiH** = by the rays.

Rama, by his virtues, was a source of happiness to all the people and a spring of joy to his father. As the sun shines with his rays, Rama was shining, thus, with his virtues.

[Verse Locator](#)

तमेवंव्रतसंपन्नमप्रधृष्यपराक्रमम् ॥ २-१-३३

लोकपालोपमं नाथमकामयत मेदिनी ।

33. **medinii** = the Earth; **akaamayata** = wished; **tam** = Rama; **naatham** = (to be) the lord; **evaM vrathasaMpannam** = as he was adorned with disciplined life; **apradhR^ishhya paraakramam** = having undefeatable valor; **lokapaalopamam** = equal to the universal lords like Indra.

The earth wished Rama to be her Lord as he was adorned with self-control and norms of behavior bearing undefeatable valor equal to that of universal lords like Indra.

[Verse Locator](#)

एतैस्तु बहुभिर्युक्तं गुणैरनुपमैः सुतम् ॥ २-१-३४

दृष्ट्वा दशरथो राजा चक्रे चिन्तां परंतपः ।

34. **raajaa** = King dasaratha; **paraMtapah** = who annihilates enemies; **chakre** = constructed; **chintaaM** = thoughts; **dR^ishhTvaa** = after observing; **sutam** = the son; **bahubhiH** = (having) many; **anupamaiH** = incomparable; **etaiH** = these; **guNaiH** = virtues.

Dasaratha, who annihilates enemies, started thinking as follows after observing his son with his many incomparable virtues.

[Verse Locator](#)

अथ राज्ञो बभूवैवं वृद्धस्य चिरजीविनः ॥ २-१-३५

प्रीतिरेषा कथं रामो राजा स्यान्मयि जीवति ।

35. **atha** = thereafter; **chiranjiivinaH** = long living; **vR^idhasya** = aged; **raajJNaH** = Dasaratha; **evam babhuuva** = thus thought; **katham syaat** = how will; **raamaH** = Rama (become); **raajaa** = king; **maya jiivati** = while I am alive; **eshhaa priitiH** = (shall I enjoy) this happiness.

The long living and aged Dasaratha thought: "Will Rama become king while I am still alive? Shall I enjoy that happiness?"

[Verse Locator](#)

एषा ह्यस्य परा प्रीतिर्हृदि संपरिवर्तते ॥ २-१-३६
कदा नाम सुतं द्रक्ष्याम्यभिषिक्तमहं प्रियम् ।

36. eshhaa paraa = this great; priithiH = loving thought; saMparivartatehi = was ringing; hR^idi = in his heart; naama = when; drakshyaami = shall I see; priyam sutam = beloved son Rama; abhishhiktam = crowned as king.

A great loving thought was ringing in his mind that when he would be able to see his beloved son Rama crowned as a king.

[Verse Locator](#)

वृद्धिकामो हि लोकस्य सर्वभूतानुकम्पनः ॥ २-१-३७
मत्तः प्रियतरो लोके पर्जन्य इव वृष्टिमान् ।

37. loka = In the country; mattaH = Better than me; priyataraH hi = (he is) better liked; vR^ishhTimaan = raining; parjanyaH iva = like cloud; vR^iddhi kaamaH = desires development of; lokasya = world; sarvabhuuta anukampanaH = has equal compassion towards all living creatures.

"Is not Rama, as a raining cloud to the earth, better liked by people than me, as he desires the development of the world and has equal compassion towards all living beings."

[Verse Locator](#)

यमशक्रसमो वीर्ये बृहस्पतिसमो मतौ ॥ २-१-३८
महीधरसमो धृत्यां मत्तश्च गुणवत्तरः ।

38. viirye = In valour; yama sakra samaH = equal to Yama and Indra; matau = in wisdom; bR^ihaspati samaH = equal to Bruhaspati; dhR^ityaam = in courage; mahiidhara samaH = equal to mountain; guNavattaraH = better virtues; mattaH cha = than me.

"Rama is equal to Yama and Devendra in valor, to Brihaspati in wisdom and to a mountain in courage. He is more virtuous than me."

[Verse Locator](#)

महीमहमिमां कृत्स्नामधितिष्ठन्तमात्मजम् ॥ २-१-३९
अनेन वयसा दृष्ट्वा यथा स्वर्गमवाप्नुयाम् ।

39. yathaa = How; aham = I; avaapnuyaam = attain; svargam = heaven; dR^ishhTvaa = after seeing; anena vayasaa = in this age; aatmajaam = my son; adhitishhThantam = ruling; kR^itsnaam = the entire; imaam mahiim = this Earth.

"Shall I attain heaven, after seeing in this age, my son ruling the entire earth?"

[Verse Locator](#)

इत्येतै विविधै स्तैस्तै रन्यपार्थिवदुर्लभैः ॥ २-१-४०
शिष्टैरपरिमेयैश्छ लोके लोकोत्तरैर्गुणैः ।
तं समीक्ष्य महाराजो युक्तं समुदितैः शुभैः ॥ २-१-४१
निश्चित्य सचिवैः सार्धं युवराजममन्यत ।

40;41. iti = this way; vividhaiH = various; anya paarthiva durlabhaiH = Not at all seen in other kings; taistaiH = those and those; ethaiH = these virtues; loke = in the world; aparimeyaiH = which can not be counted; lokottaraiH = Best in the world; samuditaiH = gathered at one place; shubhaiH = auspicious; yuktaM = containing; shishhTaiH = the remaining; guNaiH = virtues; samiikshya = seeing; tam = that Rama; mahaaraajaH = king of Dasaratha; sachivaiH saardhaM = along with ministers; nishchitya = decided; yuvaraajam = as prince; amanyata = thought.

Rama had many other virtues beyond hitherto stated virtues not to be seen in other kings. His virtues cannot be counted and they are the best in the world. Seeing that type of virtuous Rama, Dasaratha along with his ministers, decided to make Rama the prince.

[Verse Locator](#)

दिव्यन्तरिक्षे भूमौ च घोरमुत्पातजं भयम् ॥ २-१-४२
संचक्षेऽथ मेधावी शरीरे चात्मनो जराम् ।

42. atha = thereafter; medhaavii = the wise Dasaratha; aachachakshe = said; ghoram = great; bhayam = alarm; divi = in heaven; antarikshe = in space; bhuumau cha = in earth; utpaadajam = comet like things; aatmanaH = his; shariire = body; jaraam cha = getting aged.

The wise Dasaratha said that there was sign of a great alarm being forecast because of comet like things found in earth heaven and the sky. He also told the ministers that his body was getting aged.

[Verse Locator](#)

पूर्णचन्द्राननस्याथ शोकापनुदमात्मनः ॥ २-१-४३
लोके रामस्य बुबुधे संप्रियत्वं महात्मनः ।

43. bubudhe = (He) recognised; raamasya = Rama; puurNachandraananasya = one who has a face like a full moon; mahaatmanaH = great wise man; loke saMpriyatvaM = liked by the people; athaH = and; aatmanaH shokaapanudam = will remove his worry.

He recognized that if Rama were crowned as king, he would not have worries as Rama had beautiful face as a full moon; was a great wise man; and was liked by the people.

[Verse Locator](#)

आत्मनश्च प्रजानां च श्रेयसे च प्रियेण च ॥ २-१-४४
प्राप्तकालेन धर्मात्मा भक्त्या त्वरितवान् नृपः ।

44. dharmaatma = the righteous; nR^ipaH = King Dasaratha; priyeNa cha = to his liking; tvaritavaan = was hurried; bhaktyaa = with interest; sreyaase cha = beneficial to; aatmanashcha = his own self (and); prajaanaam cha = people; praaptakaalena = time has come.

The righteous Dasaratha was hurried with concern in the coronation of Rama as it is for his own benefit and for the benefit of people. Because it is as per his liking and also as the appropriate time has come.

[Verse Locator](#)

नानानगरवास्तव्यान् पृथग्जानपदानपि ॥ २-१-४५
समानिनाय मेदिन्याः प्रधानान् पृथिवीपतीन् ।

45. naanaa nagaravaastavyaan = those residing in various cities; jaanapadaanapi = those residing in villages; pradhaanaan = principal officers; medinyaaH = of lands; pR^ithiviipatiin = kings; pR^ithak = separately; samaaninaaya = called for.

Dasaratha called for other kings and officers staying in various cities and villages in his kingdom separately.

[Verse Locator](#)

न तु केकयराजानं जनकं वा नराधिपः ॥ २-१-४६
त्वरया चानयामास पश्चात्तौ श्रोष्यतः प्रियम् ।

46. tvarayaa = By hurry; naraadhipaH = the king; anayaame = did not call for; kekayaraajaanaM = the king of kekaya; janakaM vaa = or Janaka; tau = both of them; shroshhyataH = could hear; priyam = the good news; pashchaat = afterwards.

The hurried Dasaratha did not call for the king Kekaya, the maternal uncle of Bharatha or the King Janaka as he thought they both could hear the good news even afterwards.

[Verse Locator](#)

तान्वेश्मनानाभरणैर्यथार्हं प्रतिपूजितान् ॥ २-१-४७
ददर्शालंकृतो राजा प्रजापतिरिव प्रजाः ।

47. raajaa = The king; prathipuujitaan = presented; taan = all of them; veshmanaanaabharaNaiH = houses and various jewelry; yathaarhaM = suitably; alaMkR^itaH = adorned himself; dadarsha = looked them; prajaapatiH = (like) lord Brahma; prajaaH iva = as children.

The king Dasaratha presented them suitably with houses and jewelry. Duly adorned himself, he looked after them in the manner Lord Brahma looks after his children.

[Verse Locator](#)

अथोपविष्टे नृपतौ तस्मिन् परबलार्दने ॥ २-१-४८
ततः प्रविविशुः शेष राजानो लोकसम्मताः ।

48. atha = There afterwards; sheshhaaH = the remaining; rajaanaH = kings; lokasammataaH = loved by the people; pravivishuH = entered; tataH = after; nR^ipatau = the king; parabalaardhane = who annihilates the opponent's army; upavishhTe = occupied his seat.

All the invited kings, duly liked by their people, entered the assembly after the king Dasaratha , who annihilates the opponent's army, occupied his seat.

[Verse Locator](#)

अथ राजवितीर्णेषु विविधेष्व्वासनेषु च ॥ २-१-४९
राजानमेवाभिमुखा निषेदुर्नियता नृपाः ।

49. atha = There afterwards; nR^ipaaH = those kings; nishheduH = sat; vividheshhu = in various; aasaneshhu = seats; raajavitiirneshhu = allotted by king; abhimukheH = facing towards; raajaanameva = the said king; niyataH = as per rules.

The kings thus entered, occupied their various seats allotted to them by the king, by facing toward the king as per the prescribed rules.

[Verse Locator](#)

स लब्धमानैर्विनयान्वितैर्नृपैः ।
पुरालयै र्जानपदैश्च मानवैः ।

उपोपविष्टैर्नृतो बभौ ।

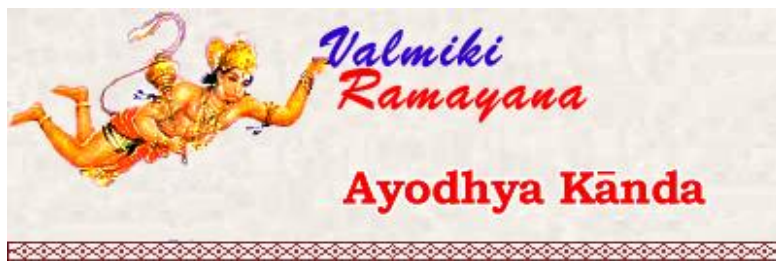
सहस्रचक्षुर्भगवानिवामरैः ॥ २-१-५०

50. vR^itaH = surrounded by; labdhamaanaiH = Respected; vinayaanvitaiH = humble; upopavishhTaiH = closely sat; nR^ipaiH = kings; maanvaiH = the officers of; puraalayaiH = cities; jaanapadaiH = villagers; saH = that king Dasaratha; babhau = shone; bhagavaan sahasrachakshuriva = like lord Indra; amaraiH = surrounded by celestials.

Surrounded by the respected and humble kings sitting closely to him as well as the important heads of cities and villages, king Dasaratha shone like lord Devendra surrounded by celestials.

॥ इति श्रीमद्रामायणे अयोध्यकाण्डे प्रथम सर्गः ॥

Thus completes 1st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 2 Verses converted to UTF-8, Nov 09

Introduction

Dasaratha mentions his desire about coronation of Rama before the assembly of people. All people in the assembly unanimously and delightfully accept it while describing all of Rama's virtues.

[Verse Locator](#)

ततः परिषदं सर्वमामन्त्र्य वसुधाधिपः ।
हितमुद्धर्षणं चैवमुवाच प्रथितं वचः ॥ २-२-१

1. tataH = There afterwards; vasudhaadhipaH = king Dasaratha; evam = thus; uvaacha = spoke; hitam = beneficial; uddharshhaNam = pleasing; prathitaM = famous ; vachaH = words; amantrya = (to) invited; sarvam = whole; parishhadam = court.

Addressing invited gathering in the court, Dasaratha spoke in friendly, pleasing and clear terms.

[Verse Locator](#)

दुन्धुभिस्वनकल्पेन गम्भीरेणानुनादिना ।
स्वरेण महता राजा जीमूत इव नादयन् ॥ २-२-२
राजलक्षणयुक्तेन कान्तेनानुपमेन च ।
उवाच रसयुक्तेन स्वरेण नृपतिर्नृपान् ॥ २-२-३

2;3. nR^ipati = The lord of men; raajaa = king Dasaratha; uvaacha = addressed; nR^ipaan = the rulers; dundubhi svana kalpena = like the sound of a kettle drum; gambhiireNa = resounding; mahataa = great; svareNa = by sound; jiimuutaH iva = like cloud; naadayan = making sound; raaja lakshana yuktena = marked with characteristics of kings; kaantena = splendid; svareNa = with voice; anupamena cha = without comparison; rasayuktena = containing sweetness .

In a loud voice resembling that of a kettle-drum, resounding the air like a thundering cloud and in a sweet splendid and incomparable voice endowed with the characteristics of a king's voice, King Dasaratha the lord of men spoke to the kings as follows:

[Verse Locator](#)

विदितं भवतामेतद्यथा मे राज्यमुत्तमम् ।
पूर्वकैर्मम राजेन्द्रैस्सुतवत् परिपालितम् ॥ २-२-४

4. viditaM = It is well known; yathaa = how; me = my; uttamam = best; raajyam = kingdom; paripaalitam = was protected by; mama = my; puurvakaiH = ancestral; rajendraiH = kings; sutavat = like son.

"It is well known that my excellent kingdom was ruled by my ancestral kings as if it were their son."

[Verse Locator](#)

सोऽहमिक्ष्वाकुभिः सर्वैर्नरेन्द्रैः परिपालितम् ।
श्रेयसा योक्तुकामोऽस्मि सुखार्हमखिलं जगत् ॥ २-२-५

5. saH = that; aham = I; yoktu kaamah asmi = am having desire; akhilam = entire; jagat = world; paripaalitam = protected by; sarvaiH = various; ikshvaakubhiH = descendants of ikshvaaku; narendraiH = kings; yoktu shreyasaa = be bestowed with goodness; sukhaarham = suitable for happiness.

"I have a desire that this entire land which was protected by the descendents of Ikshvaaku dynasty, be bestowed with goodness and the resultant happiness."

[Verse Locator](#)

मयाप्याचरितं पूर्वेः पन्थानमनुगच्छता ।
प्रजा नित्यमनिद्रेण यथाशक्त्यभिरक्षिताः ॥ २-२-६

6. aacharitam = followed by; panthaanam = path; anugachchhata = followed by; puurvaiH = ancestors; mayaapi = by me also; nityam = always; prajaaH = people; abhirakshitaH = were protected ; anidreNa = with alertness; yathaashakti = within my own ability.

"Following the path established by my ancestors, I have always protected my people with alertness and to the best of my ability."

[Verse Locator](#)

इदं शरीरं कृत्स्नस्य लोकस्य चरता हितम् ।
पाण्डुरस्यातपत्रस्य छायायां जरितं मया ॥ २-२-७

7. mayaa = by me; charitaa = being conducted; hitham = for the benefit; kR^itsnasya = of all ; lokasya = of the people; idam shariiram = this body; jaritam = became worn out; chchhaayaayaam = under the shadow; paandurasya atapatrasya = of white umbrella.

"In conducting the kingdom for benefit of the entire people, my body became impaired under shade of the white umbrella."

[Verse Locator](#)

प्राप्य वर्षसहस्राणि बहू न्यायूषि जीवतः ।
जीर्णस्यास्य शरीरस्य विश्रान्ति मभिरोचये ॥ २-२-८

8. asya = this; shariirasya = body; praapya = got; jiivataH = living; bahuuni = many; varshha sahasraaNi = thousands of years; aayuuMshhi = of age; abhirochaye = I desire; vishraantim = rest.

"This body has been living for many thousands of years. Hence I desire rest."

[Verse Locator](#)

राजप्रभावजुष्टाम् हि दुर्वहामजितेन्द्रियैः ।
परिश्रान्तोऽस्मि लोकस्य गुर्वी धर्मधुरं वहन् ॥ २-२-९

9. gurviim = great; lokasya = worldly; dharmadhuraM = weight of righteousness; raaja prabhaava justaam = serviced by regal power; durvahaam = could not be carried

by; **ajitendriyaiH** = those who have not defeated senses; **asmi parishraantaH** = I am tired; **vahan** = of carrying.

"This burden of worldly righteousness is very heavy. This can be sustained only by royal power with qualities like courage and valor. A person who has no control of senses can not carry this burden. I have become tired while carrying this burden of righteousness. "

[Verse Locator](#)

सोऽहं विश्रममिच्छामि पुत्रं कृत्वा प्रजाहिते ।
सन्निकृष्टानिमान् सर्वाननुमान्य द्विजर्षभान् ॥ २-२-१०

10. **saH aham** = (That) I; **ichchhaami** = desire; **vishramam** = to rest; **anumaanya** = getting consent (of); **sarvaan** = all; **imaan** = these; **dvijarshhabhaan** = best of Brahmans; **sannikR^ishhTaan** = close at hand; **kR^itvaa** = keeping; **putram** = son; **prajaahite** = for the benefit of people.

"I desire to take rest, entrusting the rule to my son for the benefit of the people, after obtaining consent from all those best Brahmans who are close to me."

[Verse Locator](#)

अनुजातो हि मां सर्वैर्गुणैर्ज्येष्ठो ममात्मजः ।
पुरन्दरसमो वीर्ये रामः परपुरंजयः ॥ २-२-११

11 **Mama** = my; **jyesTha aatmajaH** = eldest son; **raamaH** = Rama; **purandara samaH** = equal to Devendra; **viirye** = in valor; **parapuraMjayaH** = conqueror of cities of foes; **anujaataH hi** = born along with; **mamaiH** = my; **sarvaiH** = entire; **guNaiH** = qualities.

"My eldest son Rama is equal to Devendra in valor. He is the conqueror of cities of enemies. He is equal to me in all qualities."

[Verse Locator](#)

तं चन्द्रमिव पुष्येण युक्तं धर्मभृतां वरम् ।
यौवराज्ये नियोक्तास्मि प्रीतः पुरुषपुङ्गवम् ॥ २-२-१२

12. **priitaH** = Joyfully; **niyoktaasmi** = I shall appoint; **tam** = that Rama; **chandramiva** = like moon; **yuktam** = together; **pushhyena** = with pushya star; **varam** = best; **dharmabR^itaam** = among protectors of righteousness; **purushapuN^gavam** = excellent man; **yauvaraajye** = to the realm of prince.

"Joyfully, I shall appoint Rama, who shines like the moon together with Pushya star, who is the best among the protectors of righteousness and who is an excellent man, to the realm of prince."

[Verse Locator](#)

अनुरूपः स वै नाथो लक्ष्मीवान् लक्ष्मणाग्रजः ।
त्रैलोक्यमपि नाथेन येन स्यान्नाथवत्तरम् ॥ २-२-१३

13. **lakshmaNaagrajaH** = Brother of Lakshmana (Rama); **naathena** = as lord; **yena** = by whom; **trailokyamapi** = even the three worlds; **syaat** = will have; **naathavattaram** = the best master; **saH** = That; **lakshmivaan** = glorious; **anuruupaH** = fitting; **naathaH vai** = Lord.

"If Rama becomes the lord, the three worlds also will have the best master. He is a glorious man. That Rama is the only fittest lord for the kingdom."

[Verse Locator](#)

अनेन श्रेयसा सद्यः सम्योज्यैवमिमां महीम् ।
गतक्लेशो भविष्यामि सुते तस्मिन्निवेश्य वै ॥ २-२-१४

14. niveshya = By keeping; imaam = this; maheem = earth to; tasmin = that; sute = son Rama; evam = thus; sadyaH = immediately; samyojya = arranged; shreyasaa = with good; bhavishyaami = I shall become; gataklesaH = devoid of difficulties.

"By entrusting this kingdom to Rama, I shall be thus doing an immediate good and shall be devoid of difficulties."

[Verse Locator](#)

यदीदम् मेऽनुरूपार्थं मया साधु सुमन्त्रितम् ।
भवन्तो मेऽनुमन्यन्तां कथं वा करवाण्यहम् ॥ २-२-१५

15. mayaa = by me; sumantritam = well thought of; me = my; idam = this word; bhavantaH = you; anumanyataaM = give consent; me = to me; anuruupaartham yadi = if it is befitting; saadhu = good; katham vaa = How else; aham = I; karavaani = shall do.

"I am telling this after lot of thinking. Give consent to me if you feel this to be good and befitting. How else shall I do it?"

[Verse Locator](#)

यद्यप्येषा मम प्रीतिर्हितमन्यद्विचिन्त्यताम् ।
अन्या मद्यस्थचिन्ता हि विमर्दाभ्यधिकोदया ॥ २-२-१६

16. esha = this; mama = my; priitiH = desire; yadyapi = yet; vichintyaam = let there be thinking; anyat = any other; hitam = beneficial way; madhyastha chintaH = Thinking by neutral people; anyaa = distinctive; vimardaabhyadhikodayaa = well developed through grinding (of opposing views).

"This is my desire. Yet, let there be thinking on any other beneficial way. Thinking by impartial neutral people will be distinctive and well developed through grinding of opposing views."

[Verse Locator](#)

इति बृवन्तं मुदिताः प्रत्यनन्दन् नृपा नृपम् ।
वृप्तिमन्तं महामेघं नर्दन्त इव बर्हिणः ॥ २-२-१७

17. muditaaH = Delighted; nR^ipaaH = kings; pratyanandan = complimented; nR^ipam = king Dasaratha; iti bR^ivantaM = so speaking; barhiNaH iva = like peacocks; nardantaH = make sound; vR^ishhTimantaM = raining; mahaameghaM = great cloud.

Those delighted kings complimented king Dasaratha so speaking with a loud applause as the peacocks cry in delight when they see the raining great cloud.

[Verse Locator](#)

स्निग्धोऽनुनादी सम्जज्ञे तत्र हर्षसमीरितः ।
जनौघोद्घुष्टसन्नादो विमानं कम्पयन्निव ॥ २-२-१८

18. vimaanam = That building; kampayanniva = appeared trembling; snigdhaH = sweet; anunaadii = reverberating sound; sanjaGYe = created; janaughodghushhTa sannaadaH = uproaring sound by the gathering of people; tatra = there; harsha samiiritaH = done with delight .

That building appeared trembling by the sweet and reverberating sound made by the gathering of people there with their fond uproar.

[Verse Locator](#)

तस्य धर्मार्थविदुषो भावमाज्ञाय सर्वशः ।
ब्राह्मणा जनमुख्याश्च पौरजानपदैः सह ॥ २-२-१९
समेत्य मन्त्रयित्वा तु समतागतबुद्धयः ।
ऊचुश्च मनसा ज्ञात्वा वृद्धं दशरथं नृपम् ॥ २-२-२०

19;20. aaGYaaya = understanding; sarvashaH = by all means; bhaavam = opinion; tasya = of Dasaratha; dharmarthavidushhaH = who knows holy and worldly matters; paura jaanapadaiH saha = the urban and rural citizens including; braahmaNaaH = brahmanas; jana mukhyaH cha = and other important people; mantrayittva = thought; sametya = together; GYaatvaa = comprehended; manasaa = by mind; samataagata buddhayaH = came to consensus; uuchuH = spoke to; vR^iddham = aged; dasaratham nR^ipam = King Dasaratha.

After understanding the opinion of King Dasaratha, who knew the holy and worldly matters, the Brahmanas, important people, urban and rural citizens came to a consensus after discussing together and told the aged king as follows.

[Verse Locator](#)

अनेकवर्षसाहस्रो वृद्धस्त्वमसि पार्थिव ।
स रामं युवराजानमभिषिञ्चस्व पार्थिवम् ॥ २-२-२१

21. paarthiva = oh king; tvam asi = you are; vR^iddhastva = elderly person; aneka varshha saahasraH = having many thousands of years; saH = that you; abhishhinchasva = inaugurate; raamam = Rama; paarthivam = ruling; yuvaraajanam = prince.

"Oh king! You are an elderly person with thousands of years of age. Hence, inaugurate Rama as the ruling prince."

[Verse Locator](#)

इच्छामो हि महाबाहुं रघुवीरं महाबलम् ।
गजेन महता यान्तं रामं छत्रावृताननम् ॥ २-२-२२

22. ichchaamaH hi = we desire; raamam = Rama; mahaabaahum = who has long arms; raghuviiram = hero born in clan of Raghu; mahaabalam = having great might; chhatraavR^ithaananam = his face covered by white umbrella; yaantam = going; mahataa gajena = by great elephant.

"All of us want to see Rama, with long arms, the hero with great might born in the clan of Raghu, his face protected by a white umbrella, moving on a great elephant."

[Verse Locator](#)

इति तद्वचनं श्रुत्वा राजा तेषां मनःप्रियम् ।
अजानन्निव जिज्ञासुरिदं वचनमब्रवीत् ॥ २-२-२३

23. iti = thus; raajaa = king Dasaratha; shrutvaa = after hearing; tadvachanam = their sentence; abraviit = spoke; idam = this; vachanam = sentence; ajaananniva = as though he did not know; teshhaam = their; manaH priyam = pleasing mind; jiGYaasuH = desirous of knowing.

King Dasaratha, after hearing their words, spoke as follows as though he did not know their mind earlier and sought to know their true intention.

[Verse Locator](#)

श्रुत्वैव वचनं यन्मे राघवं पतिमिच्छथ ।

राजानः संशयोऽयं मे तदिदं ब्रूत तत्त्वतः ॥ २-२-२४

24. **raajaanaH** = Oh kings; **ayam** = this; **samshayaH** = doubt; **me** = to me; **yat** = why; **ichchhatha** = (you) want; **raaghavam** = Rama; **pathim** = as king; **shruttvaiva** = after hearing; **me** = my; **vachanam** = sentence; **bruuta** = inform; **tat idam** = the present matter; **tattvataH** = truly.

"Oh kings, I have a doubt as to why you want Raghava to be the king immediately after hearing my words. Inform your real opinion in this matter."

[Verse Locator](#)

कथं नु मयि धर्मेण पृथिवीमनुशासति ।

भवन्तो द्रष्टुमिच्छन्ति युवराजं ममात्मजम् ॥ २-२-२५

25. **katham nu** = how; **bhavantaH** = you; **Ichchhanti** = desire; **drashhTum** = to see; **mama** = my; **aatmajam** = son; **yuvaraajam** = as prince; **mayi anushaasati** = when I am ruling; **pR^ithiveem** = the earth; **dharmeNa** = with righteousness.

"Why do you desire to see my son as the prince, when I am ruling this earth with righteousness?"

[Verse Locator](#)

ते तमूचुर्महात्मानं पौरजानपदैः सह ।

बहवो नृप कल्याणा गुणाः पुत्रस्य सन्ति ते ॥ २-२-२६

26. **te** = those kings; **paurajanaiH saha** = along with urban and rural citizens; **uuchuH** = spoke; **tam** = about him; **mahaatmaanam** = the great soul; **nR^ipaH** = Oh king; **te** = your; **putrasya** = son; **santi** = has; **bahavaH** = many; **kalyaaNaH** = auspicious; **guNaaH** = virtues.

Those kings together with urban and rural citizens after hearing those words spoke to the great soul Dasaratha as follows: "Oh king! Your son Rama has many auspicious virtues".

[Verse Locator](#)

गुणान् गुणवतो देव देवकल्पस्य धीमतः ।

प्रियानानन्ददान् कृत्स्नान् प्रवक्ष्यामोऽद्यतान् शृणु ॥ २-२-२७

27. **deva** = Oh king; **adya** = now; **vakshyaami** = (we shall) tell; **kR^itsnaan** = various; **guNaan** = virtues; **dhiimataH** = of your wise son; **shR^iNu** = listen; **devakalpasya** = equal to celestials; **guNavataH** = virtuous; **priyaan** = liked by all; **aanandadaan** = give happiness.

"Oh king! We shall tell you now the various virtues of your wise son, listen to them. His qualities are equal to those of celestials. They are liked by all. They give happiness to all."

[Verse Locator](#)

दिव्यैर्गुणैः शक्रसमो रामः सत्यपराक्रमः ।

इक्ष्वाकुभ्योऽपि सर्वेभ्यो ह्यतिरिक्तो विशांपते ॥ २-२-२८

28. **vishaaMpate** = Oh lord of the people!; **raamaH** = Rama; **shakra samaH** = equal to Devendra; **divyaiH** = in heavenly; **guNaiH** = qualities; **satya paraakramaH** = having a true valor; **atiriktaH** = greater than; **sarvebhyo api** = all; **ikshvaakubhyaH** = kings of Ikshvaaku clan.

"Oh king! Rama is equal to Devendra in heavenly qualities. He has true valor. He is greater than all the kings born in Ikshvaaku clan."

[Verse Locator](#)

रामः सत्पुरुषो लोके सत्यधर्मपरायणः ।
साक्षाद्रामाद्विनिर्वृत्तो धर्मश्चापि श्रिया सह ॥ २-२-२९

29. raamaH = Rama; satpurushhaH = is good person; loka = in the world; satyadharmaparaayaNaH = interested in truth and righteousness; raamaat = By Rama alone; dharmaH cha api = Dharma; shriyaa saha = along with wealth; vinirvR^ittaH = arranged; saakshaat = without separation.

"Rama is the world renowned gentleman. He is keenly interested in truth and righteousness. Only Rama can make both righteousness and wealth combine without separation."

[Verse Locator](#)

प्रजासुखत्वे चन्द्रस्य वसुधायाः क्षमागुणैः ।
बुद्ध्या बृहस्पतेस्तुल्यो वीर्ये साक्षाच्छचीपतेः ॥ २-२-३०

30. tulyaH = equal to; chandrasya = moon; prajaasukhatve = in making people happy; vasudhaayaH = earth; kshamaaguNaiH = in the quality of forgiveness; bR^ihaspateH = Brihaspati; buddhyaa = by wisdom; saakshaat = actually; shachiipateH = to Devendra; viirye = in valour.

"He is equal to moon in making the people happy; equal to the earth in the quality of forgiveness; equal to Brihaspati in wisdom and verily to Devendra in valour."

[Verse Locator](#)

धर्मज्ञः सत्यसन्धश्च शीलवाननसूयकः ।
क्षान्तः सान्त्वयिता श्लक्ष्णः कृतज्ञो विजितेन्द्रियः ॥ २-२-३१

31. dharmaGYaH = knows righteousness; satyasandhaH = is true to his word; shiilavaan = Has good character; anasuuyakaH = has no envy; kshaantaH = has patience; saantvayitaa = consoles those in troubles; shlakshaH = speaks good words; kR^itaGYaH = has gratitude; vijitendriyaH = has controlled the senses.

"Rama knows all righteousness. He is true to his word and has good character. He has no envy. He has patience. He consoles those who are in troubles. He speaks good words. He has gratitude. He keeps senses under control."

[Verse Locator](#)

मृदुश्च स्थिरचित्तश्च सदा भव्योऽनसूयकः ।
प्रियवादी च भूतानाम् सत्यवादी च राघवः ॥ २-२-३२
बहुश्रुतानां वृद्धानां ब्राह्मणानामुपासिता ।
तेना स्येहातुला कीर्तिर्यशस्तेजश्च वर्धते ॥ २-२-३३

32;33. raaghavaH = Rama; mR^iduH cha = soft natured; sthira chittaH cha = stable minded; sadaa = always; bhaavyaH = auspicious man; anasuuyakaH = who has no envy; priyavaadii = speaks delightfully; bhutaanaam = to living beings; satyavaadii cha = speaks truthfully; upaasitaa = worshipper; vR^iddhaanaam braahmaNaanaam = to aged brahmanas; bahushrutaanaam = endued with knowledge of many sciences; tenaa = by that; asya = his; atulaa = incomparable; kiirtiH = name; yashaH = glory; tejascha = splendor; vardhate = growing; iha = in this world.

"Rama is soft natured; has stable mind, always an auspicious man, and has no envy. He speaks truthful and loving words to all living beings. He worships aged Brahmans endued with the knowledge of various sciences. By that, his name, glory and splendor are growing in this world."

[Verse Locator](#)

देवासुरमनुष्याणां सर्वास्त्रेषु विशारदः ।
सम्यग्विद्याव्रतस्नातो यथवत्साङ्गवेदवित् ॥ २-२-३४

34. **vishaaradaH** = efficient man; **sarvaastreshhu** = in various weapons; **devaasuramanushhyaaNaaM** = known to celestials; demons and men; **vidyavrata snaanaH** = took bath in the vow of studies; **yathaavat** = systematically; **saaN^gavedavit** = learnt branches of vedas.

"He is skilled in the use of various weapons known to celestials, demons and men. He has duly concluded his vow of studying the various sciences and has systematically learnt all the Vedas along with its branches. *"

* Branches of Vedas: - (six in number): 1.Siksha or phonetics 2.Vyakarana or Grammar 3. Chandas or Prosody 4. Nirukta or Etymology 5. Jyautisha or Astronomy 6. Kalpa or the branch of knowledge prescribing the ritual and giving rules for the ceremonial or sacrificial acts.

[Verse Locator](#)

गान्धर्वे च भुवि श्रेष्ठो बभूव भरताग्रजः ।
कल्याणाभिजनः साधुरदीनात्मा महामतिः ॥ २-२-३५

35. **bharataagrajaH** = Bharatha's elder brother; Rama; **babhuuva** = became; **shreshhThaH** = the best; **gaandharve** = in music; **kalyaaNaabhijanaH** = one who has the best relatives; **saadhuH** = gentlman; **adiinaatma** = one who is not weak in mind; **mahaamatiH** = one who has great wisdom.

"Rama is best in the world in the art of music. He has best relatives. He is gentle. He is not weak in mind. He has great wisdom."

[Verse Locator](#)

द्विजैरभिविनीतश्च श्रेष्ठैर्धर्मार्थनैपुणैः ।
यदा व्रजति संग्रामं ग्रामार्थे नगरस्य वा ॥ २-२-३६
गत्वा सौमित्रिसहितो नाविजित्य निवर्तते ।

36. **abhiviniitaH** = trained in all matters; **shreshhThaiH dvijaiH** = from the best of Brahmans; **dharmaartha nipuNaiH** = skilled in the art of righteousness and in the science of political economy; **gramaarthe** = for village; **nagarasyavaa** = or for town; **yadaa** = while; **vrajati** = moving; **saMgraamam** = for a battle; **gatvaa** = (Rama) goes; **saumitri sahitaH** = along with Lakshmana; **na nivartate** = does not return; **avijitya** = without victory.

"Rama was trained in all matters from the best of Brahmans skilled in the art of righteousness and in the science of political economy. If it is necessary to go to a battle to protect a village or a city, Rama goes with Lakshmana and returns home only after obtaining victory."

[Verse Locator](#)

संग्रामात्पुनरागम्य कुङ्जरेण रथेन वा ॥ २-२-३७
पौरान् स्वजनवन्नित्यम् कुशलं परिपृच्छति ।

पुत्रेष्वग्निषु दारेषु प्रेष्यशिष्यगणेषु च ॥ २-२-३८

निखिलेनानुपूर्व्याच्च पिता पुत्रानिवौरसान् ।

37;38. punaH aagatya = After returning; sangraamaat = from battle; kuN^jareNa = on elephant; rathena vaa = or chariot; paripR^ichchhati = inquires; kushalam = well being of; pauraan = citizens; svajanavat = like relatives; pitaa = father; aurasaan putraaniva = like to their hereditary sons; putreshhu = about sons; agnishhu = about the fire; daareshhu = about the wives; preshya sishhyagaNeshhu cha = about the servants and the disciples; nityam = always; nikhilena = completely; anupuurvyaachcha = and as per due order.

"After returning from battle, Rama goes to citizens on an elephant or a chariot and inquires about their well being as though they were his own kinsmen, like a father does to his sons. He asks about their wives and children, about the sacred fires, about their servants and students, always completely as per the due order."

[Verse Locator](#)

शुश्रूषन्ते च वः शिष्याः कचित्कर्मसु दंशिताः ॥ २-२-३९

इति नः पुरुषव्याघ्रः सदा रामोऽभिभाषते ।

39. raamaH = Rama; purushavyaaghraH = the best among men; sadaa = always; abhibhaashhate = speaks; naH = to us; iti = thus; vaH = your; shishhyaH = disciples; shushruushhante = serving; daMshitaH = keenly; karmasu = in actions.

"Rama the best among men always asks us 'Are your disciples serving you by keenly performing their actions?' "

[Verse Locator](#)

व्यसनेषु मनुष्याणां भृशं भवति दुःखितः ॥ २-२-४०

उत्सवेषु च सर्वेषु पितेव परितुष्यति ।

40. bhR^isham duHkitaH bhavati = feels very sad; vyasaneshhu = in troubles; manushhyeshhu = of men; paritushhyati = feels delighted; sarveshhu = in all; utsaveshhu = celebrations; piteva = like father.

"Rama feels very sad towards afflictions of men; and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does."

[Verse Locator](#)

सत्यवादी महेश्वासो वृद्धसेवी जितेन्द्रियः ॥ २-२-४१

स्मितपूर्वाभिभाषी च धर्मं सर्वात्मना श्रितः ।

41. satyavaadii = speaker of only truth; maheshvaasaH = He who is having great bow; vR^iddhasevii = he who serves elders; jitendriyaH = he whose senses are defeated; smita puurvaabhibhaashhii cha = he who smiles before speaking; dharmaM shritaH = He who takes shelter of righteousness; sarvaatmanaa = in all ways.

"Rama speaks only truth. He is a great hero. He serves elders. He kept the senses under control. Rama, who talks smilingly, protects righteousness in all ways."

[Verse Locator](#)

सम्यग्योक्ता श्रेयसां च न विगृह्य कथारुचिः ॥ २-२-४२

उत्तरोत्तरयुक्तौ च वक्ता वाचस्पतिर्यथा ।

42. yokta shreyasaam = procurer of benefits; samyak = in good manner; na kathaaruchiH = not interested in talks; vigR^ihya = by quarreling; vaktaa =

orator; **vaachaspatiryathaa** = like Brihaspati; **uttarottarayuktau cha** = by replies and rejoinders.

"Rama duly procures beneficent deeds. He is not interested in wrangling talks. He is an orator like Brihaspati by his replies and rejoinders."

[Verse Locator](#)

सुभूरायतताम्राक्षहस्साक्षाद्विष्णुरिव स्वयम् ॥ २-२-४३

रामो लोकाभिरामोऽयं शौर्यवीर्यपराक्रमैः ।

43. **ayam** = this; **raamaH** = Rama; **lokaabhiraamaH** = who enchants the world; **subhruuH** = with beautiful eyebrows; **aayata taamraakshhaH** = with broad and red eyes; **svayam** = himself; **saakshhaat** = absolutely; **vishhnuH iva** = like Vishnu; **shaurya viirya paraakramaiH** = in strength; heroism and valour.

"Rama, who enchants the world, has beautiful eyebrows. He has red and broad eyes. He is absolutely like the God Vishnu himself in strength, heroism and valour."

[Verse Locator](#)

प्रजापालनतत्त्वज्ञो न रागोपहतेन्द्रियः ॥ २-२-४४

शक्तस्त्रैलोक्यमप्येको भोक्तुं किं नु महीमिमाम् ।

44. **prajaapaalana tattvaGYaH** = knew the ins and outs of public administration; **na raagopahatendriyaH** = senses not hit by passion; **shaktyaH** = capable of; **bhoktum** = enjoying; **trailokyamapi** = even three worlds; **ekaH** = alone; **kiM nu** = why to speak of; **imaam** = this; **mahiim** = earth.

"He knew the ins and outs of public administration. His senses are not afflicted by passion. He is capable of administering not only earth, but also the three worlds."

[Verse Locator](#)

नाऽस्य क्रोधः प्रसादश्च निरर्थोऽस्ति कदाचन ॥ २-२-४५

हन्त्येव नियमाद्व्यानवध्ये च न कुप्यति ।

45. **asya** = his; **krodhaH** = anger; **prasaadashcha** = and mercy; **kadaachana** = at anytime; **naasti** = not; **nirarthakaH** = useless; **hantyeva** = kills certainly; **vadhyaan** = worthy of slaying; **niyamaat** = as per rules; **na kupyati** = not enraged at; **avadhye** = those not worthy of slaying.

"Rama's anger or mercy is not arbitrary at any time. He kills those who are to be slain as per rules. He is not angered at the innocent."

[Verse Locator](#)

युनक्त्यर्थैः प्रहृष्टश्च तमसौ यत्र तुष्यति ॥ २-२-४६

शान्तैः सर्वप्रजाकान्तैः प्रीतिसंजननैर्नृणाम् ।

गुणैर्विरुरुचे रामो दीप्तः सूर्य इवांशुभिः ॥ २-२-४७

46; 47. **asau** = this Rama; **yunakti** = bestows; **arthaiH** = wealth; **tam** = to those; **yatra** = with whom; **tushhyati** = he is satisfied; **suuryaH iva** = as the sun; **diiptaH** = shines; **amshubhiH** = by his rays; **raamaH** = Rama; **viruruche** = shone; **guNaiH** = by qualities; **shaantaiH** = which are peaceful; **sarvaprajaakaantaiH** = which are enchanting to the entire people; **priitijananaiH** = which create delight; **nR^iNaam** = to humans.

"He gladly bestows wealth to those with whom he is satisfied. As the sun shines by his rays, Rama shines by his qualities that are peaceful, which are enchanting and delightful to men."

तमेवंगुणसम्पन्नं रामं सत्यपराक्रमम् ।
लोकपालोपमं नाथमकामयत मेदिनी ॥ २-२-४८

48. medinii = the earth; akaamayata = desires; raamaM = Rama; evam guNa sampannam = who is endowed with this wealth of virtues; satyaparaakramam = who has true valour; lokapaalopamaM = equal to presiding deities like Devendra; naatham = as the lord.

"All people desire Rama, who is endowed with this wealth of qualities, who has true valour, who is equal to presiding deities like Devendra, to be their lord."

Verse Locator

वत्सः श्रेयसि जातस्ते दिष्ट्यासौ तव राघव ।
दिष्ट्या पुत्रगुणैर्युक्तो मारीच इव काश्यपः ॥ २-२-४९

49. raaghava = oh king Dasaratha; asau = this Rama; jaataH = is born; te = to you; vatsaH = as son; tava dishhTyaa = by your fortune; yuktaH putraguNaiH = having virtues befitting a son; kaashyapaH iva = like kaasyapa; maariichaH = the son of Mareechi.

"Oh king Dasaratha! Rama is born to you as a son, because of your good fortune, for the welfare of this world. He has all the virtues befitting of a son, like Kasyapa, the son of Marichi."

Verse Locator

बलमारोग्यमायुश्च रामस्य विदितात्मनः ।
देवासुरमनुष्येषु सगन्धर्वोरगेषु च ॥ २-२-५०
आशंसते जनः सर्वो राष्ट्रे पुरवरे तथा ।
आभ्यन्तरश्च बाह्यश्च पौरजानपदो जनः ॥ २-२-५१

50;51. sarvaH janaH = all the people; raashhTre = in the state; tathaa = and; puravare = those in the capital; abhyantaraH cha = those in nearby places; baahyashcha = and; paurajaanapadaH janaH = rural and urban people; aashaMsate = desire; raamasya = of Rama; viditaatmanaH = having reputed nature; devaasuramanushhyeshhu = in celestials; demons and men; sagandharvorageshhucha = including divine singers and serpents; balam = strength; aarogyam = health; aayushcha = and long life.

"All people in the state including those in the capital as well as those in the nearby and in the far off places, pray for long life, health and strength of Rama of reputed nature."

Verse Locator

स्त्रियो वृद्धास्तरुण्यश्च सायं प्रातः समाहिताः ।
सर्वान् देवान् नमस्यन्ति रामस्यार्थं यशस्विनः ॥ २-२-५२

52. vR^iddhaaH = aged; tarunyashcha = and youthful; striyaH = women; namasyanti = are praying; saayaM = evening; praataH = morning; sarvaan = all; devaan = celestials; samahitaaH = with stable mind; arthe = for the benefit ; yashasvina = renowned; raamasya = of Rama.

"Both young and aged women are praying with a stable mind each morning and evening to all celestials, for the benefit of renowned Rama."

Verse Locator

तेषामायाचितं देव त्वत्प्रसादा त्समृद्धयताम् ।
राममिन्दीवरश्यामं सर्वशत्रुनिर्बहणम् ॥ २-२-५३

53. **raajothama** = oh best of the kings; **deva** = king Dasaratha; **pashyaamaH** = we shall see; **raamaM** = Rama; **indiivarashyaamaM** = who is having the complexion of black lotus; **sarvashatrunibarhaNam** = who annihilates all the enemies; **tava** = your; **aatmajam** = son; **yauvaraajyastham** = adorned with princely kingdom; **aayaachitam** = prayer; **teshhaam** = of those people; **samR^iddhyaam** = be fruitful; **tvatprasaadaat** = by your grace.

"Oh best of kings, Dasaratha ! We shall see Rama adorned with princely kingdom. Your son Rama has the complexion of a black lotus flower and annihilates all his enemies. Let the wish of the people be fulfilled by your grace."

[Verse Locator](#)

तं देवदेवोपममात्मजं ते ।
सर्वस्य लोकस्य हिते निविष्टम् ।
हिताय नः क्षिप्रमुदारजुष्टं ।
मुदाभिषेक्तुम् वरद त्व मर्हसि ॥ २-२-५४

54. **varada** = Oh ; fulfiller of desires; Dasaratha!; **naH hitaaya** = for our benefit; **tvam** = you; **arhasi** = are fit; **kshhipram** = immediately; **mudaa** = gladly; **abhishhiktum** = to inaugurate; **tam** = that; **te aatmajaM** = your son Rama; **devadevopamaM** = equal to the god of gods; Vishnu; **nivishhTam** = who is interested; **hite** = in the benefit of; **sarvasya** = the entire; **lokasya** = world; **udaarajushhTaM** = who is possessing the best of virtues.

"Oh fulfiller of people's desires, Dasaratha! For our benefit, you gladly and immediately inaugurate your son Rama, who is equal to Vishnu, who is interested in the welfare of the entire world and who is possessing the best of virtues."

॥ इति श्रीमद्रामायणे अयोध्यकाण्डे द्वितीय सर्गः ॥

Thus completes 2nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 3 Verses converted to UTF-8, Nov 09

Introduction

Dasaratha, glad after hearing the words of assembled people, requests Vasishta and Vamadeva to start arrangements for the anointing ceremony of Rama. Vasishta and Vamadeva order the officers present there to make all arrangements, describing them in detail. Dasaratha then orders Sumantra to bring Rama to the assembly. After letting Rama know of his desire, Dasaratha then advises Rama on how to rule the kingdom for the benefit of the people.

[Verse Locator](#)

तेषामञ्जलिपद्मानि प्रगृहीतानि सर्वशः ।
प्रतिगृह्याब्रवीद्राजा तेभ्यः प्रियहितं वचः ॥ २-३-१

1. raajaa = King (Dasaratha); pragR^ihiitaani = obtained; teshhaam = their; aJNjalipadmaani = salutation (with folded hands) resembling lotus buds; sarvashaH = by all means; pratigR^ihyaa = accepted (that); abraviit = (and) spoke; tebhyaH = to them; priyahitam = pleasing and good; vachaH = sentence.

King Dasaratha, accepted their salutations with folded hands resembling lotus buds and spoke good and agreeable words to them as follows:-

[Verse Locator](#)

अहोऽस्मि परमप्रीतः प्रभावश्चातुलो मम ।
यन्मे ज्येष्ठं प्रियं पुत्रं यौवराज्यस्थ मिच्छथ ॥ २-३-२

2. aho = Oh!; yat ichchhatha = why you desire; me = my; jyeshhTham = elder; priyam = beloved; putram = son; yauvaraajyastham = as prince; paramapriitaH asmi = (for that)I am very pleased; mama = my; prabhaavashcha = fortune is also; atulaH = without comparision.

"Oh! I am very much pleased and incomparable is my fortune in that you desire my beloved elder son to be anointed as prince. "

[Verse Locator](#)

इति प्रत्यर्च्य तान् राजा ब्राह्मणानिद मब्रवीत् ।
वसिष्ठं वामदेवं च तेषामेवोपशृण्वताम् ॥ २-३-३

3. raajaa = King Dasaratha; iti = thus; pratyarchya = respected; taan = them; abraviit = spoke; idam = this (sentence); teshhaam upashR^iNvataam eva = while they were listening; vasishhTham = to Vasishta; VaamadevaM cha = Vaamadeva and; braahmaNaan = other brahmanas.

King Dasaratha, thus duly returning the honor done by them, spoke while they were listening, to Vasishta, Vamadeva and other Brahmanas as follows:

[Verse Locator](#)

चैत्रः श्रीमानयं मासः पुण्यः पुष्पितकाननः ।
यौवराज्याय रामस्य सर्वमेवोपकल्प्यताम् ॥ २-३-४
राज्ञस्तूपरते वाक्ये जनघोषो महानभूत् ।

4. "ayam = this; chaitraH maasaH = month of Chaitra; pushhpitakaananaH = has flowering forests; shriimaan = glorious; puNyaH = auspicious; sarvam eva upakalpyataam = let all arrangements be made (for anointment of Rama as prince)"; uparate = while completing; raajJNaH = the king's; vaakye = words; abhuut = there was; mahaan = great; janaghoshhaH = uproar (due to applause) from people.

"This is the glorious and auspicious month of Chaitra, in which the forests bloom with flowers. Let all arrangements be made for the coronation of Rama as prince." While these words of the king were being completed, there was a great delightful uproar of the people.

[Verse Locator](#)

शनैस्तस्मिन् प्रशान्ते च जनघोषे जनाधिपः ॥ २-३-५
वसिष्ठं मुनिशार्दूलं राजा वचनमब्रवीत् ।

5. tasmin = that; janaghoshhe = uproar of people; shanaiH = gradually; prashaante = subsided; janaadhipaH = lord of the people; raajaa = King Dasaratha; abraviit = spoke; vachanam = these words; vasishhTham = to Vasista; munishaarduulam = the best of sages.

When their applause gradually subsided, King Dasaratha spoke the following words to the best of sages, Vasishta.

[Verse Locator](#)

अभिषेकाय रामस्य यत्कर्म सपरिच्छदम् ॥ २-३-६
तदद्य भगवन् सर्वमाज्ञापयितुं मर्हसि ।

6. bhagavan = Oh divine Vasishta!; arhasi = you are suitable; adya = now; aajJNaapayitum = to order for; sarvam = all; tat karma yat = the traditional ceremonial which (needs) to be done; saparichchhadam = including the accessories (that are needed); abhishhekaaya raamasya = for the anointing ceremony of Rama.

"Oh Divine Vasishta! Be pleased to order now for the traditional ceremonial that is to be done and various accessories needed for the anointing ceremony of Rama."

[Verse Locator](#)

तच्छ्रुत्वा भूमिपालस्य वसिष्ठो द्विजसत्तमः ॥ २-३-७
आदिदेशाग्रतो राज्ञः स्थितान् युक्तान् कृताञ्जलीन् ।

7. vasishhThaH = Vasishta; dvijasattamaH = the best of brahmanas; shrutvaa = heard; tat = that (sentence); bhumipaalasya = of king Dasaratha; aadidesha = ordered; yuktaan = the officers; sthitaan = who were there; kR^itaaJNjaliin = with folded hands; agrataH = before; raajJNaH = the king.

Vasishta, the best of Brahmans, hearing the words of king Dasaratha, ordered the officers who stood there with folded hands before the king, as follows: -

[Verse Locator](#)

सुवर्णादीनि रत्नानि बलीन् सर्वौषधीरपि ॥ २-३-८
शुक्लमाल्यांश्च लाजांश्च पृथक्च मधुसर्पिषी ।

अहतानि च वासांसि रथं सर्वयुधान्यपि ॥ २-३-९

चतुरङ्गबलं चैव गजं च शुभलक्षणम् ।

चामरव्यजने श्वेते ध्वजं छत्रं च पाण्डुरम् ॥ २-३-१०

शतं च शातकुम्भानां कुम्भानामग्निवर्चसाम् ।

हिरण्यशृङ्गमृषभं समग्रं व्याघ्रचर्म च ॥ २-३-११

उपस्थापयत प्रातरग्न्यगारं महीपतेः ।

8;9;10;11. upasthaapayata = gather; agnyagaaram = in the sacred fire house; mahiipate = of the king; praataH = at dawn; suvarNaadiini = gold and the like; ratnaani = diamonds; baliin = things needed to perform pooja (worship); sarvaushhadhiH api = various herbs; shuklamaalyaan cha = white floral garlands; laajaan cha = corn; madhusarpishii = honey and clarified butter; pR^ithak = separately; ahataani vaasaaMsi cha = new clothes; ratham = chariot; sarvaayudhaanyapi = all weapons; chaturaN^gabalaMcha iva = the four divisions of army; gajam cha = elephant; shubhalakshaNam = with good signs; shvete = white; chaamaravyajane = fans made from the skin of an animal called chamari; dhvajam = pillar (or) staff; paaNDuram = white; chhatraM cha = umbrella; shataM cha = one hundred; shaatakumbhaanaam = golden hued; kumbhaanaam = pots; agnivarchasaam = brilliant like fire; R^ishhabham = bull; hiraNyashR^iN^gam = with golden horns; samagram = complete; vyaaghracharma cha = tiger skin.

"Gather the following in the sacred fire house of the king at dawn: gold and the like, diamonds, things needed to perform worship, various herbs, white floral garlands, corn, honey and clarified butter in separate vessels, new clothes, chariot, all weapons, the four divisions of army, an elephant with auspicious signs, white fan, flag staff, white umbrella, one hundred golden pots with brilliant shine, bull with gilded horns and a complete tiger skin".

[Verse Locator](#)

यच्चान्यत्किञ्चिदेष्टव्यं तत्सर्वमुपकल्प्यताम् । २-३-१२

अस्तःपुरस्य द्वाराणि सर्वस्य नगरस्य च ।

चन्दनस्रग्भिरर्च्यन्तां धूपैश्च घ्राणहारिभिः ॥ २-३-१३

12;13. anyat = (if) other; yat cha kiJNchit = even small thing; eshhTavyam = is required; upakalpyataam tat sarvam = let all of it be arranged; dvaaraaNi = doorways; antaHpurasya = of royal palace; sarvasya nagarasya cha = of entire city also; archyantaam = be worshipped; chandanasragbhiH = with sandal paste and floral garlands; ghraaNahaaribhiH = attractive smelling; dhuupaiH = incense.

"If any other small things are required, arrange for all of them. Let the doorways of the royal palace and those of the entire city be worshipped with sandalwood paste, floral garlands and good smelling incense."

[Verse Locator](#)

प्रशस्तमन्नं गुणवद्धिक्षीरोपसेचनम् ।

द्विजानां शतसाहस्रे यत्प्रकाममलं भवेत् ॥ २-३-१४

14. prashastam = fine; annam = rice; guNavat = of good quality; dadhi kshiiropasechanam = with yoghurt and milk; prakaamam = completely; alaM bhavet = sufficient for; shatasaahasre = one hundred thousand; dvijaanaam = brahmanaas.

"Let fine rice of good quality with milk and yogurt, fully sufficient for one hundred thousand Brahmins be arranged."

[Verse Locator](#)

सत्कृत्य द्विजमुख्यानां श्वः प्रभाते प्रदीयताम् ।

घृतं दधि च लाजाश्च दक्षिणाश्चापि पुष्कलाः ॥ २-३-१५

15. **pradiiyataam** = let (that rice) be given; **satkR^itya** = with respect; **shvaH** = tomorrow; **prabhaate** = at dawn; **dvijamukhyaanaam** = to important Brahmins; **ghR^itam** = (along with) clarified butter; **dadhi cha** = yoghurt; **laajaaH cha** = corn and; **pushhkalaaH** = lot of; **dakshiNaashchaapi** = gifts also.

"Let that rice be given with due respect to important Brahmins tomorrow at dawn; along with clarified butter, yogurt, corn, and lot of gifts."

[Verse Locator](#)

सूर्येऽभ्युदितमात्रे श्वो भविता स्वस्तिवाचनम् ।

ब्राह्मणाश्च निमन्त्र्यन्तां कल्प्यन्तामासनानि च ॥ २-३-१६

16. **bhavita** = there will be; **svastivaachanam** = chorus invoking well being of all; **shvaH** = tomorrow; **abhyuditamaatre** = soon after the rise of; **suurye** = sun; **braahmaNaaH cha** = brahmanas; **nimantryantaam** = be summoned; **aasanaani cha** = and seats; **kalpyantaam** = be arranged.

"There will be an invocation for the well being of all, tomorrow at sun rise. Let brahmanas be invited and suitable seats be arranged for them."

[Verse Locator](#)

आबध्यन्तां पताकाश्च राजमार्गश्च सिच्यताम् ।

सर्वे च ताळावचरा गणिकाश्च स्वलंकृताः ॥ २-३-१७

कक्ष्यां द्वितीयामासाद्य तिष्ठन्तु नृपवेश्मनः ।

17. **pataakaaH cha aabadhyantaam** = let flags be hung; **raajamaargaH cha sichyataaM cha** = let royal roads be made wet; **sarve** = (let)all; **svalaMkR^itaaH** = well dressed; **taaLaavacharaaH** = musicians; **gaNikaaH cha** = dancers; **aasaadya** = get; **dvitiiyaam** = second; **kakshyaam** = enclosure; **nR^ipaveshmanaH** = of royal palace; **tishhThantu** = to stay.

"Let the flags be hung and the royal highways be sprinkled with water. Let well dressed dancers and musicians wait in second enclosure in the royal compound."

[Verse Locator](#)

देवायतनचैत्येषु सान्नभक्षाः सदक्षिणाः ॥ २-३-१८

उपस्थापयितव्याः स्युर्माल्ययोग्याः पृथक् पृथक् ।

18. **devaayatanachaityeshhu** = in temples and at road junctions; **yogyaaH** = deserving people; **upasthaapayitavyaaH syuH** = be gathered; **saanna** = with rice; **bhakshaaH** = eatables; **sadakshiNaaH** = with presents; **maalya** = garlands; **pR^ithak pR^ithak** = separately.

"As worshipping is to be done in temples and at road junctions, let some deserving people gather there with rice, eatables, presents and garlands separately."

[Verse Locator](#)

दीर्घासिबद्धा योधाश्च सन्नद्धा मृष्टवाससः ॥ २-३-१९

महाराजाङ्गणं सर्वे प्रविशन्तु महोदयम् ।

19. **sarve** = (let) all the; **yodhaashcha** = warriors also; **pravishastu** = enter; **mahodayam** = well developed; **mahaaraajaaN^gaNam** = front yard of royal palace; **diirghaasibaddhaaH** =

wearing long swords; sannaddhaaH = wearing armors; mR^ishhTavaasasaH = wearing washed clothes.

"Let all the warriors enter the well developed front yard of the royal palace with long swords, armors and clean clothing."

[Verse Locator](#)

एवं व्यादिश्य विप्रौ तौ क्रियास्तत्र सुनिष्ठितौ ॥ २-३-२०

चक्रतुश्चैव यच्छेषं पार्थिवाय निवेद्य च ।

20. tau = those; viprau = wisemen - Vasishta and Vamadeva; sunishhThitau = with good attention; evam = thus; vyaadishya = ordered; kriyaaH = things to be done; tatra = there; nivedya cha = informed; paarthivaaya = the king Dasaratha; chakratuH cha eva = also performed; yat sheshham = (those things) that remained.

Those wise men Vasishta and Vamadeva attentively ordered for all those things to be done there, informed that to king Dasaratha and performed the remaining things also.

[Verse Locator](#)

कृतमित्येव चाब्रूतामभिगम्य जगत्पतिम् ॥ २-३-२१

यथोक्तवचनं प्रीतौ हर्षयुक्तौ द्विजर्षभौ ।

21. priitau = satisfied; harshhayuktau = with pleasure; dvijarshhabhau = the best of brahmanas; Vasishta and Vamadeva; abhigamya = approached; jagatpatim = king Dasaratha - the lord of world; abruutaam = and told him; kR^itamityeva = that all had been done; yathoktavachanam = as per his words.

Pleased and satisfied with the arrangements made Vasishta and Vamadeva approached king Dasaratha and told him that all had been done according to his words.

[Verse Locator](#)

ततः सुमन्त्रं द्युतिमान् राजा वचनमब्रवीत् ॥ २-३-२२

रामः कृतात्मा भवता शीघ्रमानीयतामिति ।

22. tataH = afterwards; dyutimaan = radiant; raajaa = king Dasaratha; abraviit = spoke; iti = thus; sumantram = to Sumantra; vachanam = these words; raamaH = Rama; kR^itaatmaa = who has a disciplined intellect; aniiyataam = be brought; bhavataa = by you; shiighram = immediately.

Afterwards, Dasaratha spoke to Sumantra "Let Rama, who has a disciplined intellect, be brought by you immediately."

[Verse Locator](#)

स तथेति प्रतिज्ञाय सुमन्त्रो राजशासनात् ॥ २-३-२३

रामं तत्रानयांचक्रे रथेन रथिनां वरम् ।

23. saH = that; sumantraH = Sumantra; pratijjNaaya = spoke; tathaa iti = that would be done accordingly; aanayaaMchakre = brought; raamam = Rama; varam = the best among; rathinaaM = charioteers; tatra = there; rathena = in a chariot; raaja shaasanaat = as commanded by the king.

As commanded by the king, Sumantra brought there, Rama, the best of charioteers, in a chariot.

[Verse Locator](#)

अथ तत्र समासीनास्तदा दशरथं नृपम् ॥ २-३-२४
 प्राच्योदीच्याः प्रतीच्याश्च दाक्षिणात्याश्च भूमिपाः ।
 म्लेच्छाश्चार्याश्च ये चान्ये वने शैलान्तवासिनः ॥ २-३-२५
 उपासाञ्चक्रीरे सर्वे तं देवा इव वासवम् ।

24;25. **atha** = afterwards (after Sumantra left); **bhuumipaaH** = kings; **praachyodiichyaaH** = belonging to east; north; **pratiichyaaH cha** = and belonging to west; **daakshiNaatyaaH cha** = and belonging to south; **mlechchhaaH cha** = those belonging to the country of Mlechha; **aryanaH cha** = and belonging to the country of AryaaVarta; **vane** = in forest areas; **anye** = others; **ye** = who are; **shailaantavaasinaH** = staying in hilly areas; **sarve** = all; **samaasiinaaH** = sat; **tatra** = there; **tadaa** = then; **upaasaaJNchakrire** = attended on; **tam** = that; **dasaratham nrR^ipam** = king Dasaratha; **vaasavamiva** = as to Devendra; **devaaH** = by celestials.

Afterwards the kings belonging to east, west, north, south as well as those belonging to Mlechha kingdom, Aryaa Vartha kingdom and those ruling in hill and forest areas sat there and attended on King Dasaratha as celestials attended on Devendra.

[Verse Locator](#)

तेषां मध्ये स राजर्षिर्मरुतामिव वासवः ॥ २-३-२६
 प्रासादस्थो रथगतं ददर्शयान्त मात्मजम् ।

26. **saH** = that; **raajarshhiH** = the sage and the king Dasaratha; **madhye** = in the midst; **teshhaaM** = of them; **vaasavaH** = like Devendra; **maruthaam** = in the midst of celestials; **dadarsha** = saw; **praasaadasthaH** = staying in the palace; **aatmajam** = his son Rama; **aayaantam** = arriving; **rathagatham** = in a chariot.

The sage king Dasaratha, sitting in the midst of those kings like Devendra in the middle of the celestials, saw from the palace itself, his son Rama arriving in a chariot.

[Verse Locator](#)

गन्धर्वराजप्रतिमं लोके विख्यातपौरुषम् ॥ २-३-२७
 दीर्घ बाहुं महसत्त्वं मत्तमातङ्गगामिनम् ।
 चन्द्रकान्ताननं राममतीव प्रियदर्शनम् ॥ २-३-२८
 रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम् ।
 घर्माभितप्ताः पर्जन्यं ह्लादयन्तमिव प्रजाः ॥ २-३-२९
 न ततर्प समायान्तं पश्यमानो नराधिपः ।

27;28;29. **gandharva raaja pratimam** = equal to king of Gandharvas; **vikhyaata paurushham** = has famous valiance; **loke** = in the world; **diirgha baahum** = has long arms; **mahaasattvam** = has great strength; **mattamaataN^ga gaaminam** = has a gait like that of a vigorous elephant; **chandrakaantaananam** = has enchanting face like the moon; **atiiva** = very; **priyadarshanam** = pleasant to behold; **ruupaudaaryaguNaiH** = with looks (and his) magnanimity (and) virtues; **dr^ishhTi chittaapahaarakam** = (he had) stolen the eyes and minds; **pumsaam** = of men; **naraadhipaH** = king Dasaratha; **na tatarpa** = was not satiated; **pashyamaanaH** = in seeing; **raamam** = Rama; **samayaantam** = coming; **parjanyaam iva** = like cloud; **hlaadayantam** = gladdening; **prajaaH** = to people; **gharmaabhitaptaaH** = scorched by summer heat.

Rama was as beautiful as the king of Gandharvas. His valiance was world famous. He had great strength and walked like a vigorous elephant. He had long arms, and with his enchanting face, he looked like the moon. He stole the eyes and minds of the people by his looks, generosity

and virtues. King Dasaratha was thus not satiated enough in seeing Rama, coming like a cloud that gladdens people by relieving them from the scorching summer heat.

[Verse Locator](#)

अवतार्य सुमन्त्रस्तं राघवं स्यन्दनोत्तमात् ॥ २-३-३०
पितुः समीपं गच्छन्तं प्राञ्जलिः पृष्ठतोऽन्वगात् ।

30. **sumantraH** = Sumantra; **avataarya tam raaghavam** = helped that Rama to alight; **syandanottamaat** = from the excellent chariot; **praaJNjaliH** = (and) with folded hands; **anvagaat** = followed; **pR^ishhThataH** = behind; **gachchhantam** = (Rama) going; **samiipam** = close to; **pituH** = his father.

Sumantra helped Rama to get down from the excellent chariot and with folded hands followed behind Rama, who approached his father.

[Verse Locator](#)

स तं कैलासशृङ्गाभं प्रासादं नरपुङ्गवः ॥ २-३-३१
आरुरोह नृपं द्रष्टुं सह सूतेन राघवः ।

31. **saH** = that; **raaghavaH** = Rama; **narapuN^gavaH** = the best among men; **aaruroha** = ascended; **tam** = that; **praasaadam** = palace; **kailaasa shR^iN^gaabham** = which is equal to Mount Kailaasa; **suutena saha** = along with the driver of chariot; **drashhTum** = to see; **nR^ipam** = the king Dasaratha.

Rama, the best among men, ascended the steps of the palace, which resembled Mount Kailaasa, along with Sumantra, to see the king Dasaratha.

[Verse Locator](#)

स प्राञ्जलिरभिप्रेत्य प्रणतः पितुरन्तिके ॥ २-३-३२
नाम स्वं श्रावयन् रामो ववन्धे चरणौ पितुः ।

32. **saH** = that; **raamaH** = Rama; **praaJN^jaliH** = with folded hands; **abhipretya** = approached; **antike** = nearer to; **pituH** = his father; **praNataH** = bowed down; **shraavayan** = mentioning; **svam** = his own; **naama** = name; **vavande** = offered obeisance; **pituH** = (to) his father's; **charaNau** = feet.

Rama with folded hands approached his father, bowed down mentioning his own name and offered salutations to his father's feet.

[Verse Locator](#)

तं दृष्ट्वा प्रणतं पार्श्वे कृताञ्जलिपुटं नृपः ॥ २-३-३३
गृह्णाञ्जलौ समाकृष्य सस्वजे प्रियमात्मजम् ।

33. **nR^ipaH** = king Dasaratha; **gR^ihya** = caught; **anjalau** = by his joined hands; **tam** = that; **priyam** = beloved; **aatmajam** = son; **praNatam** = who was (standing) humbly; **paarshve** = by his side; **kR^itaanjalipuTam** = with folded hands; **samaakR^ishhya** = drew him nearer and; **sasvaje** = embraced.

King Dasaratha took into his embrace that beloved son who was standing humbly beside him with folded hands.

[Verse Locator](#)

तस्मै चाभ्युदितं दिव्यं मणिकाञ्चनभूषितं ॥ २-३-३४
दिदेश राजा रुचिरं रामाय परमासनम् ।

34. **raajaa** = king Dasaratha; **didesha** = gave; **tasmai raamaaya** = for that Rama; **paramaasanam** = great throne; **abhyuditam** = which is high; **divyam** = excellent; **ruchiram** = beautiful; **maNikaanchana bhuushhitam** = decorated with gold and diamonds.

King Dasaratha gave Rama a great throne, which was high, excellent and beautiful, decorated with gold and diamonds.

[Verse Locator](#)

तदासनवरं प्राप्य व्यदीपयत राघवः ॥ २-३-३५

स्वयेव प्रभया मेरुमुदये विमलो रविः ।

35. **raaghavaH** = Rama; **praapya** = got; **tat** = that; **aasanavaram** = great throne; **vyadiipayata** = (and) caused it to shine; **svayaa** = with his own; **prabhayaa** = brightness; **merumiva** = as to Meru Mountain; **udaye** = in the morning; **vimalaH** = by spot less; **raviH** = sun.

Rama, occupying that great throne, caused it to shine with his own brightness, just as the spotless sun in the morning causes Meru mountain to shine with brilliance.

[Verse Locator](#)

तेन विभ्राजता तत्र सा सभाभिव्यरोचत ॥ २-३-३६

विमलग्रहनक्षत्रा शारदी द्यौरिवेन्दुना ।

36. **tatra** = there; **tena** = by that Rama; **vibhbraajataa** = shining; **saa** = that; **sabhaa** = assembly; **abhivvyarochata** = shone more; **inudunaa iva** = as by the moon; **shaaradii** = the autumn; **dyauH** = sky; **vimalagrahanakshatraa** = with the dimless planets and stars.

Rama by his brilliance made that assembly to shine, just as the moon shines the clear autumnal sky, with the dimless stars and planets.

[Verse Locator](#)

तं पश्यमानो नृपति स्तुतोओष प्रियमात्मजम् ॥ २-३-३७

अलङ्कृतमिवात्मानमादर्शतलसंस्थितम् ।

37. **nR^ipaH** = king Dasaratha; **tutoshha** = was delighted; **pasyamaanaH** = seeing; **tam** = that; **priyam** = beloved; **aatmajam** = son; **aatmanamiva** = as seeing oneself; **alankR^itam** = adorned; **aadarshatalasamsthitam** = in a mirror.

King Dasaratha was as delighted in seeing his beloved son, as one delights in seeing oneself adorned, in a mirror.

[Verse Locator](#)

स तं सस्मितमाभाष्य पुत्रं पुत्रवतां वरः ॥ २-३-३८

उवाचेदं वचो राजा देवेन्द्रमिव काश्यपः ।

38. **saH** = that; **raaja** = king Dasaratha; **varaH** = best; **putravataam** = among those who have sons; **sasmitam** = smilingly; **aabhaashhya** = conversed with; **tam** = that; **putram** = son; **uvaacha** = spoke; **idam** = these; **vachaH** = words; **devendramiva** = as to Devendra; **kaasyapaH** = (by) kaasyapa.

King Dasaratha, the best among those who have sons, smilingly conversed with his son, and addressed Rama as follows, as Kasyapa does to (his eldest son) Devendra (the ruler of gods).

[Verse Locator](#)

ज्येष्ठायामसि मे पत्न्यां सदृश्यां सदृशः सुतः ॥ २-३-३९

उत्पन्नस्त्वं गुणश्रेष्ठो मम रामात्मजः प्रियः ।

39. raama = oh; Rama! tvam = you; asi = are; sadR^ishaH = worthy; sutaH = son; utpannaH = born; me = to my; sadR^ishyaam = worthy; jyeshhThaayaam = elder; patnyaam = wife; guNashreshhThaH = being excellent in virtues; priyaH = (you are) beloved; aatmajaH = son; mama = to me.

"Oh Rama! You are an exemplary son born to my exemplary elder wife. Being excellent in virtues, you are beloved son to me."

[Verse Locator](#)

यतस्त्वया प्रजाश्चेमाः स्वगुणैरनुरज्जिताः ॥ २-३-४०

तस्मात्त्वं पुष्ययोगेन यौवराज्यमवाप्नुहि ।

40. yataH = Why; tvayaa = by you; imaaH = these; prajaaH = people; anuraJNjitaH = were cherished; svaguNaiH = by your good qualities; tasmaat = for that reason; tvam = you; avaapnuhi = get; yauvaraajyam = princely kingdom; pushhyayogena = on the day of Pushyami (when the moon appears in conjunction with the constellation Pushya).

"O, Rama! As you with your good qualities cherished these people, you get the princely kingdom on the day of Pushyami star (when the moon appears in conjunction with the constellation Pushya).."

[Verse Locator](#)

कामतस्त्वं प्रकृत्यैव विनीतो गुणवानसि ॥ २-३-४१

गुणवत्यपि तु स्नेहात्पुत्र वक्ष्यामि ते हितम् ।

41. putra = Oh; son!; prakR^ityaiva = by nature; tvam asi = you are; kaamataH = very much; viniitaH = humble; guNavaan = virtuous man; guNavatyapi = even if virtuous; because of my; snehaat = friendship; vakshyaami = I can tell; te = to you; hitam = good (words).

"Oh, son! By nature, you are very humble and virtuous. Even then, because of my friendship with you, I can tell you this for your benefit."

[Verse Locator](#)

भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ॥ २-३-४२

कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ।

42. aasthaaya = try to; bhava = become; bhuuyaH = (even) more; vinayam = humble; nityam = always; jitendriyaH = (remain as) one who has victory over senses; tyajethaaH = leave; vyasanaani cha = bad habits; kaamakrodha samutthaani = born of desire and wrath.

"Be even more humble and always keep the senses under control. Leave the bad habits born out of desire and wrath."

[Verse Locator](#)

परोक्षया वर्तमानो वृत्त्या प्रत्यक्षया तथा ॥ २-३-४३

अमात्यप्रभृतीः सर्वाः प्रकृतीश्चानुरञ्जय ।

43. vR^ityaa = By conduct; parokshayaa = indirectly; tathaa = and; vartamaanaH = operating; pratyakshayaa = directly; anuraJNjaya = keep happy; amaatya prabhR^itiiH = (people) like ministers and others.

"Through direct and indirect means, keep ministers and others happy."

[Verse Locator](#)

कोष्ठागारायुधागारैः कृत्वा सन्नि चयान् बहून् ॥ २-३-४४
तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।
तस्य नन्दन्ति मित्राणि लब्ध्वाऽमृतमिवाऽमराः ॥ २-३-४५
तस्मात्त्वमपि चात्मानं नियम्यैवं समाचर ।

44;45. amaraaH iva = like celestials; labdhvaa = (who were happy after) obtaining; amR^itam = the nectar; tasya = his; mitraaNi = friends; nandanti = are delighted with him; yaH = who; paalayati = rules; mediniim = the earth; kR^itvaa = by making; bahuun = many; sannichayaan = good storage; koshhThaagaraayudhaagaaraiH = with granaries and armories; tushhTaanuraktaprakR^itiH = with delightful and happy people; tasmaat = hence; tvamapi = you too; aatmaanam = (your)self; samaachara = act; evam = like this.

"Like the celestials becoming happy after obtaining the nectar, friends of a king (ruler of earth) are delighted when he fills the granaries and armories to the brim, making the common people delightful and happy. Hence, you too act like this."

[Verse Locator](#)

तच्छ्रुत्वा सुहृदस्तस्य रामस्य प्रियकारिणः ॥ २-३-४६
त्वरिताः शीघ्रमभ्येत्य कौसल्यायै न्यवेदयन् ।

46. tasya = that; raamasya = Rama's; suhR^idaH = friends; shrutvaa = after hearing; tat = that; tvaritaaH = hurriedly; priyakaariNaH = intending to do good; shiighram = immediately; abhyetya = came; kausalyaayai = to Kausalya; nyavedayan = (and) informed (her of the good news).

The well -wishers of Rama, after hearing those words, intending to do good to Kausalya, immediately came to her and informed the matter to her.

[Verse Locator](#)

सा हिरण्यं च गाश्चैव रत्नानि विविधानि च ॥ २-३-४७
व्यादिदेश प्रियाख्येभ्यः कौसल्या प्रमदोत्तमा ।

47. pramadottamaa = the best among women; saa = that; kausalyaa = Kausalya; vyaadidesha = gave away; hiraNyaM cha = gold; gaaH chaiva = cows and; vividhaani = different types of; ratnaanicha = diamonds also; priyaakhyebhyaH = to those who informed the good news.

The best among women, Kausalya gave away gold, cows and different types of diamonds to those who informed her good news.

[Verse Locator](#)

अथाभिवाद्य राजानं रथमारुह्य राघवः ॥ २-३-४८
ययौ स्वं द्युतिमद्देश्म जनौघैः प्रतिपूजितः ।

48. atha = afterwards; raaghavaH = Rama; abhivaadya = saluted; raajaanam = to king Dasaratha; aaruhya = (and) alighted; ratham = the chariot; yayau = (and) went; svam veshma = for his house; dyutimat = (which was) splendid; pratipuujitaH = after being worshipped; janaughaiH = by the crowds.

Rama, after offering salutations to king Dasaratha, ascended the chariot and went to his splendid house after being worshipped by the crowds on the way.

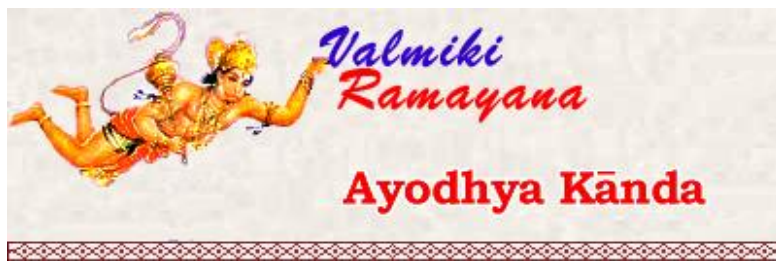
ते चापि पौरा नृपतेर्वचस्त ।
 च्छुत्वा तदा लाभमिवेष्टमाशु ।
 नरेन्द्रमामन्त्र्य गृहाणि गत्वा ।
 देवान् समानर्चुरतिप्रहृष्टाः ॥ २-३-४९

49. tadaa = then; te = those; pauraashchaapi = citizens also; shrutvaa = listened (to); tat = those; vachaH = words; nR^ipateH = of the king; ishham laabhamiva = seeing their dearest wish gratified;; ati prahR^ishhTaaH = became very happy; amantrya = took leave; nareMdram = of king Dasaratha; aashu = immediately; samaanarchuH = worshipped; devaan = the gods; gatvaa = going; gR^ihaaNi = to their houses.

Having heard those words of the king, seeing their dearest wish gratified, the citizens took leave of the King Dasaratha and returned to their homes full of joy, in order to give thanks and render homage to the Gods.

॥ इत्यार्षे श्रीमद्वाल्मीकिरामायणे आदिकाव्ये अयोध्यकाण्डे तृतीय सर्गः ॥

Thus completes 3rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 4 Verses converted to UTF-8, Nov 09

Introduction

Dasaratha decides to coronate Rama as the prince the next day. He asks Sumantra to bring Rama to his presence once again. After Rama arrives, Dasaratha expresses to Rama his desire to anoint Rama as a prince the very next day. He cites various bad dreams and inauspicious signs as the reason for his haste. Rama thus informed by his father, goes to his mother's house and informs her of the good news. Kausalya becomes delighted at the news and gives Rama her blessings.

[Verse Locator](#)

गतेष्वथ नृपो भूयः पौरेषु सह मन्त्रिभिः ।
मन्त्रयुत्वा ततश्चक्रे निश्चयज्ञः स निश्चयम् ॥ २-४-१
श्व एव पुष्यो भविता श्वोऽभिषेच्यस्तु मे सुतः ।
रामो राजीवताम्राक्षो यौवराज्य इति प्रभुः ॥ २-४-२

1;2. **atha** = after; **paureshhu** = citizens; **gateshhu satsu** = had been leaving; **nR^ipaH** = king Dasaratha; **nishchayaGYaH** = (who is an excellent) decision maker; **prabhuH** = (and who is) efficient; **bhuuyaH** = again; **mantrayitvaa** = conferred; **mantribhiH saha** = with ministers; **chakre** = made; **nishchayam** = decision; **iti** = thus; **shvaH eva** = tomorrow only; **bhavita** = will be; **pushhyaH** = Pushya constellation; **me sutaH** = my son; **raamaH** = Rama; **raajiivataamraakshaH** = who has eyes like red lotus; **abhishechyaH** = can be anointed; **yauvaraajye** = for princely hood; **shvaH** = tomorrow.

After the citizens left, Dasaratha who was efficient in taking decisions pertaining to place and time of ceremonies, again conferred with the ministers and decided thus: "Tomorrow will be a day when the constellation of Pushya would be in the ascendant. My son Rama, who has eyes like red lotus, can be crowned as a prince tomorrow".

[Verse Locator](#)

अथान्तर्गृहमासाद्य राजा दशरथस्तदा ।
सूतमामन्त्रयामास रामं पुनरिहानय ॥ २-४-३

3. **atha** = Afterwards; **raajaa dasarathaH** = king Dasaratha; **aasaadya** = got (into); **antargR^iham** = inner palace; **tadaa** = (and) then; **amantrayaamaasa** = ordered; **suutam** = the charioteer Sumantra; **aanaya** = bring; **raamam** = Rama; **punaH** = again; **iha** = here.

Thereafter, king Dasaratha entered the inner palace and then ordered Sumantra thus, "Bring Rama again here".

[Verse Locator](#)

प्रतिगृह्य स तद्वाक्यं सूतः पुनरुपाययौ ।
रामस्य भवनं शीघ्रं राममानयितुं पुनः ॥ २-४-४

4. pratigR^ihya = Receiving; tat = those; vaakyam = words; saH = that; suutaH = charioteer Sumantra; punaH = again; upaayayau = got (to); raamasya = Rama's; bhavanam = house; sheeghram = immediately; aanayitum = to bring; raamam = Rama; punaH = once more.

Obeying the king's words, Sumantra went to Rama's house immediately to bring Rama once again.

[Verse Locator](#)

द्वाःस्थैरावेदितं तस्य रामायागमनं पुनः ।
श्रुत्वैव चापि रामस्तं प्राप्तं शङ्कान्वितोऽभवत् ॥ २-४-५

5. tasya = His; aagamanam = arrival; punaH = again; aaveditam = was informed; raamaaya = to Rama; dvaaH sthaiH = by doorkeepers; shrutvaa cha api eva = and as soon as Rama heard; tam = his (Sumantra's); praaptam = arrival; raamaH = Rama; shaN^kaanvitaH abhavat = became doubtful (about the reason for his arrival again.)

The doorkeepers informed Rama that Sumantra had come again. Hearing that, Rama was uncertain as to the reason for Sumantra's arrival again.

[Verse Locator](#)

प्रवेश्य चैनं त्वरितं रामो वचन मब्रवीत् ।
यदागमनकृत्यं ते भूयस्तद्भ्रुह्यशेषतः ॥ २-४-६

6. raamaH = Rama; tvaritam = soon; praveshya enam cha = allowed him to enter and; abraviit = spoke; vachanam = (these) words; bruuhi = tell; asheshataH = completely; tat = that; yat = for what; te aagamana kR^ityam = purpose is your arrival.

Rama immediately allowed Sumantra inside and spoke these words to him: "Tell me completely the purpose of your arrival again."

[Verse Locator](#)

तमुवाच ततः सूतो राजा त्वां द्रष्टु मिच्छति ।
श्रुत्वा प्रमाणमत्र त्वं गमनायेतराय वा ॥ २-४-७

7. tataH shrutvaa = After hearing that; suutaH = the charioteer Sumantra; uvaacha = spoke; tam = to him; raajaa = king Dasaratha; ichchhati = wants to; drashhTum = see; tvaam = you; tvam = you; pramaaNam = decide (in your mind); atra = in this; gamanaaya = to go; vaa itaraaya = or otherwise.

Hearing those words, Sumantra said: "King Dasaratha wants to see you. Decide yourself in this matter whether to proceed to your father or otherwise".

[Verse Locator](#)

इति सूतवचः श्रुत्वा रामोऽथ त्वरयान्वितः ।
प्रययौ राजभवनं पुनर्द्रष्टुं नरेश्वरम् ॥ २-४-८

8. raamaH = Rama; shrutvaa = hearing; iti = thus; suutavachaH = the word of charioteer Sumantra; tvarayaa anvitaH = with swiftness; atha = thereafter; prayayau = went; raajabhavanam = to royal palace; drashhTum = to see; nareshvaram = Lord of people Dasaratha; punaH = again.

Rama, after hearing Sumantra's words, started immediately and went to the royal palace to see king Dasaratha, the Lord of people, again.

[Verse Locator](#)

तं श्रुत्वा समनुप्राप्तं रामं दशरथो नृपः ।
प्रवेशयामास गृहं विवक्षुः प्रियमुत्तमम् ॥ २-४-९

9. **shrutvaa** = hearing; **tam** = that; **raamam** = Rama; **samanupraaptam** = has arrived; **dasaratha nR^ipaH** = king Dasaratha; **praveshayaamaasa** = allowed him to enter; **gR^iham** = the house; **vivakshuH** = to tell; **uttamam** = excellent; **priyam** = affectionate (word).

Hearing Rama to have arrived, king Dasaratha allowed him to come into the house, to tell him an excellent and affectionate word.

[Verse Locator](#)

प्रविशन्नेप च श्रीमान् राघवो भवनं पितुः ।
ददर्श पितरं दूरात् प्रणिपत्य कृताञ्जलिः ॥ २-४-१०

10. **shriimaan** = the glorious; **raaghavaH** = Rama (lit. scion of Raghu); **pravishanneva** = soon after entering; **pituH** = father's; **bhavanam** = house; **dadarsha** = saw; **pitaram** = (his) father; **duuraat** = from a distance; **praNipatya** = (and) fell prostrate before him; **kR^itaanJNjaliH** = with joined palms.

The glorious Rama, soon after entering his father's house, saw his father from a distance and fell prostrate before him in an act of submission, with his palms joined together.

[Verse Locator](#)

प्रणमन्तं समुत्थाप्य तं परिष्वज्य भूमिपः ।
प्रदिश्य चास्मै रुचिरमासनं पुनरब्रवीत् ॥ २-४-११

11. **bhuumipaH** = king Dasaratha (lit. lord of earth); **samutthaapya** = lifted; **tam** = him; **praNamantam** = who was lying prostrate; **parishhvajya** = embraced; **pradishya cha** = and offered; **ruchiram** = (a) beautiful; **aasanam** = seat; **asmai** = to him; **abraviit** = (and) spoke; **punaH** = again.

Dasaratha lifted Rama up and took him into his embrace. Then, he offered a beautiful seat to Rama and spoke to him as follows:

[Verse Locator](#)

राम वृद्धोऽस्मि दीर्घायुर्भुक्ता भोगा मयेप्सिताः ।
अन्वद्भिः क्रतुश्तैस्तथेष्टं भूरिदक्षिणैः ॥ २-४-१२

12. **raama** = Oh Rama; **diirghaayuH** = (having) lived long; **vR^iddhaH asmi** = I have become aged; **bhogaaH** = luxuries; **iipsitaH** = desired; **mayaa** = by me; **bhuktaaH** = have been enjoyed; **ishhTaM** = holy ceremonies (have been performed); **kratushataiH** = (through) hundreds of sacrifices; **annavadbhiH** = (comprising) of food; **bhuuridakshiNaiH** = (and) of lots of fees (given away to priests performing the sacrifices).

"Oh Rama, I have now become aged after living for a long period. I enjoyed all the luxuries in life, as I desired. I propitiated Gods by performing hundreds of sacrifices, in which food and lots of fees were given away to the officiating priests. "

[Verse Locator](#)

जातमिष्टमपत्यं मे त्वमद्यानुपमं भुवि ।
दत्तमिष्टमधीतं च मया पुरुषसत्तम ॥ २-४-१३

13. **purushhasattama** = The best of men; Rama!; **adya** = now; **tvam** = you; **jaatam** = are born; **me** = to me; **anupamam** = as an incomparable; **ishhTam** = (and) beloved; **apatyam** = child; **bhuvi** = in the world; **dattam** = (donations) have been given; **ishhTam** = holy sacrifices (have been performed); **adhiitam cha** = and (Vedas and other holy scriptures have been) studied; **mayaa** = by me.

"O Rama, the best of men! You are now born to me as without an equal on earth and as my beloved child. I had given away lots of donations, I had performed holy rites and I have also studied Vedas and other Holy Scriptures during my life time."

[Verse Locator](#)

अनुभूतानि चेष्टानि मया वीर सुखान्यपि ।
देवर्षिपितृविप्राणामनृणोऽस्मि तथात्मनः ॥ २-४-१४

14. **viira** = Oh; gallant one!; **sukhaanyapi** = comforts also; **anubhuutaam** = have been enjoyed; **mayaa** = by me; **ishhTaami** = as desired by me; **anR^iNaH asmi** = (thus) I am without any debts; **devarshhi pitR^i vipraaNaam** = to celestials; sages; ancestors; brahmanas; **tatha** = and; **aatmanaH** = to myself.

"Oh gallant Rama! I also enjoyed all the comforts, as I desired. Thus I am relieved of all debts to the celestials (by performing holy sacrifices), to the sages (by studying Vedas etc.), to my ancestors (by begetting you), to the Brahmans (by giving away donations and food) and to myself (by enjoying all comforts as I desired)."

[Verse Locator](#)

न किञ्चिन्म कर्तव्यं तवान्यत्राभिषेचनात् ।
अतो युत्त्वामहं ब्रूयां तन्मे त्वं कर्तुमर्हसि ॥ २-४-१५

15. **mama** = to me; **na kiJNchit** = no other; **kartavyam** = duty; **tava abhishhechanaat avyatra** = other than anointing you for the crown; **ataH** = Hence; **tvam** = you; **arhasi** = are fit; **kartum** = to do; **tat** = that; **me** = to me; **yat** = what; **aham** = I; **bruuyaam** = tell; **tvaam** = you.

"I have no duty other than to anoint you for the crown. Hence, do what I tell you."

[Verse Locator](#)

अद्य प्रकृतयः सर्वास्त्वामिच्छन्ति नराधिपम् ।
अतस्त्वां युवराजानमभिषेक्ष्यामि पुत्रक ॥ २-४-१६

16. **adya** = Now; **sarvaaH** = all; **prakR^itayaH** = the people; **ichchhanti** = want; **tvaam** = you; **naraadhipam** = as king; **putraka** = oh; son!; **ataH** = hence; **abhishhekshyaami** = can install; **tvaam** = you; **yuvarajaanam** = as prince.

"Now all the people want you to be the king. Hence, I can install you as prince."

[Verse Locator](#)

अपि चाद्याशुभान् राम स्वप्ने पश्यामि दारुणान् ।
सनिर्घाता दिवोल्का च परतीह महास्वना ॥ २-४-१७

17. **raama** = Oh! Rama; **api cha** = and; **adya** = now; **pashyaami** = I am seeing; **daaruNaan** = fearful; **ashubhaan** = (and) inauspicious; **svapne** = dreams; **iha** = here; **sanirghaataa** = thunderous; **ulkaa** = comet; **patati** = is falling; **mahaasvanaa** = with great sound; **divaa** = during day time.

"Oh, Rama! It is not only the people's desire, but also these days I am getting fearful and inauspicious dreams. Here, thunderous comets are falling with great sound, during day time."

[Verse Locator](#)

अवष्टब्धं च मे राम नक्षत्रं दारुणैर्ग्रहैः ।
आवेदयन्ति दैवज्ञावः सूर्याङ्गारकराहुभिः ॥ २-४-१८

18. raama = oh! Rama; daivajnaaH = astrologers; aavedayanti = are informing (that); daaruNaiH = fearful; grahaiH = planets; suuryaaN^gaarakaraahubhiH = like sun; Mars and Rahu; avashhTabdham = are encroaching; me = my; nakshatram = natal star.

"Oh, Rama! Astrologers are informing me that fearful planets like Sun, Mars and Rahu are encroaching my birth star."

[Verse Locator](#)

प्रायेण हि निमित्तानामीदृशानां समुद्भवे ।
राजा हि मृत्युमाप्नोति घोरं वापदमृच्छति ॥ २-४-१९

19. iidR^ishaanaam = such; nimittaanaam = signs; samudbhave = whenever produced (then); raajaa = king; praayeNa hi = generally; aapnoti = will get; mR^ityum = death; vaa = or; R^ichchhati = will get; ghoram = fearful; aapadam = accident.

"Whenever such inauspicious signs are produced, the king generally will get either death or a fearful accident."

[Verse Locator](#)

तद्यावदेव मे चेतो न विमुञ्चति राघव ।
तावदेवाभिषिञ्चस्व चला हि प्राणिनां मतिः ॥ २-४-२०

20. raaghava = O Rama!; tat = that is why; yaavadeva = while; me = my; chetaH = mind; na vimuJNchati = does not leave (or change); taavadeva = before then; abhishhijNchasva = get anointed to crown; chalaahi = Is it not unstable; matiH = the mind; praaniNaam = of human beings?

"Oh, Rama! Hence, before my mind gets changed, get you anointed to the crown. Are not the minds of men unstable?"

[Verse Locator](#)

अद्य चन्द्रोभ्युपगतः पुष्यात्पूर्वं पुनर्वसू ।
श्वः पुष्ययोगं नियतं वक्ष्यन्ते दैवचिन्तकाः ॥ २-४-२१

21. adya = today; chandraH = the moon; abhyupagataH = is getting; punarvasuu = the star of punarvasu; puurvam = earlier to; pushhyaat = the star of pushyami; daivachintakaaH = astrologers; vakshyante = inform that; svaH = tomorrow; pushhyayogam = when the moon joins pushyami star; niyatam = can be fixed (for coronation ceremony).

"Today, the moon is entering the constellation known as Punarvasu which comes before Pushyami star. The astrologers inform that the coronation ceremony can be fixed for tomorrow, when the moon joins Pushyami star."

[Verse Locator](#)

ततः पुष्येऽभिषिञ्चस्व मनस्त्वरयतीव माम् ।
श्वस्त्वाहमभिषेक्ष्यामि यौवराज्ये परंतप ॥ २-४-२२

22. **tataH** = hence; **abhishhiJNchasva** = get anointed for the crown; **pushhye** = on pushyami star; **manaH** = my mind; **tvarayatiiva** = is hastening; **maam** = me; **paraMtapa** = oh! Annihilator of enemies; **aham** = I; **abhishhekshyaami** = shall anoint; **tvaa** = you; **yauva raajye** = for princely kingdom; **svaH** = tomorrow.

"Hence, get anointed for the crown on the day of Pushyami star. My mind is urging me as it were to expedite things. O, annihilator of the enemies! I shall anoint you for the princely kingdom tomorrow."

[Verse Locator](#)

तस्मात्त्वयादप्रभृति निशेयं नियतात्मना ।
सह वध्वोपवस्तव्या दर्भप्रस्तरशायिना ॥ २-४-२३

23. **tasmaat** = That is why; **niyataatmanaa** = with self control; **tvayaa** = by you; **vadhvaa saha** = along with Seetha; the daughter in law; **iyam** = this; **nishaa** = night; **upavastavyaa** = can be fasted; **adyaprabhR^iti** = from now onwards; **darbhaprastara shaayinaa** = slept on a mat of Kusha grass.

"That is why, with self control, you along with your wife should observe fast for this night from now onwards, and sleep on a couch made of Kusha grass."

[Verse Locator](#)

सुहृदश्चाप्रमत्तास्त्वां रक्षन्त्वद्य समन्ततः ।
भवन्ति बहुविघ्नानि कार्याण्येवंविधानि हि ॥ २-४-२४

24. **evam vidhaani** = such type of; **kaaryaaNi** = functions; **bhavanti hi** = are having; **bahu vighnaani** = many obstacles; **adya** = today; **suhR^idashcha** = your friends also; **rakshantu** = let guard; **tvam** = you; **apramathaaH** = vigilantly; **samantataH** = from all directions.

"Generally, there are many obstacles for such type of functions. Hence, your friends should guard you vigilantly from all directions."

[Verse Locator](#)

विप्रोषितश्च भरतो यावदेव पुरादितः ।
तावदेवाभिषेकस्ते प्राप्तकालो मतो मम ॥ २-४-२५

25. **taavadeva** = within such time; **te** = your; **abhishhekaH** = coronation ceremony; **praaptakaalaH** = should occur; **yaavadeva** = before which time; **bharataH** = Bharata; **viproshhitaH** = is distant from ; **itaH** = this; **puraat** = city; **mataH mama** = this is my opinion.

"It is my opinion that your coronation function should occur, while Bharata is away from the city."

[Verse Locator](#)

कामं खलु सतां वृत्ते भ्राता ते भरतः स्थितः ।
ज्येष्ठनुवर्ती धर्मात्मा सानुक्रोशो जितेन्द्रियः ॥ २-४-२६

26. **te** = your; **bhraataa** = brother; **bharataH** = Bharata; **jyeshhThaanuvartii** = goes according to the eldest; **dharmaatmaa** = (being a) righteous man; **saanukroshaH** = compassionate person; **jitendriyaH** = one who controlled senses; **sthitaH** = stays; **kaamam** = verily; **sataaM vR^ithe** = in the path of good people.

"Bharata, your brother, goes according to his eldest brother. He is righteous, compassionate and has the senses under control. He verily follows the path of good people."

[Verse Locator](#)

किन्तु चित्तं मनुष्याणामनित्यमिति मे मतिः ।

सतां च धर्मनित्यानां कृतशोभि च राघव ॥ २-४-२७

27. **raaghava** = Oh! Rama; **me** = my; **matiH** = opinion (is that); **chittam** = mind; **manushhyaanaam** = of men; **anityam iti** = is inconstant; **kintu** = but; **dharmanityaanaam** = the ever righteous; **sataam cha** = endowed with goodness; **kR^ita shobhi** = may act unexpectedly on impulse.

"Oh, Rama! It is my opinion that minds of men are inconstant. But the ever righteous, endowed with goodness, sometimes may act unexpectedly on impulse."

[Verse Locator](#)

इत्युक्तः सोऽभ्यनुज्ञातः श्वोभाविन्यभिषेचने ।

व्रजेति रामः पितरमभिवाद्याभ्ययाद्गृहम् ॥ २-४-२८

28. **iti** = thus; **uktaH** = told; **abhishhechane** = about the coronation ceremony; **bhaavini** = to happen; **svaH** = tomorrow; **abhyaanujNaataH** = and having been permitted; **vraja iti** = to go; **saH** = that; **raamaH** = Rama; **abhivaadya** = offered salutations; **pitaram** = to father; **abhyayaat** = went; **gR^iham** = to house.

Dasaratha, after telling in this way about the ensuing coronation ceremony scheduled for the next day, permitted Rama to depart. Rama offered his salutations to his father and went to his house.

[Verse Locator](#)

प्रविश्य चात्मनो वेश्म राजोद्धिष्टेऽभिषेचने ।

तत्क्षणेन च निर्गम्य मातुर्न्तःपुरं ययौ ॥ २-४-२९

29. **uddishhTe** = After having been decided; **abhishhechane** = about coronation ceremony; **raajNa** = by the king Dasaratha; **pravishya** = (Rama) entered; **aatmanaH** = his; **veshma** = house; **tatkshaNena** = and immediately; **nirgamy** = started (and); **yayau** = went; **maatuH antaH puram** = (his) mother's queenly palace.

After hearing the decision of Dasaratha regarding coronation ceremony, Rama entered his house and by starting immediately, went to his mother's queenly house.

[Verse Locator](#)

तत्र तां प्रवणामेव मातरं क्षौमवासिनीम् ।

वाग्यतां देवतागारे ददर्शयाचर्तीं श्रियम् ॥ २-४-३०

30. **tatra** = there; **devataagaare** = in the worshipping place; **dadarshaa** = saw; **taam** = that; **maataram** = mother; **pravaNaameva** = who is in meditation; **kshaumavaasinii** = who is wearing silk clothes; **vaagyataam** = in a silent way; **ayaachatiim** = who is praying; **shriyam** = goddess Lakshmi.

There, in the queen's worshipping place, Rama saw Kausalya silently in meditation, wearing silk clothes and praying to goddess Lakshmi.

[Verse Locator](#)

प्रागेव चागता तत्र सुमित्रा लक्ष्मण स्तदा ।

सीता चानायिता श्रुत्वा प्रियं रामाभिषेचनम् ॥ २-४-३१

31. **shrutvaa** = hearing; **priyam** = the good news; **raamaabhishhechanam** = of Rama's coronation ceremony; **sumitraa** = Sumitra; **lakshmanaH** = (and) Lakshmana; **aagathaa** = came; **praageva** = even before; **siitaa cha** = Seetha also; **anaayita** = was brought.

Hearing the good news of the coronation ceremony of Rama, Sumitra and Lakshmana came there even before Seetha was brought.

[Verse Locator](#)

तस्मिन् काले हि कौसल्या तस्थावामीलितेक्षणा ।
सुमित्रयान्वास्यमाना सीतया लक्ष्मणेन च ॥ २-४-३२

32. **tasmin kaale** = at that time; **kausalya** = Kausalya; **tasthau** = was having; **amiilitekshaNa** = closed eyes; **anvaasyamaanaa** = being attended closely ; **sumitrayaa** = by Sumitra; **siitayaa** = by Seetha; **lakshmaNena cha** = and by Lakshmana.

At that time, Kausalya closed her eyes and was in meditation. Along with her, Sumitra, Lakshmana and Seetha were sitting nearby.

[Verse Locator](#)

श्रुत्वा पुष्येण पुत्रस्य यौवराज्याभिषेचनम् ।
प्राणायामेन पुरुषं ध्यायमाना जनार्दनम् ॥ २-४-३३

33. **shrutvaa** = Hearing; **yauvaraajyaabhishhechanam** = anointment ceremony for the princely kingdom; **putrasya** = of (her) son; **pushhyeNa** = on the day of pushyami star; **praaNaayaamena** = with controlled breath; **dhyaayamaana** = was meditating; **purushham** = lord; **janaardanam** = Vishnu.

Hearing that her son will be anointed for the princely kingdom on the day of Pushyami star, Kausalya with controlled breath, was meditating on lord Vishnu.

[Verse Locator](#)

तथा सनियमामेव सोऽभिगम्याभिवाद्य च ।
उवाच वचनं रामो हर्ष्यस्तामिदं तदा ॥ २-४-३४

34. **saH** = that; **raamaH** = Rama; **abhigamya** = approached; **tathaa** = such; **saniyamaameva** = pious observing mother; **abhivaadyacha** = and offered salutation; **tadaa** = then; **uvaacha** = spoke; **idam** = these; **vachanam** = words; **taam harshhayan** = making her delighted.

Rama approached his mother, even while she was engaged in pious observance, offered salutation and spoke the following words making her delighted.

[Verse Locator](#)

अम्ब पित्रा नियुक्तोऽस्मि प्रजापालनकर्मणि ।
भविता श्वोऽभिषेको मे यथा मि शासनं पितुः ॥ २-४-३५

35. **amba** = oh! Mother!; **niyuktaH asmi** = I am appointed; **pitra** = by father; **prajaapaalana karmaNi** = for the act of ruling the people; **yathaa** = as per; **saasanam** = order; **me pituH** = of my father; **bhavitaa** = there will be; **me** = my; **abhishekaH** = anointment ceremony; **swaH** = tomorrow.

"Oh, mother! My father ordered that I should rule the people. As per his orders, there will be anointing ceremony to me tomorrow."

[Verse Locator](#)

सीतया प्युपवस्तव्या रजनीयं मया सह ।
एवमृत्विगुपाध्यायैस्सह मामुक्तवान् पिता ॥ २-४-३६

36. **siitayaapi** = by Seetha too; **mayaa saha** = along with me; **iyam** = this; **rajanii** = night; **upavastavyaa** = can be observed fast; **pitaa** = father; **R^itvigupaadhyaayaiH saha** = together with preceptors and teachers; **uktavaan** = spoke; **evam** = this; **maam** = to me.

"Seetha too, along with me should observe fast this whole night. The father together with preceptors and teachers said this to me."

[Verse Locator](#)

यानि यान्यत्र योग्यानि श्वो भाविन्यभिषेचने ।
तानि मे मङ्गळान्यद्य वैदेह्याश्चैव कारय ॥ २-४-३७

37. **yaani yaani** = whatever; **maN^gaLaani** = auspicious rites; **yogaani** = suitable; **abhishhechane** = in anointment ceremony; **bhaavini** = to occur; **svaH** = tomorrow; **taanikaaraya** = get those things done; **me** = to me; **vaidehyaaH chaiva** = and to Seetha; **adya** = today.

"Have all the auspicious rites that are required for the ensuing tomorrow's anointment ceremony, performed to me and to Seetha today."

[Verse Locator](#)

एतच्छ्रुत्वा तु कौसल्या चिरकालाभिकाङ्क्षितम् ।
हर्षाष्पकलं वाक्यमिदं राम मभाषत ॥ २-४-३८

38. **shrutvaa** = Hearing; **etat** = this news of anointment ceremony; **chirakaalaabhikaan^kshitam** = which was being desired for a long time; **kausalyaa tu** = Kausalya; **abhaashhata** = spoke; **raamam** = to Rama; **idam** = these; **kalam** = sweet sounding; **vaakyam** = words; **harshhabaashhpa** = with tears of joy.

Hearing the news of anointment ceremony, which was being desired by her for a long time, Kausalya spoke to Rama the following sweet words with tears of joy in her eyes.

[Verse Locator](#)

वत्स राम चिरं जीव हतास्ते परिपन्थिनः ।
ज्ञातीन्मे त्वं श्रियायुक्तः सुमित्रायाश्च नन्दय ॥ २-४-३९

39. **vatsa** = oh; child!; **raama** = Rama; **jiiva** = live; **chiraM** = long; **te** = your; **paripanthinaH** = enemies; **hataaH** = are destroyed; **tvam** = you; **shriyaa** = by your glory; **nandaya** = make happy; **jjNaatiin** = cousins; **me** = of mine; **sumitraayaaH cha** = and of Sumitra.

"Oh, child Rama! You live a long life! Let your enemies be destroyed! Let the cousins of mine and of Sumitra be made happy by your glory."

[Verse Locator](#)

कल्याणे बत नक्षत्रे मयि जातोऽसि पुत्रक ।
येन त्वया दशरथो गुणैराराधितः पिता ॥ २-४-४०

40. **putraka** = o; little son! **bata** = how much joy! **jaataH asi** = you were born; **mayi** = in me; **kalyaaNe nakshatre** = on a day of an auspicious star; **yena** = by which; **pitaa** = father; **dasarathaH** = Dasaratha; **aaraadhitaH** = was made delightful; **tvayaa** = by your; **guNaiH** = virtues.

"O, my little son! You were born to me on a day of an auspicious star. That is why, your father king Dasaratha was propitiated by your virtues."

[Verse Locator](#)

अमोघं बत मे क्षान्तं पुरुषे पुष्करेक्षणे ।

येयमिक्ष्वाकुराज्यश्रीः पुत्र त्वां संश्रयिष्यति ॥ २-४-४१

41. putra = O; son!; me = my; kshaantam = austerity with endurance; pushhkarekshaNe = to lotus eyed; purushhe = lord Vishnu; amogham = has not gone waste; bata = how much joy! yaa = which; iyam = this one; ikshvaaku raajyashriH = the glorious kingdom of Ikshvaku dynasty; saMshrayishhyati = is seeking refuge; tvaam = in you.

"O, son! My worship to the lotus eyed Lord Vishnu with endurance has become fruitful. Hence, this glorious kingdom of Ikshvaku dynasty is going to embrace you."

[Verse Locator](#)

इत्येवमुक्तो मात्रेदं रामो भ्रातरमब्रवीत् ।

प्राञ्जलिं प्रह्वमासीनमभिवीक्ष्य स्मयन्निव ॥ २-४-४२

42. raamaH = Rama; uktaH = who was spoken to; ityevam = thus; maatraa = by mother; abhiviikshya = saw; bhraataram = brother Lakshmana; aasiinam = siitting; prahvam = humbly; praaJNjalim = with folded palms; abraviit = spoke; smayanniva = smilingly; idam = these words.

Rama, after hearing the words spoken by his mother, saw his brother Lakshmana who was sitting humbly nearby with joined palms and spoke to him smilingly as follows:

[Verse Locator](#)

लक्ष्मणेमां माया सार्धं प्रशाधि त्वं वसुन्धराम् ।

द्वितीयं मेऽन्तरात्मानं त्वामियं श्रीरुपस्थिता ॥ २-४-४३

43. lakshmaNa = O; Lakshmana! tvam = you; prashaadhi = rule; imaam = this; vasundharaam = earth; mayaa saardham = together with me; iyam = this; shriiH = glorious kingdom; upasthitaa = reached; tvaam = you; me = my; dvitiiyam = second; antaraatmaanam = conscience.

"O, Lakshmana! You rule this earth together with me. This glorious kingdom has reached you, who are my second conscience."

[Verse Locator](#)

सौमित्रे भुङ्क्ष्व भोगां स्त्वमिष्टान् राज्यफलानि च ।

जीवितं च हि राज्यं च त्वदर्थमभिकामये ॥ २-४-४४

44. saumitre = O; Laksmana! tvam = you; bhuN^kshva = enjoy; bhogaan = the benefits; raajyaphalaanicha = and fruits of kingdom; ishhTaan = as desired; abhikaamaye hi = I desire; jiivitaM cha = life; raajyaM cha = and kingdom; tvadartham = for you only.

"O, Lakshmana! You enjoy the benefits as desired by you and the fruits of kingdom. I desire to live and even to rule the kingdom but for you."

[Verse Locator](#)

इत्युक्त्वा लक्ष्मणं रामो मातरावभिवाद्य च ।

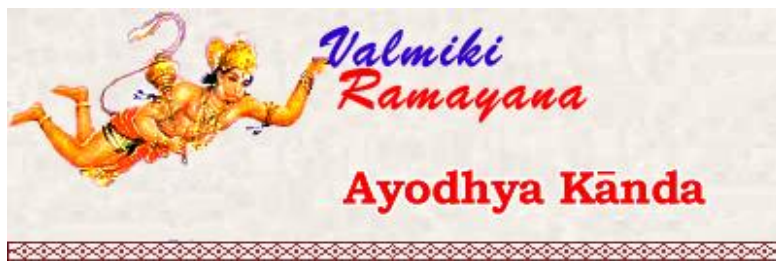
अभ्यनुज्ञाप्य सीतां च जगाम स्वं निवेश्रम् ॥ २-४-४५

45. raamaH = Rama; uktvaa = spoke; iti = thus; lakshmaNam = to Lakshmana; abhivaadya cha = offered salutations; maatarau = to both the mothers; abhyanujJNaapya siitaam cha = got Seetha to obtain permission and; jagaama = went; svam nivesanam = to his house.

Rama, after speaking thus to Lakshmana, offered salutations to both the mothers, got Seetha to obtain permission from them and went to his house along with Seetha.

॥ इत्यार्षे श्रीमद् रामायणे आदिकाव्ये अयोध्य कान्दे चतुर्थः सर्गः ॥

Thus completes 4th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 5 Verses converted to UTF-8, Nov 09

Introduction

On the wish of King Dasaratha, Vasishta goes to Rama's palace and asks him to perform fast that night along with Seetha. Vasishta returns to Dasaratha's palace and informs him about this. On the way to the king's palace Vasishta observes the festive atmosphere in Ayodhya anticipating Rama's coronation the next day.

[Verse Locator](#)

सन्दिश्य रामं नृपतिः श्वोभाविन्यभिषेचने ।
पुरोहितं समाहूय वसिष्ठमिदमब्रवीत् ॥ २-५-१

1. sandishya = after sending; raamam = Rama; nR^ipatiH = king Dasaratha; samaahuuya = called for; purohitam = the family priest; vasishhTham = Vasishta; abraviit = (and) spoke; idam = these words; bhaavini = about the ensuing; abhishhechane = anointment; svaH = tomorrow

After Rama left, king Dasaratha called for his family priest Vasishta and spoke to him as follows about the ensuing anointment ceremony of the next day.

[Verse Locator](#)

गच्छोपवासं काकुत्थसं कारयाद्य तपोधन ।
श्रीयशोराज्यलाभाय वध्वा सह यतव्रतम् ॥ २-५-२

2. tapodhana = O; great sage Vasishta! gachchha = go; yatavratam kaakutthsam = to the avowed Rama; vadhvaa saha = who is with daughter in law Seetha; adya = today; kaaraya = to make them perform; upavaasam = fasting; sriiyashoraajya laabhaaya = for obtaining prosperity; glory and sovereignty.

"O, great sage Vasishta! Please go to the avowed Rama and Seetha today to make them perform fasting for obtaining prosperity, glory and sovereignty."

[Verse Locator](#)

तथेति च स राजानमुक्त्वा वेदविदां वरः ।
स्वयं वसिष्ठो भगवान् ययौ रामनिवेशनम् ॥ २-५-३
उपवासयितुं रामं मन्त्रवन्मन्त्रकोविदः ।
ब्राह्मं रथवरं युक्तमास्थाय सुदृधव्रतः ॥ २-५-४

3; 4. saH = that; vasishhThaH = Vasishta; vedavidaam varaH = who is the best of knowers of Veda; mantrakovidaH = who is expert in mantras; sudR^idhavrataH = who is firm in austerities; bhagavaan = who is divine; uktvaa = spoke; raajaanam = to king Dasaratha; tathaa iti = "Let that be it."; svayam = personally; yayau = went; raamaniveshanam = to Rama's house; aasthaaya = alighting; rathavaram = the best chariot; uktam = which was

ready; **braahmam** = which was well suited for Brahman; **upavaasayitum** = to get the fasting performed; **raamam** = by Rama; **mantravat** = a knower of mantras.

Vasista, who is the best of knowers of Veda, who is expert in mantras, who is firm in austerities and who is divine, said to Dasaratha : "I agree to it" and personally went to Rama's house on a chariot which was ready and quite suitable for a Brahman; so as to advise Rama to undertake a fast (with mantras) performed by Rama, a knower of mantras.

[Verse Locator](#)

स रामभवनं प्रप्य पाण्डुराभ्रघनप्रभम् ।
तिस्रः कक्ष्या र्थेनैव विवेश मुनिसत्तमः ॥ २-५-५

5. **saH** = That; **munisattamaH** = best of the sages; **praapya** = got; **raama bhavanam** = to Rama's house; **paaNDuraabhraghaanaprabham** = which was radiant like a dense white cloud; **vivesha** = entered; **tisraH** = the three; **kakshyaaH** = gateways; **rathaanaiva** = by chariot itself.

That great sage reached Rama's house, which was radiant like a dense white cloud and entered the three gateways of the house by the chariot itself.

[Verse Locator](#)

तमागतमृषिं रामस्त्वरन्निव ससंभ्रमः ।
मानयिष्यन् स मानार्हं निश्चक्राम निवेशनात् ॥ २-५-६

6. **maanayishhyan** = to respect; **manaarham** = the honourable; **R^ishhim** = sage; **aagatam** = who arrived; **saH** = that; **raamaH** = Rama; **nishchakraama** = started; **niveshanaat** = out of the house; **tvaranniva** = quickly; **sasaMbhramaH** = and hurriedly.

To respect the honorable sage, who arrived, Rama came quickly and hurriedly out of the house.

[Verse Locator](#)

अभ्येत्य त्वरमाणश्च रथाभ्याशं मनीषिणः ।
ततोऽवतारयामास परिगृह्य रथात्स्वयम् ॥ २-५-७

7. **tvaramaaNaH** = quickly; **abhyetya** = got; **rathaabhyaasham** = nearer to chariot; **maniishhiNaH** = of the intelligent Vasishta; **svayam parigR^ihya** = and by personally holding his hand; **avataarayaamaasa** = helped him to alight; **tataH rathaat** = from that chariot.

Rama quickly got nearer to Vasishta's chariot and personally helped him to alight from the chariot.

[Verse Locator](#)

सचैनं प्रश्रितं दृष्ट्वा सं भाष्याभिप्रसाद्य च ।
प्रियार्हं हर्षयन् राममित्युवाच पुरोहितः ॥ २-५-८

8. **saH** = that; **purohitaH cha** = family priest also; **dR^ishhTvaa** = seeing; **enam** = this; **priyaarham** = lovable; **prashritaM** = and humble; **ramaM** = Rama; **uvaacha** = spoke; **iti** = this; **abhiprasaadya cha** = bringing cheerfulness; **harshayan** = and happiness to him; **sambhaashya** = by uttering (the following) words

That family priest Vasishta seeing that lovable and humble Rama, spoke the following words, bringing cheerfulness and happiness to him:

[Verse Locator](#)

प्रसन्नस्ते पिता राम यौवराज्यमवाप्स्यसि ।

उपवासं भवानद्य करोतु सह सीतया ॥ २-५-९

9. **raama** = O; **Rama!** **pitaa** = your father; **prasannaH** = is delighted; **te** = in your matter; **avaapsyasi** = you will be getting; **yauvaraajyam** = princely kingdom; **bhavaan** = you; **saha siita** = along with Seetha; **upavaasaM karothu** = do fasting; **adya** = today.

"O, Rama! Your father is delighted with you. You will be getting the princely kingdom. Hence, you and Seetha perform fasting today."

[Verse Locator](#)

प्रातस्त्वामभिषेक्ता हि यौवराज्ये नराधिपः ।

पिता दशरथः प्रीत्या ययातिं नहुषो यथा ॥ २-५-१०

10. **pitaa** = your father; **naraadhipaH** = lord of people (king) ; **dasharathaH** = Dasaratha; **abhishhektaa hi** = is anointing; **tvaam** = you; **priityaa** = affectionately; **yauvaraajye** = for the princely kingdom; **praataH** = tomorrow at dawn; **yayaatiM yathaa** = as to yayati; **nahushhaH** = the king Nahusha.

"Your father; King Dasaratha is anointing you affectionately for the princely kingdom tomorrow at dawn; even as king Nahusha has done to Yayati".

[Verse Locator](#)

इत्युक्त्वा स तदा राम मुपवासं यतव्रतम् ।

मन्त्रवत् कारयामास वैदेह्या सहितं मुनिः ॥ २-५-११

11. **saH** = that; **muniH** = sage Vasishta; **iti** = thus; **uktvaa** = spoke; **tadaa** = then; **mantravat** = with mantras; **kaarayaamaasa** = made; **yatavratam** = the avowed; **raamam** = Rama; **vaidehyaa sahitam** = together with Seetha; **upavaasam** = to fast.

Vasistha thus spoke to Rama and enjoined him to undertake a vow of fasting together with Seetha, in the accompaniment of mantras.

[Verse Locator](#)

ततो यथावद्रामेण स राज्ञो गुरुरर्चितः ।

अभ्यनुज्ञाप्य काकुत्थसं ययौ रामनिवेशनात् ॥ २-५-१२

12. **tataH** = thereafter; **raajJNnaH** = Royal; **guruH** = priest; **saH** = that Vasista; **architaH** = being worshipped; **yathaavat** = suitably; **raameNa** = by Rama; **abhyannjJNaapya** = took permission; **kaakutthsam** = from Rama; **yayau** = and went; **raamaniveshanaat** = from Rama's house.

Thereafter, Rama worshipped the royal priest Vasistha suitably. Vasistha then got Rama's permission and left his house.

[Verse Locator](#)

सुहृद्भिस्तत्र रामोऽपि सहासीनः प्रियंवदैः ।

सभाजितो विवेशाथ ताननुज्ञाप्य सर्वशः ॥ २-५-१३

13. **raamo api** = Rama also; **aasiinaH** = sat; **tatra** = there; **saha priyaMvadaiH** = by affectionately talking with; **suhR^idbhiH** = friends; **atha** = then; **sabhaajitaH** = being congratulated; **taan** = by them; **sarvashaH** = in all ways; **vivesha** = entered(his palace); **anujJNaapya** = after making them to permit.

Rama spent some time by delightedly talking with friends and having been congratulated by them in various ways went into his palace after taking leave of them.

[Verse Locator](#)

हृष्टनारीनरयुतं रामवेश्म तदा बबौ ।
यथा मत्तद्विजगणं प्रपुल्लनलिनं सरः ॥ २-५-१४

14. tadaa = then; raamaveshma = Rama's house; babhau = was shining; hR^ishhTanaariinarayutam = with delighted men and women; sarah yathaa = as lake; mattadvijagaNam = with intoxicated group of birds; prapullanalinam = and with opened lotuses.

Then, Rama's house was shining, as brilliantly with delighted men and women, as a lake filled with opened lotuses and visited by innumerable happy birds.

[Verse Locator](#)

स राजभवनप्रख्यात्तस्माद्रामनिवेशनात् ।
निर्गत्य ददृशे मार्गं वसिष्ठो जनसंवृतम् ॥ २-५-१५

15. saH = that; vasishhTaH = Vasistha; nirgatya = leaving; raamaniveshanaat = Rama's house; raajabhavana prakhyaat = equal to royal palace; dadR^ishe = saw; maargam = the way; janasaMvR^itam = filled with people.

Vasishta, leaving Rama's house, which seemed like the royal palace, saw the way filled with people.

[Verse Locator](#)

बृन्दबृन्दैरयोध्यायां राजमार्गाः समन्ततः ।
बभूवुरभिसंबाधाः कुतूहलजनैर्वृताः ॥ २-५-१६

16. samantataH = in the entire; raajamaargaaH = royal roads; ayodhyaayaam = in Ayodhya; bR^indabR^indaiH = groups and groups of ; kutuuhala janaiH = delighted people; vritaaH = gathered around; abhisambaadhaaH babhuuvuH = and made the roads congested.

All the royal highways in the city of Ayodhya were filled with groups and groups of delighted people and became congested.

[Verse Locator](#)

जनबृन्दोर्मिसंघर्षहर्षस्वनवतस्तदा ।
बभूव राजमार्गस्य सागरस्येव निस्वनः ॥ २-५-१७

17. tadaa = then; raajamaargasya = in the king's road; janabR^indormi saMgharshha harshha svanavataH = the sound created by the commotion of the people with their rejoicing; combined with their moving in waves ; babhuuva nisvanaH = was resounding; saagarasyeva = like an ocean.

Then, on the royal road, the resonance created by the rush of the people, moving hither and thither like waves, combined with their rejoicing, resounded like the roar of an ocean.

[Verse Locator](#)

सिक्तसंमृष्टरथ्या हि तदहर्वनमालिनी ।
आसीदयोध्या नगरी समुच्छ्रितगृहध्वजा ॥ २-५-१८

18. **tadahaH** = On that day; **ayodhyaH nagarii** = the city of Ayodhya; **aasiit** = became; **sikta samR^ishhTa rathyaa hi** = one with the roads cleaned and sprinkled with water; **vanamaalini** = with rows of trees; **samuchchhrita gR^ihadhvajaa** = (and) one that has houses hoisted with flags.

On that day, in the city of Ayodhya, all the roads were cleaned and sprinkled with water. There were rows of trees on both sides of the roads and flags hoisted on houses.

[Verse Locator](#)

तदा ह्ययोध्यानिलयः सस्त्रीबालाबलो जनः ।
रामाभिषेकमाकाञ्क्षन्नाकाण्डदुदयं रवेः ॥ २-५-१९

19. **tadaa** = then; **janaH** = the people; **ayodhyaH nilayaH** = residing in Ayodhya; **sa strii baala abalaH** = including women; children and the old aged; **aakaaNkshat** = were longing; **udayam raveH** = for sun rise; **aakaaNkshan** = wishing; **raamaabhishhekam** = for anointment ceremony of Rama.

Then, the people of Ayodhya including children, women and the old-aged were waiting for sunrise, wishing the anointment ceremony of Rama to happen.

[Verse Locator](#)

प्रजालङ्कारभूतं च जनस्यानन्दवर्धनम् ।
उत्सुकोऽभूज्जनो द्रष्टुं तमयोध्यामहोत्सवम् ॥ २-५-२०

20. **janaH** = people; **abhuut** = are; **utsukaH** = enthusiastic; **drashhTum** = to see; **tam** = that; **ayodhyaH mahotsavam** = Ayodhya's great function; **prajaalaN^kaarabhuutam** = which was decorative to the community; **aanandavardhanam** = and which would bring forward increased joy.

In Ayodhya, people were enthusiastic to see the great public function, which was decorative to the community and which would bring forward an increased joy.

[Verse Locator](#)

एवं तं जनसंबाधं राजमार्गं पुरोहितः ।
व्यूहन्निव जनौघं तं शनैराजकुलं ययौ ॥ २-५-२१

21. **purohitaH** = The family priest Vasista; **evam** = thus; **tam raajamaargam** = (seeing) that king's way; **janasaMbaadham** = being overcrowded with people; **yayau** = got to; **raajakulam** = the royal palace; **shanaiH** = slowly; **vyuuhanniva** = as if separating; **tam janaugham** = that crowd.

Vasishta, thus seeing the king's way being overcrowded with people, reached the royal palace slowly by forcing a passage through that crowd.

[Verse Locator](#)

सिताभ्रशिखरप्रख्यं प्रासादमधिरुह्य सः ।
समीयाय नरेन्द्रेण शक्रेणैव बृहस्पतिः ॥ २-५-२२

22. **saH** = He; **adhiruhya** = ascended; **praasaadam** = the royal palace; **sitaabhra shikhara prakhyam** = which resembled the top of a mountain enclosed by white cloud; **samiiyaaya** = met; **narendreNa** = king Dasaratha; **shakreNeva bR^ihaspatiH** = like bhR^ihaspati meeting Devendra.

He walked up the royal palace, which was akin to the top of a mountain enclosed by a white cloud and met king Dasaratha in the manner Brihaspati met Devendra.

[Verse Locator](#)

तमागतमभिप्रेक्ष्य हित्वा राजासनं नृपः ।

पप्रच्छ स च तस्मै तत्कृतमित्यभ्यवेदयत् ॥ २-५-२३

23. nR^ipaH = king Dasaratha; abhiprekshya = seeing; tam = him; aagatam = who came; hitvaa = left; raajaasanam = the throne; paprachchha = and asked; saH cha = he (Vasistha) also; abhyavedayat = informed; tasmai = to him (to Dasaratha); iti = that; tat = it; kR^itam = was done.

Seeing Vasistha had returned, King Dasaratha alighted from his throne and asked him with regard to his mission. Vasistha informed him that it was accomplished.

[Verse Locator](#)

तेन चैव तदा तुल्यं सहासीनाः सभासदः ।

आसनेभ्यः समुत्तस्थुः पूजयन्तः पुरोहितम् ॥ २-५-२४

24. tadaa = then; sabhaasadaH = members of assembly; saha aasiinaaH = who were sitting along with (Dasaratha); samuttasthuH = raised; aasanebhyaH = from seats; puujayantaH = by respecting; purohitam = the family priest (Vasistha); tena tulyameva = as king Dasaratha did.

The members of assembly who were sitting along with the king till then, raised in obeisance to Vasistha from their seats, following the example of the king.

[Verse Locator](#)

गुरुणा त्वभ्यनुज्ञातो मनिजौघं विसृज्य तम् ।

विवेशान्तःपुरं राजा सिंहो गिरिगुहामिव ॥ २-५-२५

25. raajaa = King Dasaratha; abhyanujjNyaataH = after being permitted by; guruNaa = the priest Vasistha; visR^ijya = left; tam = that; manujaugham = assembly of men; vivesha = and entered; antaH puram = the palace; giriguhaamiva = as into a mountain cave; siMhaH = a lion.

King Dasaratha, after obtaining permission from Vasistha, left that assembly of men and entered his palace as a lion enters a mountain cave.

[Verse Locator](#)

तमग्र्यवेष्रमदाजनाकुलं ।

महेन्द्रवेश्मप्रतिमं निवेशनम् ।

विदीपयंश्चारु विवेश पार्थिवः ।

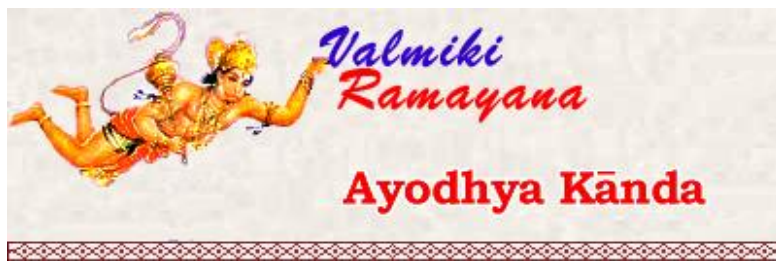
शशीव तारागणसंकुलं नभः ॥ २-५-२६

26. paarthivaH = King Dasaratha; vivesha = entered; tam niveshanam = that palace; agravesha pramadaa janaakulam = filled with women in top dress and form; mahendra vesma pratimam = like the house of Devendra; vidiipayan = causing it to shine; shashiiva = as the moon; chaaru nabhaH = to beautiful sky; taaraagaNa saMkulam = filled with groups of stars.

That palace with women in top dress and form was like the palace of Devendra. By the entering of King Dasaratha, the palace became more radiant, just as the moon radiates a beautiful sky with its stars.

॥ इत्यार्षे श्रीमद्रामायने आदिकाव्ये अयोध्यकान्दे पञ्चम सर्गः ॥

Thus completes 5th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 6 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Valmiki narrates various rituals undertaken by Rama the crown prince, along with his wife Seetha, on the eve of his anointment ceremony. The festivities in Ayodhya, the happiness of the people with King Dasaratha's decision to anoint Rama are also described here. Also, people from different directions arrive in Ayodhya to be there on the grand occasion.

[Verse Locator](#)

गते पुरोहिते रामः स्नातो नियतमानसः ।

सह पत्न्या विशालाक्ष्या नारायणमुपागमत् ॥ २-६-१

1. **purohite** = (After) the family priest; **gate** = left; **raamaH** = Rama; **snaataH** = took bath; **upaagamat** = (and) meditated; **naaraayaNam** = on Narayana; **niyatamaanasaH** = with undistracted mind; **saha** = along with; **vishaalaakshyaa** = the wide eyed; **patnyaa** = wife (Seetha).

After Vasistha left, Rama took bath and meditated on Lord Narayana with undistracted mind along with his wide-eyed wife, Seetha.

[Verse Locator](#)

प्रगृह्य शिरसा पात्रं हविषो विधिवत्तदा ।

महते दैवतायज्यं जुहाव ज्वलितानले ॥ २-६-२

2. **tadaa** = then; **pragR^ihya** = taking; **paatram** = vessel; **havisho** = of clarified butter; **sirasaa** = on head; **vidhivat** = as per ordinance of the scriptures; **juhova** = (Rama) offered; **mahate daivataaya** = to the great lord Vishnu; **aajyam** = the clarified butter; **jvalitaanale** = (by dropping it) into blazing fire.

Taking the vessel with clarified butter on his head as per scriptures, he offered to Lord Vishnu the clarified butter, by dropping it into the blazing fire.

[Verse Locator](#)

शेषं च हविषस्तस्य प्राश्याशास्यात्मनः प्रियम् ।

ध्यायन्नारायणं देवं स्वास्तीर्णे कुशसंस्तरे ॥ २-६-३

वाग्यतः सह वैदेह्या भूत्वा नियतमानसः ।

श्रीमत्यायतने विष्णोः शिष्ये नरवरात्मजः ॥ २-६-४

3; 4. **naravaraatmajaH** = The prince Rama; **aashaasya** = desiring; **aatmanaH** = his own; **priyam** = good; **praashya cha** = ate; **sesham** = remainder; **tasya havishaH** = of that clarified butter; **dhyaayan** = meditating; **devam** = on Lord; **naaraayaNam** = Narayana; **bhuutvaa** = becoming; **vaagyataH** = one of restrained speech; **niyatamaanasaH** = with regulated mind; **sishye** = slept; **vaidehyaa saH** = along with Seetha; **svaastiirNe** = on

properly laid; **kusha saMstare** = bed of Kusa grass; **shriimati aayatane** = in a splendid temple; **vishhNoH** = of Lord Vishnu.

Rama ate the remainder of clarified butter after finishing the sacrifice, which he performed for his own good, silently meditated on Lord Narayana with controlled mind and slept along with Seetha on a properly laid bed of Kusa grass in a splendid temple of Lord Vishnu. *

* The learned commentators point out that the deity referred to here is no other than Lord Ranganatha, who had been worshipped by a long line of rulers of Ayodhya as their chosen deity in a separate shrine built within the precincts of the royal palace. We are told at length in the Patala Khanda of Padma Purana how Rama so kindly handed over the image to Vibhishana; through whom it reached Srirangam (near Tiruchirapally) in South India; where it exists even to this day and is held in the highest reverence by the Vaishnavas and other devotees all over India.

[Verse Locator](#)

एकयामावशिष्टायां रात्र्यां प्रतिविबुध्य सः ।

अलङ्कारविधिं कृत्स्नं कारयामास वेश्मनः ॥ २-६-५

5. **saH** = He; **prativibudhya** = woke up; **ekayaama avashishhTaayaam** = with three hours of night yet remaining; **kaarayaamaasa** = (and) made done; **kR^itsnam** = entire; **alankaaravidhim** = required decoration; **veshmanaH** = of the house .

Rama woke up three hours before dawn and caused to complete the entire decoration of the house.

[Verse Locator](#)

तत्र शृण्वन् सुखा वाचः सूतमागधवन्दिनाम् ।

पूर्वा सन्ध्यामुपासीनो जजाप यतमानसः ॥ २-६-६

6. **tatra** = there; **sR^iNvan** = listening to; **sukhaaH** = gladdening; **vaachaH** = verses; **suutamaagadha vandinaam** = of professional reciters like Suta; Maagadha and Vandi; **upaasiinaH** = worshipping; **puurvaam sandhyaam** = the early sunrise(on Gayatri); **jajaapa** = meditated ; **yata maanasaH** = with undistracted mind.

Listening to the pleasing verses of professional reciters, he worshipped the early sunrise and meditated on Gayatri* with an undistracted mind.

* Gayatri is an ancient meter of twenty-four syllables as a triplet of eight syllables each (Rigveda iii-62-10: - tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat) addressed to Savitri or the Sun as generator. Gayatri personified is considered as the mother of the first three classes viz. priestly class, warrior - class and the trader-class in their capacity of twice born.

[Verse Locator](#)

तुष्टाव प्रणतश्चैव शिरसा मधुसूदनम् ।

विमलक्षौमसंवीतो वाचयामास च द्विजान् ॥ २-६-७

7. **tushhTaava** = (He) praised; **madhusuudhanam** = Lord Vishnu; **praNataH** = by bowing; **shirasaa** = the head; **vimalakshouma samviitaH** = by wearing pure silk clothes; **vaachayaamaasa** = got valedictory text recited by; **dvijaan** = Brahmans.

He praised Lord Vishnu by bowing his head before Him. By wearing pure silk clothes, he got valedictory text recited by Brahmans.

[Verse Locator](#)

तेषां पुण्याहघोषोऽथ गम्भीरमधुरस्तदा ।

अयोध्यां पूरयामास तूर्यघोषानुनादितः ॥ २-६-८

8. **atha** = thereafter; **teshaam** = their; **gambhiira madhura** = deep and sweet; **puNyaaha ghoshhaH** = valedictory sound; **tuuryaghoshaanunaaditaH** = united with sound of musical instruments; **puurayaamaasa** = filled; **ayodhyaam** = Ayodhya; **tadaa** = then.

Their deep and sweet chorus of the valedictory, united with the accompanying musical instruments, then filled the city of Ayodhya.

[Verse Locator](#)

कृतोपवासं तु तदा वैदेह्या सह राघवम् ।
अयोध्यानिलयः श्रुत्वा सर्वः प्रमुदितो जनः ॥ २-६-९

9. **tadaa** = then; **sarvaH** = all; **ayodhyaanilayaH janaH** = the people residing in Ayodhya; **pramuditaH** = were delighted; **shrutvaa** = after hearing about; **kR^itopavaasam** = the fast done by; **raaghavam** = Rama; **vaidehyaa saha** = along with Seetha.

All the people residing in Ayodhya were delighted when they heard that Rama and Seetha had observed fast for the ensuing anointment ceremony.

[Verse Locator](#)

ततः पौरजनः सर्वः श्रुत्वा रामाभिषेचनम् ।
प्रभातां रजनीं दृष्ट्वा चक्रे शोभयितुं पुरीम् ॥ २-६-१०

10. **tataH** = thereafter; **sarvaH** = all; **paurajanaH** = the citizens; **chakre** = made; **shobhayitum** = decoration; **puriim** = to the town; **shrutvaa** = after hearing; **raama abhishhechanam** = about anointment ceremony of Rama; **dR^ishhTvaa** = after seeing; **rajaniim** = the night; **prabhaataam** = becoming dawn.

All the citizens decorated the town for coronation function of Rama, soon before sunrise.

[Verse Locator](#)

सिताभ्रशिखराभेषु देवतायतनेषु च ।
इ॥ चतुष्पथेषु रथ्यासु चैत्येष्वटाल केषु च ॥ २-६-११
नानापण्यसमृद्धेषु वणिजामापणेषु च ।
कुटुम्बिनां समृद्धेषु श्रीमत्सु भवनेषु च ॥ २-६-१२
सभासु चैव सर्वासु वृक्षेष्वालक्षितेषु च ।
ध्वजाः समुच्छ्रिताश्चित्राः पताकाश्चाभवंस्तदा ॥ २-६-१३

11; 12; 13. **dhvajaaH** = banners and; **chitraaH** = colorful; **pataakaaH cha** = flags; **samuchchhritaH** = were hoisted; **tadaa** = then; **devataayataneshhu** = in temples; **sitaabhra shikharaabheshhu** = which looked shiningly like the lining of a cloud; **chatushhpatheshhu** = at road junctions; **rathyaasu** = in streets; **chaityeshhu** = on big trees situated in temple-compounds; **aTTaalakeshhu cha** = from watching towers in city gates; **aapaNeshhu cha** = on shops; **vaNiJaam** = of merchants; **naanaapaNya samR^iddheshhu** = with a lot of saleable goods; **bhavaneshhu cha** = on buldings of; **samR^iddheshhu shriimatsu** = very rich; **kuTumbinaam** = family-persons; **sarvaasu** = on all; **sabhaasu** = assembly halls; **aalakshiteshu** = on all-visible; **vR^iksheshhu** = trees.

Banners and colorful flags were hoisted on temples, which looked brilliantly like the silver lining of cloud, at road junctions, in streets, on big trees situated in temple compounds, from watching towers at city gates, on shops of wealthy merchants, on buildings of rich family persons, on all assembly halls and all visible trees.

[Verse Locator](#)

नटनर्तकसंघानां गायकानां च गायताम् ।

मनःकर्णसुखा वाचः शुश्रुवुश्च ततस्ततः ॥ २-६-१४

14. **tatastataH** = from there and there; **vaachaH** = voices; **manaH karNasukhaaH** = pleasing to the minds and ears; **shushruvuH** = were heard; **naTa nartaka saMghaanaam** = from groups of actors and dancers; **gaayakaanaam cha** = and of singers; **gaayataam** = singing.

From different sides, actors were showing their talents, dancers were performing dance. Singers were singing and sweet voices were heard, pleasing the minds and ears.

[Verse Locator](#)

रामाभिषेकयुक्ताश्च कथाश्चकुर्मिथो जनाः ।

रामाभिषेके संप्रप्ते चत्वरेषु गृहेषु च ॥ २-६-१५

15. **raamaabhishheke** = (with) Rama's anointment ceremony; **sampraapte** = approaching; **janaaH** = people; **chakruH** = made; **mithaH** = mutual; **kathaaH** = conversations; **raamaabhishhekayuktaaH** = about Rama's anointment ceremony; **chatvareshhu** = in road junctions; **gR^iheshhu cha** = and in houses.

With Rama's anointment ceremony approaching, people were engaged in mutual conversations in their houses and at road junctions, about the ceremony.

[Verse Locator](#)

बाला अपि क्रीडमाना गृ हद्वारेषु संघशः ।

रामाभिषवसंयुक्ताश्चकुरेवं मिथः कथाः ॥ २-६-१६

16. **evam** = thus; **baalaaH api** = even children; **kreeDamaanaaH** = playing; **saMghashaH** = in groups; **gR^ihadvareshhu** = before gateways of houses; **chakruH** = made; **kathaaH** = narrations; **raamaabhishhava saMyuktaaH** = concerning Rama's anointment ceremony; **mithaH** = mutually.

Even children playing together before gateways of houses were telling each other, narratives of Rama's anointment ceremony.

[Verse Locator](#)

कृतपुष्पोपहारश्च धूपगन्धाधिवासितः ।

राजमार्गः कृतः श्रीमान् पौरै रामाभिषेचने ॥ २-६-१७

17. **pauraiH** = citizens; **kR^itaH** = made; **raajamaargaH** = king's road; **shriimaan** = splendid; **kR^ita pushhpopahaarashcha** = by making a sprinkle of flowers; **dhuupagandhaadhivaasitaH** = and by making it good smelling from incense and perfumes; **raamaabhishhechane** = on the occasion of Rama's anointment ceremony.

The citizens made king's road splendid, by sprinkling flowers on it and by making it good smelling with burning of incense and perfumes, on the occasion of Rama's anointment ceremony.

[Verse Locator](#)

प्रकाशकरणार्थं च निशागमनशङ्कया ।

दीपवृक्षां स्तथाचक्रु रनुर्यसु सर्वशः ॥ २-६-१८

18. **tathaa** = and; **anu** = after (such decoration); **nishaagamana shankayaa** = on doubt of arrival of night; **chakruH** = (they) arranged; **deepavR^ikshaan** = lamps in the shape of trees; **sarvaH rathyaasu** = in all the streets; **prakaashakaraNaartham** = for the purpose of illumination.

On a doubt of approach of night on completion of the ceremony, they arranged lamps in the shape of trees to illuminate all the streets.

[Verse Locator](#)

अलङ्कारं पुरस्त्यवं कृत्वा तत्पुरवासिनः ।
आकाङ्क्षमाणा रामस्य यौवराज्याभिषेचनम् ॥ २-६-१९
समेत्य संघशः सर्वे चत्वरेषु सभासु च ।
कथयन्तो मिथस्तत्र प्रशशंसुर्जनाधिपम् ॥ २-६-२०

19; 20. sarve = all; tat puravaasinaH = the residents of that city; evam = thus; kR^itvaa = having made; alaN^kaaraM = decoration; purasya = of the city; aakaaN^kshamaaNaaH = desiring; raamasya = Rama's; yauvaraajyaabhishhechanam = anointment as prince; sanghashaH = gathered; sametya = together; chatvareshhu = in road junctions; sabhaasucha = and in assembly halls; mithaH = mutually; kathayantaH = talking about it; tatra = there; prashashamsuH = praised; janaadhipam = king Dasaratha.

All the citizens residing in Ayodhya, having thus decorated the city desiring Rama's coronation, gathered together in groups at road junctions and in assembly halls, mutually talking about this matter there and praising king Dasaratha.

[Verse Locator](#)

अहोओ महात्मा राजायमिक्ष्वाकुकुलनन्दनः ।
ज्ञात्वा यो वृद्ध मात्मानं रामं राज्येऽभिषेक्ष्यति ॥ २-६-२१

21. aho = O!; yaH = which king; jJNaatvaa = having known; aatmaanaam = himself; vR^iddham = as aged; abhishhekshyati = is going to anoint; raamam = Rama; raajye = for kingdom; ayam = (such) this; raajaa = king Dasaratha; ikshvaaku kulanandanaH = who delights Ikshvaaku dynasty; mahaatmaa = has a great mind.

"O! This king Dasaratha, who delights Ikshvaaku dynasty, having known himself that he became aged, is going to anoint Rama for the kingdom. What a great man he is!"

[Verse Locator](#)

सर्वेऽप्यनुगृहीताः स्म यन्नो रामो महीपतिः ।
चिराय भविता गोप्ता दृष्टलोकपरावरः ॥ २-६-२२

22. yat = because; raamaH = Rama; dR^ishhTa loka paraavaraH = has seen the totality of the world; mahiipatiH = he as king; bhavitaa = is going to become; goptaa = protector; naH = to us; chiraaya = for a long period; sarve api = all of us; anugR^ihiitaaH sma = have become gifted people.

"Rama; who has seen the totality of the world is going to become our protector for long. We have all been blessed by king Dasaratha."

[Verse Locator](#)

आनुद्धतमना विद्वान् धर्मात्मा भ्रातृवत्सलः ।
यथा च भ्रातृषु स्निग्धस्तथास्मास्वपि राघवः ॥ २-६-२३

23. raamaH = Rama; aanuddhata manaaH = who has no arrogance in his mind; vidvaan = learned man; dharmaatmaa = righteous man; bhraatR^ivatsalaH = who has love towards brothers; yathaa = so; snigdhaH = compassionate person; tathaa = as; asmaasvapi = also to us.

"Rama is modest, knowledgeable and righteous. He is as compassionate to us as to his brothers."

चिरं जीवतु धर्मात्मा राजा दशरथोऽनघः ।
यत्प्रसादेनाभिषिक्तं रामं द्रक्ष्यामहे वयम् ॥ २-६-२४

24. **yatprasaadena** = by whose blessing; **drakshyaamahe** = we are seeing; **raamam** = Rama; **abhishhiktam** = being anointed; **dasharathaH raajaa** = such king Dasaratha; **dharmaatmaa** = who is righteous; **anaghaH** = who is faultless; **jeevatu** = let him live; **chiram** = for long period.

"Let the faultless and righteous king Dasaratha live long! Due to his blessings, we are going to see Rama as being anointed for the kingdom."

[Verse Locator](#)

एवंविधं कथयतां पौराणां शुश्रुवुस्तदा ।
दिग्भ्योऽपि श्रुतवृत्तान्ताः प्राप्ताजानपदा नराः ॥ २-६-२५

25. **jaanapadaaH** = villagers; **praaptaa** = who came; **digbhyaH api** = from different directions also; **shR^ita vR^ittaantaaH** = after hearing the news; **tadaa** = then; **shushruvuH** = listened to; **pauraaNaam** = citizens; **evam vidham** = thus; **kathayataam** = narrating.

The villagers, who came from different directions after hearing the news of coronation ceremony of Rama, listened to the narration of the citizens of Ayodhya.

[Verse Locator](#)

ते तु दिग्भ्यः पुरीं प्राप्ता द्रष्टुं रामाभिषेचनम् ।
रामस्य पूरयामासुः पुरीं जानपदा जनाः ॥ २-६-२६

26. **raamasya** = Rama's; **puriim** = city of Ayodhya; **puurayaamasuH** = was filled with; **te** = those; **janaaH** = people; **jaanapadaaH** = residing in villages; **praaptaaH** = who came; **digbhyaH** = from various directions; **puram** = to the city; **drashhTum** = to see; **raamaabhishhechanam** = Rama's anointment ceremony.

The city of Ayodhya was filled with villagers who came from different directions to see the anointment ceremony of Rama.

[Verse Locator](#)

जनौघै स्तैर्विसर्पद्भिः शुश्रुवे तत्र निस्वनः ।
पर्वसूदीर्णवेगस्य सागरस्येव निस्वनः ॥ २-६-२७

27. **nisvanaH** = The noise; **shushruve** = was heard; **taiH janaughaiH** = by groups of those people; **visarpadbhiH** = while moving; **tatra** = there; **nisvanaH iva** = as the roaring ; **udirNa vegasya saagarasya** = of an impetuous ocean; **parvasu** = on full moon days.

The noise in the city was heard by the groups of those people, while moving here and there, as the roaring of an impetuous ocean on full moon days.

[Verse Locator](#)

ततस्तदिन्द्रक्षयसन्निभं पुरं ।
दिदृक्षुभिर्जानपदै रुपागतैः ।
समन्ततः सस्वनमाकुलं बभौ ।
समुद्रयादोभि रिवार्णवोदकम् ॥ २-६-२८

28. tat = that; puram = city of Ayodhya; indrakshaya sannibham = equal to the residence of Indra (Amaravati); tataH = then; aakulam = disturbed; sasvanam = with sound; samantataH = all over; jaanapadaiH = by villagers; upaagataiH = who came; didR^ikshubhiH = with desire to see; babhau = shone; aarNavodakam = like ocean water; samudrayaadbhiH = filled with sea-animals.

That city of Ayodhya equal to the residence of the celestial god Indra, disturbed with the sound being made all over by the villagers who came with the desire to see the ceremony, shone like a roaring ocean filled with sea animals.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्यकाण्डे षष्ठः सर्गः ॥

Thus completes 6th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 7 Verses converted to UTF-8, Nov 09

Introduction

Manthara feels very sad after hearing about anointment of Rama for the princely kingdom. She tells Kaikeyi about the coronation of Rama. Kaikeyi becomes delighted and gives Manthara one of her jewels.

[Verse Locator](#)

ज्ञातिदासी यतो जाता कैकेय्या तु सहोषिता ।
प्रासादं चन्द्रसङ्काशमारुरोह यदृच्छया ॥ २-७-१

1. GYaatidaasi = housemaid of relatives (Manthara); yataH jaataa = since her birth; ushhitaa = residing; kaikeyyaa saha = with Kaikeyi; yadR^ichchhayaa = by chance; aaruroha = ascended; praasaadam = the balcony of palace; chandrasa~Nkaasham = which resembled the full moon.

Manthara, a housemaid who was residing with Kaikeyi since her birth, accidentally ascended the balcony of Kaikeyi's white palace, which resembled the full moon.

[Verse Locator](#)

सिक्तराजपथां कृत्स्नां प्रकीर्णकुसुमोत्कराम् ।
अयोध्यां मन्थरा तस्मात्प्रासादादन्ववैक्षत ॥ २-७-२

2. mantharaa = Manthara; praasaadaat = from that balcony; anvavaikshata = saw; tasmaat = that; kR^itsnaam = entire; ayodhyaam = Ayodhya; siktaraajapathaam = the principal roads being sprinkled with water; prakiirNakusumotkaraam = and strewn with heaps of flowers.

Manthara, from that balcony, saw the entire city of Ayodhya, with all its principal roads being sprinkled with water and strewn with heaps of flowers.

[Verse Locator](#)

पताकाभिर्वरार्हाभिर्ध्वजैश्च समलङ्कृताम् ।
वृतां चंदपथैश्चापि शिरःस्नातजनैर्वृताम् ॥ २-७-३
माल्यमोदकहस्तैश्च द्विजेन्द्रैरभिनादिताम् ।
शुक्लदेवगृहद्वारां सर्ववादित्रनिस्वनाम् ॥ २-७-४
संप्रहृष्टजनाकीर्णां ब्रह्मघोषाभिनादिताम् ।
प्रहृष्टवरहस्त्यश्वां संप्रणर्धितगोवृशाम् ॥ २-७-५
प्रहृष्टमुदितैः पौरैरुच्चि तद्वजमालिनीम् ।
अयोध्यां वन्थरा तस्मात्प्रासादादन्ववैक्षत ॥ २-७-६

3;4;5;6Mantharaa = Manthara; anvavaikshataa = saw; tasmaat praasaadaat = from that balcony; ayodhyaam = the city of Ayodhya; varaarHaabhiH = which was an excellent one; samalaN^kR^itaam = decorated by; pataakaabhiH = flags; dhvajaishcha = and by buntings; vR^itaam = consisting of; chaMda pathaiH cha api = well laid out pathways; vR^itaam = consisting of; shiraH snaata janaiH = people who had head bath; abhinaaditaam = and resounding with; dvijendraiH = brahmins; maalya modaka hastaiH = with flowers and sweets in their hands; shukla deva gR^iha dvaaraam = (consisting of) temples with white doorways; sarva vaaditra nisvanaam = resonating with sounds from various musical instruments; saMprahR^ishhTa janaakiirNaam = filled with happy people; brahmaghoshha abhinaaditaam = resonating with Vedic chants; prahR^ishhTa vara hastyashvaam = with overjoyed elephants and horses; saMpraNardita govR^ishhaam = with roaring bulls and cows; prahR^ishhTamuditaiH = with greatly overjoyed; pauraiH = citizens; uchchhrita dhvaja maaliniim = and decked with rows of tall flags .

Manthara further saw from that balcony the city decorated with the best of flags and banners. The roads were cleared for uninterrupted traffic. All the people took head-bath. Brahmans with flowers and sweets in their hands were chanting Mantras. The gateways of temples were white washed. There were sounds of all musical instruments. The city was filled with rejoicing people and resounding chant of Vedas. The elephants and horses were also merry. The bulls were making roaring noise. The highly delighted citizens hoisted rows of flags on their housetops.

[Verse Locator](#)

प्रहर्षोत्फुल्लनयनां पाण्डुरक्षौमवासिनीम् ।
अविदूरे स्थितां दृष्ट्वा धात्रीं पप्रच्छ मन्थरा ॥ २-७-७

7. mantharaa = Manthara; dR^ishhTvaa = seeing; dhaatriim = a house maid; praharshhotphullanayanaam = with bright delighted eyes; paaNDurakshaumavaasiniim = wearing white silk clothes; sthitaam = staying; aviduure = nearby; paprachchha = and asked(as follows):

Manthara asked a house maid with bright pleasing eyes and wearing white silk clothes standing nearby, as follows: -

[Verse Locator](#)

उत्तमेनाभिसंयुक्ता हर्षेणार्थपरा सती ।
राममाता धनं किं नु जनेभ्यः संप्रयच्छति । २-७-८

8. kim nu saMprayachchhati = why Kausalya is giving away; dhanam = money; janebhyaH = to people; uttamena = most; harsheNa abhisamyukta = delightfully; arthaparaasatii = (though) she is badly lured of money.

"Why is Kausalya giving away money to people so delightfully today in charity, eventhough she is badly lured of money?"

[Verse Locator](#)

अतिमात्रप्रहर्षोऽयं किं जनस्य च शंस मे ।
कारयिष्यति किं वापि संप्रहृष्टो महीपतिः ॥ २-७-९

9. kim = why; ayam = this; atimaatra praharshaH = great rejoicing; janasya = of people ?; mahiipatiH = (Is) king Dasaratha; samprahR^ishhTa = duly pleased; kimvaapi kaarayishyati vaa = getting done any act? shamsa = tell; me = me.

"Why are people so happy today? Is the king duly pleased with something, doing any great act? Tell me."

[Verse Locator](#)

विदीर्यमाणा हर्षेण धात्री तु परया मुदा ।
आचक्षेऽथ कुब्जायै भूयसीं राघवश्रियम् ॥ २-७-१०

10. dhaatrii tu = that house maid; vidiiryamaaNaa = bursting; harsheNa = with joy; atha = thereafter; aachachakshe = told; kubjaayai = the hunch backed Manthara; paramayaa mudaa = with great gladness; bhuuyasiim raghavashriyam = about the great honor to be conferred on Rama.

That housemaid, bursting with joy, told Manthara in a great gladdening tone about the great honor to be conferred upon Rama.

[Verse Locator](#)

श्वः पुष्येण जितक्रोधं यौवराज्येन राघवम् ।
राजा दशरथो राममभिषेचयितानघम् ॥ २-७-११

11. svaH = tommorow; pushyeNa = on the day of Pushyami star; raajaa dasarathaH = king Dasaratha; abhishechayitaa = is going to anoint; anagham = faultless; raamam = Rama; raaghavam = who was born in Raghu clan; yauvaraajyena = for the princely kingdom.

"Tomorrow on the day of Pushyami star, king Dasaratha is going to anoint the fault-less Rama for the princely kingdom."

[Verse Locator](#)

धात्र्यास्तु वचनं श्रुत्वा कुब्जा क्षिप्रममर्षिता ।
कैलासशिखराकारात्प्रासादादवरोहत ॥ २-७-१२

12. shrutvaa = after hearing; vachanam = words; dhaatryaa = of the maid; kubjaa = the hunch backed Manthara; kshipram = quickly; amarshhitaa = with anger; avarohata = stepped down; praasaadaat = from roof of the palace.

After hearing the words of that maid, Manthara quickly with wrath walked down from the roof of the palace, which was in the shape of mount Kailasa.

[Verse Locator](#)

सा दह्यमाना कोपेन मनथरा पापदर्शिनी ।
शयनामेत्य कैकेयीमिदं वचन मब्रवीत् ॥ २-७-१३

13. saa = that; mantharaa = Manthara; paapa darshinii = who has sinful thought; dahyamaanaa = burning; kopena = with anger; etya = approached; kaikeyiim = Kaikeyi; shayaanaam = who was lying on bed; abraviit = and spoke; idam = these; vachanam = words.

Manthara of sinful thought; burning with anger, approached Kaikeyi who was lying on a bed and spoke these words:

[Verse Locator](#)

उत्तिष्ठ मूढे किं शेषे भयं त्वामभिवर्तते ।
उपप्लुतमघौघेन किमात्मानं न बुध्यसे ॥ २-७-१४

14. muuDhe = O; fool! uttishTha = get up; kim = why; sheshhe = sleeping? bhayam = dreadful situation; abhivartate = is befalling; tvaa = you; upaplutam = are submerged by; aghaughena = flood of troubles; kim = why (are you); na budhyase = not knowing; aatmaanam = yourself?

"O, fool! Get up. Why are you sleeping? A dreadful situation is befalling you. A flood of troubles submerges you. Why are you not knowing this yourself?"

[Verse Locator](#)

अनिष्टे सुभगाकारे सौभग्येन विकत्थसे ।
चलं हि तव सौभाग्यं नद्याः स्रोत इवोष्णगे ॥२-७-१५॥

15. subhakaagaare = you; who appear to be beloved to your husband! anishhTe = (but) who is not liked by your husband! vikatthase = (you) boast; saubhaagyena = of fortune; tava = your; saubhaagyam = fortune; chalam hi = is unsteady; srotaH iva = like a stream; nadeyaaH = of river; ushhNage = in summer.

"Oh, Kaikeyi ! You appear to be a beloved wife for your husband, but in reality he does not like you. You boast of your fortune. Like the flow of a stream in summer; your fortune is unsteady".

[Verse Locator](#)

एवमुक्ता तु कैकेयी रुष्टया परुषं वचः ।
कुब्जया पापदर्शिन्या विषादमगमत्परम् ॥ २-७-१६॥

16. kaikeyii = Kaikeyi; agamat = got; param = too much; vishhaadam = sadness; uktaa = after being spoken; parushham = of hard; vachaH = words; evam = thus; rushhTayaa = with anger; kubjayaa = by Manthara; paapadarshinayaa = of sinful thoughts

Kaikeyi was very much worried after hearing hard words spoken with anger by Manthara of sinful thoughts.

[Verse Locator](#)

कैकेयि त्वब्रवीत्कुभां कच्चित्क्षेमं न मनथरे ।
विषण्णवदनां हि त्वां लक्षये भृ शदुःखिताम् ॥ २-७-१७॥

17. kaikeyii tu = Kaikeyi; abraviit = spoke; kubjaam = to the hunch backed; manthare = O; Manthara ! kshhemam na kachchit = (you are feeling) not safe or what ? lakshaye hi = I am seeing; tvaam = you; bhR^ishaduHkhitaam = being very sorrowful; vishhaNNavadanaam = with a worried face.

Kaikeyi asked the hunch-backed Manthara as follows; "O, Manthara! Are you not safe? You appear to be very sorrowful with your worried face".

[Verse Locator](#)

मन्थरा तु वचः श्रुत्वा कैकेय्या मधुराक्षरम् ।
उवाच क्रोधसंयुक्ता वाक्यं वाक्यविशारदा ॥ २-७-१८॥

18. srutvaa = after hearing; kaikeyyaaH vachaH = Kaikeyi's words; madhuraaksharam = with sweet words; mantharaa tu = Manthara; vaakyavishaaradaa = who was an expert in talking; uvaacha = spoke; vaakyam = these words; krodhasamyuktaaH = with anger.

After hearing Kaikeyi's sweet words, Manthara who was an expert in talking, spoke with anger.

[Verse Locator](#)

सा विषण्णतरा भूत्वा कुब्जा तस्या हितैषिणी ।
विषदयन्ती प्रोवाच भेदयन्ती च राघवम् ॥ २-७-१९॥

19. **saa** = that; **kubjaa** = Manthara; **tasyaaH hitaishhiNii** = wishing Kaikeyi's welfare; **vishhaadayantii** = making her sorrowful; **bheda yantii cha** = and to create hostility; **raaghavam** = with Rama; **provaacha** = said (as follows).

That Manthara, who was full of cunning, feigning to be seeking Kaikeyi's welfare, appeared more worried, and making Kaikeyi sorrowful, spoke the following, to create hostility between Rama and Kaikeyi.

[Verse Locator](#)

अक्षय्यं सुमहदेवि प्रवृत्तं द्वद्विनाशनम् ।
रामं दशरथो राजा यौवराज्येऽभिषेक्ष्यति ॥ २-७-२०

20. **devi** = Oh; **Queen!** **akshhayyam** = an unending; **sumahat** = great; **tvadvinaashanam** = ruin to you; **pravR^ittam** = has encircled; **raajaa** = king; **dasharathaH** = Dasaratha; **abhishhekshyati** = is anointing; **raamam** = Rama; **yauvaraajye** = for princely kingdom.

"Oh, queen! An unending great ruin has encircled you. King Dasaratha is going to anoint Rama for the princely kingdom".

[Verse Locator](#)

सास्यगाधे भये मग्ना दुःखशोकसमन्विता ।
दह्यमानाऽ नलेनेव त्वद्वितार्थमिहागता ॥ २-७-२१

21. **saa asmi** = that myself; **magnaa** = is immersed; **agaadhe** = in bottomless pit; **bhaye** = of fear; **duHkha shoka samanvitaa** = with pain and sorrow; **dahyamaanena** = (I am) burning; **analena** = as if by fire; **aagataa** = came; **iha** = here; **tvaddhitaartham** = for your sake.

"I am immersed in a bottomless pit of fear. I am in distress and my mind is burning as if by fire. I hastened here to seek you out."

[Verse Locator](#)

तव दुःखेन कैकेयि मम दुःखं महद्भवेत् ।
त्वद्बुद्धौ मम वृद्धिश्च भवेदत्र न संशयः ॥ २-७-२२

22. **kaikeyi** = O; Kaikeyi; **tava duHkena** = by your grief; **mahat** = great; **duHkham** = grief; **bhavena** = happens; **mama** = to me; **tvadvR^iddhau** = your prosperity; **bhavet** = becomes; **vR^iddhishcha** = prosperity; **mama** = to me; **na** = no ; **saMshayaH** = doubt; **atra** = about this.

"Kaikeyi! If Rama becomes king, his son will become king after him. Thus, Bharata's name itself will be removed from the royal clan."

[Verse Locator](#)

नराधिपकुले जाता महिषी त्वं महीपतेः ।
उग्रत्वं राजधर्माणां कथं देवि न बुध्यसे ॥ २-७-२३

23. **devi** = Oh; **queen!** **jaataa** = having born; **naraadhipakule** = in royal family; **mahishhii** = being wife; **mahiipate** = of a king; **katham** = why; **na buddhyase** = not knowing; **ugratvam** = cruelty; **raajadharmaaNam** = in kingly duties.

"Oh, Kaikeyi! Having born in a royal family and being an emperor's wife, how is it that you are not knowing about the cruelty in kingly duties?"

[Verse Locator](#)

धर्मवादी शठो भर्ता श्लक्ष्णवादी च दारुणः ।

शुद्धभावे न जानीषे तेनैवमतिसन्धिता ॥ २-७-२४

24. **bhartaa** = your husband; **dharma vaadii** = talks of righteousness; **shaThaH** = but does harm secretly; **shlakshhNa vaadii** = talks sweetly; **daaruNaH cha** = but is a cruel man; **shuddhabhaave** = O; the clean minded! **najaaniishhe** = you are not able to know; **atisandhitaa** = that you are cheated; **tena** = by him; **evam** = thus.

"Your husband talks about righteousness, but does harm secretly. He says sweet words but behaves cruelly. Because of your clean thinking; you are not able to know that he is cheating you thus."

[Verse Locator](#)

उपस्थितं पयुज्जानस्त्वयि सान्त्वमनर्थकम् ।

अर्थेनैवाद्य ते भर्ता कौसल्यां योजयिष्यति ॥ २-७-२५

25. **te bhartaa** = your husband; **upasthitaH** = approaches you; **prayuJNjaanaH** = employs; **anarthakam** = useless; **saantvam** = good words; **tvayi** = in your instance; **adya** = today; **yoyayishhyati** = he bestows; **arthena** = benefit to; **kausalyameva** = only Kausalya.

"Your husband approaches you and talks good words, which are useless. But he passes on benefit today to Kausalya only."

[Verse Locator](#)

अपवाह्य स दुष्टात्मा भरतं तव बन्धुषु ।

काल्यं स्थापयिता रामं राज्ये निहतकण्टके ॥ २-७-२६

26. **dushhTaatamaa** = the evil minded; **saH** = he; **apavaahya** = sent; **bharatam** = Bharata; **tava bandhushhu** = to his relatives; **kalye** = at dawn; **sthaapayitaa** = is going to install; **ramam** = Rama; **raajye** = in kingdom; **nihatakaNTake** = without hindrance.

"The evil minded Dasaratha sent Bharata to the house of his relatives and at dawn, is going to install Rama on the throne without hindrance."

[Verse Locator](#)

शत्रुः पतिप्रवादेन मात्रेव हितकाम्यया ।

आशीविष इवाङ्केन बाले परिधृतस्त्वया ॥ २-७-२७

27. **baale** = O; **childish one!** **maatrevaa** = like mother; **hitakaamyayaa** = being wished well being; **tvayaa** = by you; **aashiivishhaH ankeneva** = like a poisonous serpent in your bosom; **shatruH** = enemy; **paridhR^itaH** = being worn; **patipravaadena** = with husband's name.

"O, childish one! Like a mother, you wish for his well being. But he is an enemy, and is called husband for a namesake. He is like a poisonous serpent in your bosom."

[Verse Locator](#)

यथा हि कुर्यात्सर्पो वा शत्रुर्वा प्रत्युपेक्षितः ।

राज्ञा दशरथेनाद्य सपुत्रा त्वं तथा कृता ॥ २-७-२८

28. **tvam** = you; **saputraa** = along with your son; **kR^itaa** = have been done; **raaJNaa dasarathena** = by king Dasaratha; **adya** = today; **yathaa tathaa kurvaat** = as does; **pratyupekshitaH** = neglected; **sarpo vaa** = serpent or; **shatruruvaa** = an enemy

"King Dasaratha has acted towards you and your son today in the same way as an enemy or a serpent would behave if ignored."

पापेनानृतसान्त्वेन बाले नित्यं सुखोचिते ।
रामं स्थापयता राज्ये सानुबन्धा हता ह्यसि ॥ २-७-२९

29. baale = O; childish one! nityasukhochite = you; who are ever deserving of ease; anR^ita saantvena = with his untruthful sweet words; sthaapayitaa = by installing; raamam = Rama; raajye = in kingdom; saanubandhaa = you along with your child; asihi hataa = are being hit; paapena = by the sinful king.

"O, stupid one! With his untruthful sweet words to you, who are ever deserving of ease, the evil minded king is installing Rama on the throne and is thus ruining you along with your son."

[Verse Locator](#)

सा प्राप्तकालं कैकेयि क्षिप्रं कुरु हितं तव ।
त्रायस्व पुत्रमात्मानं मां च विस्मयदर्शने ॥ २-७-३०

30. kaikeyi = O; Kaikeyi! vismaya darshane = you; with amazing beauty! saa = that you; kuru = do; hitam = required action; praaptakaalam = appropriate to the time; kshipram = immediately; traayasva = save; aatmaanam = yourself; putram = your son; maam cha = and me.

"O, Kaikeyi, of amazing beauty! You have to take timely action immediately, so as to save yourself, your son and me too."

[Verse Locator](#)

मन्थराया वचः श्रुत्वा शयनात्स शुभानना ।
उत्तस्थौ हर्षसंपूर्णा चन्द्रलेखेव शारदी ॥ २-७-३१

31. shayanaa = lying in bed; saa = that; shubhaananaa = beautiful faced Kaikeyi; shrutvaa = hearing; mantharaayaaH = Manthara's; vachaH = words; harshhasampuurNaa = full of delight; uttasthau = rose(from the coach); chandralekheva = as crescent moon; shaaradii = in autumn.

Hearing Manthara's words, that Kaikeyi of charming countenance who was lying in bed, rose from her coach full of delight like unto the crescent moon in autumn.

[Verse Locator](#)

अतीव सा तु संहृष्टा कैकेयी विस्मयान्विता ।
एकमाभरणं तस्यै कुब्जायै प्रददौ शुभम् ॥ २-७-३२

32. saa kaikeyii = that Kaikeyi; atiiva = much; santushhTaa = delighted; vismayaanvitaa = with surprise; dadau = gave; ekam = one; shubham = graceful; aabharaNam = jewel; tasyai = to that; kubjaayai = hunch backed Manthara.

That Kaikeyi in the midst of her astonishment and joy gave a graceful jewel to the hunch-backed Manthara.

[Verse Locator](#)

दत्त्वा त्वाभरणं तस्यै कुब्जायै प्रमदोत्तमा ।
कैकेयी मन्थरां हृष्टा पुनरेवाब्रवीदिदम् ॥ २-७-३३

33. kaikeyi = Kaikeyi; pramadottamaa = the best among women; datvaa = gave; aabharaNam = a jewel; tasyai kubjaayai = to that hunch backed one; dR^istvaa = saw; mantharaam = Manthara; abraviit = spoke; idam = these words; punaH eva = again.

Kaikeyi, the best among women, gave a jewel to Manthara and spoke to her as follows:

[Verse Locator](#)

इदं तु मन्थरे मह्यमाख्यासि परमं प्रियम् ।
एतन्मे प्रियमाख्यातुः किं वा भूयः करोमि ते ॥ २-७-३४

34. **manthare** = O; **Manthara! aakhyaasi** = you informed; **idam** = this; **paramam** = much; **priyam** = delightful news; **mahyam** = to me; **kim vaa** = what; **bhuuyaH** = additional (favour); **karomi** = can I do; **te** = for you; **aakhyaatuH** = who informed; **etat** = such; **priyam** = good (news); **me** = to me.

"Oh, Manthara! You informed much gladdening news to me. What else can I do for you, who informed such a good news?"

[Verse Locator](#)

रामे वा भरते वाहं विशेषं नोपलक्षये ।
तस्मात्तुष्टास्मि यद्राजा रामं राज्येऽभिषेक्ष्यति ॥ २-७-३५

35. **aham** = I; **na upalakshaye** = do not see; **visheshham** = difference; **raamevaa** = in either Rama; **bharatevaa** = or Bharata; **asmaat** = that is why; **tushhTaasmi** = I am happy; **yat** = for; **raajaa** = king; **abhishekshyati** = anointing; **ramam** = Rama; **raajye** = in kingdom.

"I do not see any difference between Rama and Bharata. That is why, I am happy that Rama is being anointed for crown by the king."

[Verse Locator](#)

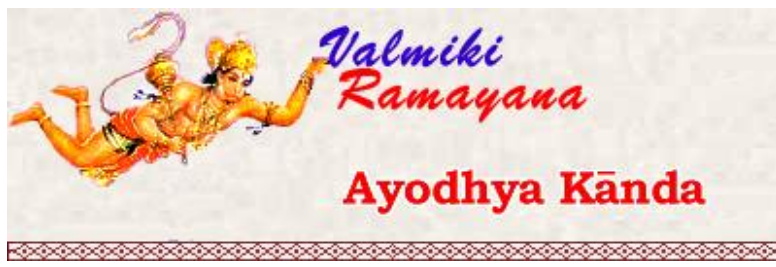
न मे परम् किञ्चि दितस्त्वयापि न ।
प्रियं प्रियार्हे सुवचम् वचो परम् ।
तथा ह्यवोचस्त्वमतः प्रियोत्तरं ।
वरं वरं ते प्रददामि तं वृणु ॥ २-७-३६

36. **priyaarhe** = O; **Manthara**; **who are eligible to be delighted!** **na kinchit** = No other; **param** = greater; **itaH** = than this; **me** = to me; **na suvacham** = cannot be told easily; **param** = greater; **priyam** = lovely; **vachaH** = words; **tvayaapi** = by you also; **tvam** = you; **avochaH hi** = informed; **tathaa** = thus; **priyottaram** = the best of loving news; **ataH** = for this reason; **pradadaami** = I shall give; **param** = good; **varam** = boon; **te** = to you; **vR^iNu** = ask for; **tam** = it.

"O, Manthara! You do merit every favor. I have no other pleasant news than this. Hence, you cannot ever again inform a better loving news than this. I shall give you a good boon. Ask for it!"

॥ इत्यार्षे श्रीमद्रामायने आदिकाव्ये अयोध्यकान्दे शस्तः सर्गः ॥

Thus completes 7th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 8 Verses converted to UTF-8, Nov 09

Introduction

Manthara with her wicked thoughts tries to convince Kaikeyi of the possible misfortune that could occur to Kaikeyi and her family if Sri Rama becomes the King. Although Kaikeyi's initial reaction is to praise Rama's qualities; her mind is slowly but surely poisoned by Manathara's sinful words.

[Verse Locator](#)

मन्थरा त्वभ्यसूयैनामुत्सृज्याभरणं च तत्
उवाचेदं ततो वाक्यं कोपदुःखसमन्विता ॥ २-८-१

1. mantharaatu = but Manthara; abhyasuuya = became indignant; enaam = with her; utsR^ijya = cast down; tat = that; aabharanam = ornament; tataH = afterwards; kopaduHkhasamanvitaa = with anger and pain; uvaacha = spoke; idam = these words.

Manthara, becoming indignant with Kaikeyi, threw down the ornament given to her and with anger and distress spoke the following words:

[Verse Locator](#)

हर्षं किमिदमस्थाने कृतवत्यसि बालिशे ।
शोकसागरमध्यस्थमात्मानं नावबुध्यसे ॥ २-८-२

2. baalishe = O; foolish one! naavabudhyase = not knowing; aatmaanam = about you; shokasaagara madhyastam = who are in the midst of an ocean of trouble; kim idam = what is it; kR^itavatii asi = you are doing; harshham = (in making) delight; asthaane = of an ill suited matter.

"O, foolish one! Not knowing that you are in the midst of an ocean of trouble, what is it that you are so delighted about, in a matter to be grieved?"

[Verse Locator](#)

मनसा प्रहसामि त्वां देवि दुःखार्थिता सती ।
यच्छोचितव्ये हृष्टासि प्राप्येदं व्यसनं महत् ॥ २-८-३

3. devi = O; queen! duH.khaarditaasatii = stricken with grief; prahasaami = I laugh; manasaa = mentally; tvaam = at you; yat = for; hrishhTaa asi = you are rejoicing; praapya = after getting; idam = this; mahat = great; vyasanam = calamity; shochitavye = which is to be grieved.

"Oh, queen! Though stricken with grief, I mentally laugh at you in that you are rejoicing at the time when a great calamity is befalling you."

[Verse Locator](#)

शोचामि दुर्मतित्वं ते का हि प्राज्ञा प्रहर्षयेत् ।

अरेः सपत्नीपुत्रस्य वृद्धिं मृत्युमिवागताम् ॥ २-८-४

4. **shochaami** = I lament over; **te** = your; **durmatitvam** = ill-considered mind; **kaa praaGyaa** = which intelligent woman; **praharshhayet** = gets delighted; **vR^iddhim** = over prosperity; **sapatniiputrasya** = of stepson; **areH** = who is an enemy; **mR^ityumiva** = (just as rejoicing) over death; **aagataam** = which has befallen.

"I am lamenting over your foolish mind. Does any intelligent woman feel happy over the prosperity of a stepson who is considered an enemy? Does it not amount to praising a befalling death?"

[Verse Locator](#)

भरतादेव रामस्य राज्यसाधारणाद्भयम् ।

तद्विचिन्त्य विषण्णास्मि भय भीताद्धि जायते ॥ २-८-५

5. **raamasya** = To Rama; **bhayam** = (there is) fear; **bharataadeva** = from Bharata; **raajyasaadhaaraNaat** = who has equal right to kingdom; **vichintya** = In thinking over; **tat** = that (matter); **vishhaNNa asmi** = I am sorrowful; **bhayam** = Fear; **jaayate hi** = begets from; **bhiitaat** = those who fear (us).

"Rama has a fear about Bharata because Bharata has equal rights over the kingdom. In thinking about this matter, I am getting anguished. Do we not get disasters from those who are afraid of us?"

[Verse Locator](#)

लक्ष्मणो हि महेष्वासो रामं सर्वात्मना गतः ।

शत्रुघ्नश्चापि भरतं काकुत्स्थं लक्ष्मणो यथा ॥ २-८-६

6. **lakshmaNaH** = Lakshmana; **maheshhvaasaH** = having mighty bow; **gataH** = joined; **raamam** = Rama; **sarvaatmanaa** = with all his heart; **shatrughnaH cha api** = Satrughna also; **bharatam** = (is faithful) to Bharata; **kaakutsam yathaa** = as to Rama; **lakshmaNaH** = Lakshmana.

"Lakshmana, wielding a great bow, joined Rama with all his heart. Shatrughna is as faithful to Bharata as Lakshmana to Rama".

[Verse Locator](#)

प्रत्यासन्नक्रमेणापि भरतस्तैव भामिनि ।

राज्यक्रमो विप्रकृष्टस्तयोस्तावत्कनीयसोः ॥ २-८-७

7. **bhaamini** = Kaikeyi!; **pratyaasanna krameNaapi** = In line with proximity of birth; **raajyakramaH** = the lineage of kingdom; **bharatasyaiva** = is to Bharata only; **tayoH taavat** = to the extent of other two (Lakshmana and Satrughna); **kaniiyasoH** = who are younger; **viprakR^ishhTaH** = it is far away.

"Oh Kaikeyi! In line with even the proximity of birth; the claim to the throne of Bharata alone can be pressed, that of Lakshmana and Satrughna who are younger is out of question."

[Verse Locator](#)

विदुषः क्षत्रचारित्रे प्राज्ञस्य प्राप्तकारिणः ।

भयात्प्रवेपे रामस्य चिन्तयन्ती तवात्मजम् ॥ २-८-८

8. **vidushhaH** = (Rama is a)learned man; **praaGyasya** = efficient; **kshhaatrachaaritre** = in politics; **praapta kaariNaH** = he who acts appropriately and in time; **bhayaat** = fearing (such

Rama); **pravepe** = I am shaken; **chintayantii** = to be thinking; **aatmajam** = of your son.

"Rama is a learned man and a political statesman. His actions are timely and appropriate. When thinking of your son's calamity to be resulted from Rama, I get shaken with fear".

[Verse Locator](#)

सुभगा खलु कौसल्या यस्याः पुत्रोऽभिषेक्ष्यते ।
यौवराज्येन महता श्वः पुष्येण द्विजोत्तमैः ॥ २-८-९

9. **kausalyaa** = Kausalya; **subhagaakhalu** = is having good fortune; **yasyaaH** = that Kausalya's; **putraH** = son; **svaH** = tomorrow; **pushyeNa** = on the day of Pushyami star; **abhishhekshhyate** = is going to be anointed; **mahataa yauvaraajyena** = for great princely kingdom; **dvijottamai** = by the best of Brahmanas.

"Kausalya is very fortunate. Brahmanas are going to anoint her son for the great princely kingdom tomorrow on the day of Pushyami star".

[Verse Locator](#)

प्राप्तां सुमहतीं प्रीतिं प्रतीतां तां हतद्विषम् ।
उपस्थास्यसि कौसल्यां दासीवत्त्वं कृताञ्जलिः ॥ २-८-१०

10. **kR^itaanjaliH** = with folded arms; **daasiivat** = as a maid servant; **tvam** = you; **upasthaasyasi** = will serve; **taam kausalyaam** = that Kausalya; **praaptaam** = who gets; **sumahatiim** = very great; **priitim** = happiness; **pratiitaam** = famous; **hatadvishham** = annihilator of enemies.

"With folded arms, as a maid-servant, you have to serve that Kausalya who having reached great prosperity, in the height of joy, will dispose of her adversaries (in the person of Bharata and yourself)".

[Verse Locator](#)

एवम् चेत्त्वं सहास्माभिस्तस्याः प्रेष्य भविष्यसि ।
पुत्रश्च तव रामस्य प्रेष्यभावं गमिष्यति ॥ २-८-११

11. **evam** = thus; **tvam bhavishhyasi yadi** = if you become; **preshhyaa** = servant maid; **tasyaaH** = to her; **asmaabhiH saha** = along with us; **tava** = your; **putrashcha** = son also; **gamishhyati** = will get; **preshhyabhaavam** = servitude; **raamasya** = of Rama.

"Thus, if you become Kausalya's servant-maid along with us, your son Bharata will be Rama's attendant."

[Verse Locator](#)

हृष्टाः खलु भविष्यन्ति रामस्य परमाः स्त्रियः ।
अप्रहृष्टा भविष्यन्ति स्नुषास्ते भरतक्षये ॥ २-८-१२

12. **raamasya** = Rama's; **paramaastriyaH** = great wives; **bhavantikhalu** = will become; **hR^ishTaaH** = delighted; **te** = your; **snushhaaH** = daughters-in-law; **bhavishhyanti** = will become; **aprahR^isTaaH** = unhappy; **bharata kshhaye** = of Bharata's weak position.

"Rama's wives will get delighted. Your daughters-in-law will be unhappy because of Bharata's waning position."

Comment: The words 'Rama's wives' here do not indicate that Rama had multiple wives. Manathara refers to a possible future where Rama being a King would marry other women. It was a norm then for a king to have more than one wife.

[Verse Locator](#)

तां दृष्ट्वा परमप्रीतां ब्रुवन्तीं मन्थरां ततः ।
रामस्यैव गुणान् देवी कैकेयि प्रशशंस ह ॥ २-८-१३

13. tataH = afterwards; dR^ishhTvaa = seeing; taam = that; mantharaaam = manthara; bruvantiim = thus talking; param = much; apriitaam = distasteful word; kaikeyii = Kaikeyi; prashashamsaH = praised; raamasya guNena = Rama's virtues.

Hearing Manthara speak thus in many distasteful words, Kaikeyi began to extol Rama's virtues, saying: -

[Verse Locator](#)

धर्मज्ञो गुरुभिर्दान्तः कृतज्ञ सत्यवाक्चुचि ।
रामो राज्ञः सुतो ज्येष्ठो यौवराज्यमतोऽर्हति ॥ २-८-१४

14. raamaH = Rama; dharmaGyaH = knows righteousness; daantaH = trained by; gurubhiH = elders; kR^itajJNyaH = one who has gratitude; satyavaak = speaker of truth; suchiH = clean in conduct; jyeshhTaH = elder; sutaH = son; raajJNaH = of king Dasaratha; ataH = hence; arhati = eligible; youvaraajyam = for princely kingdom.

"Rama knows all righteousness. Elders trained him. He has a proper gratitude. He speaks truth. He has a clean conduct. He is the eldest son of king Dasaratha and hence eligible for the kingdom."

[Verse Locator](#)

भ्रातृ^ऊन्भृत्यांश्च दीर्घायुः पितृवत्पालयिष्यति ।
संतप्यसे कथं कुब्जे श्रुत्वा रामाभिषेचनम् ॥ २-८-१५

15. diirghaayuH = the long living Rama; paalayishhyati = will protect; bhraatroom = brothers; bhR^ityaamshcha = and servants; pitR^ivat = like father; kubje = O; the hunch-backed one! katham = how; santapyase = are you pained; shrutvaa = after hearing; raamaabhishechanam = Rama's anointment.

"The long living Rama will protect his brothers and servants like a father. O, the hunch backed one! Why are you so pained on hearing about Rama's coronation?"

[Verse Locator](#)

भरतश्चापि रामस्य ध्रुवं वर्षशतात्परम् ।
पितृपैतामहं राज्यमवाप्ता पुरुषर्षभः ॥ २-८-१६

16. param = after; varshhashataat = one hundred years; purushharshhabhaH = the best among men; bharatashchaapi = Bharata also; avaaptaa = will get; raamasya = Rama's; raajyam = kingdom; pitR^ipaitaamaham = which belongs to (his) father and forefathers.

"After Rama's rule for one hundred years, Bharata the best among men will certainly replace Rama on his father's throne, which is that of his ancestors."

[Verse Locator](#)

सा त्वमभ्युदये प्राप्ते वर्तमाने च मन्थरे ।
भविष्यति च कल्याणे किमर्थं परितप्यसे ॥ २-८-१७

17. manthare = O; Manthara! praapte = (When we) got; abhyudaye = an occasion for rejoicing; vartamaanecha = as at present ; kalyaaNe = and when a festive occasion; bhavishhyati = is to come off in future (too in the form of Bharata's installation; no

matter even if it comes after a hundred years); **kimartham** = why; **saa tvam** = that you; **paritapyase** = feel agonized like this as though burning (with jealousy)?

"Oh, Manthara! When we got an occasion for rejoicing as at present and when a festive occasion is to come off in future (too in the form of Bharata's installation, no matter even if it comes after a hundred years), why do you feel agonized like this as though burning (with jealousy)?"

[Verse Locator](#)

यथा ने भरतो मान्यस्तथा भूयोऽपि राघावः ।
कौसल्यातोऽरिक्तं च सो हि शुश्रूषते हि माम् ॥ २-८-१८

18. **me** = to me; **bharataH** = Bharata; **yathaa** = how; **maanyaH** = fit to be loved; **tathaa** = like that; **raaghavaH** = Rama also; **bhuuyaH api** = and even more; **saH** = he; **anushushruushhate hi** = doing service; **atiriktam** = more; **maam** = to me; **kausalyaataH** = than Kausalya.

"For me, Rama is as lovable as Bharata and even more. Is he not doing more service to me than to Kausalya?"

[Verse Locator](#)

राज्यं यदि हि रामस्य भरतस्यापि तत्तदा ।
मन्यते हि यथात्मानं तथा भ्रातृ^१कुंश्च राघवः ॥ २-८-१९

19. **raajyam** = kingdom; **yadi raamasya** = if it is of Rama; **tadaa** = then; **tat** = that; **bharatasyaapi hi** = is of Bharata also; **raaghavaH** = Rama; **manyate** = thinks about; **bhraatR¹iMshcha** = his brothers; **yathaa tathaa** = on par with; **aatmaanam** = his own self.

"If Rama has kingdom then Bharata has it as well. Rama esteems his brothers just as his own self."

[Verse Locator](#)

कैकेयीवचनं श्रुत्वा मन्थरा भृशदुःखिता ।
दीर्घमुष्णं निःश्वस्य कैकेयीमिदमब्रवीत् ॥ २-८-२०

20. **mantharaa** = Manthara; **shrutvaa** = after hearing; **kaikeyii vachanam** = Kaikeyi's words; **bhrisha duH.khitaa** = felt very sad; **niHshvasya** = and sighing; **diirgham** = long; **ushhNam cha** = and hot; **abraviit** = spoke; **idam** = these words; **Kaikeyiim** = to Kaikeyi.

Manthara, after hearing Kaikeyi's words, felt very sad and after a long and hot sigh, spoke to her the following words:

[Verse Locator](#)

अनर्थदर्शिनी मौख्यान्नात्मानमवबुध्यसे ।
शोकव्यसनविस्तीर्णे मज्जन्ती दुःखसागरे ॥ २-८-२१

21. **majjantii** = (You are getting) immersed; **duHkhasaagare** = in an ocean of sorrow; **shoka vyasana vistirNe** = filled with misery and danger; **mourkhyaat** = Due to stupidity; **anarthadarshinii** = (you are) not seeing the truth; **na avabudhyase** = not knowing; **aatmaanam** = yourself.

"On one side, you are getting immersed in an ocean of sorrow filled with misery and danger. But due to stupidity, you are not able to perceive the truth and you fail to assess your real position."

[Verse Locator](#)

भविता राघवो राजा राघवस्यानु यः सुतः ।
राजवंशान्तु कैकेयि भरतः परिहास्यते ॥ २-८-२२

22. **kaikeyi** = O; **Kaikeyi!** **raaghavaH** = Rama; **bhavitaH** = will become; **raajaa** = king; **raaghavasya anu** = after Rama; **yaH** = whoever; **sutaH** = the son is (he becomes the king); **bharataH tu** = but Bharata; **parihaasyate** = will be removed; **raajavaMshaat** = from the royal clan.

"O, Kaikeyi! If Rama becomes the king, his son will become the king after him in succession. Thus, Bharata's name itself will be removed from the royal clan."

[Verse Locator](#)

न हि राज्ञः सुताः सर्वे राज्ये तिष्ठन्ति भामिनि ।
स्थाप्यमानेषु सर्वेषु सुमहाननयो भवेत् ॥ २-८-२३

23. **bhaamini** = O; **Kaikeyi!** **sarve** = all; **sutaaH** = sons; **raajJNyaH** = of a king; **natishhTantiH** = will not be installed; **raajye** = for kingdom; **sarveshhu sthaapyamaaneshhu** = If all are installed; **bhavet** = there will be; **sumahaan** = a great; **anayaH** = lawlessness.

"O, Kaikeyi! All the sons of a king will not be crowned for a kingdom. If all are installed, there will be a great lawlessness."

[Verse Locator](#)

तस्माज्ज्येष्ठे हि कैकेयि राज्यतन्त्राणि पार्थिवाः ।
स्थापयन्त्यनवद्याङ्गि गुणवत्स्वतरेष्वपि ॥ २-८-२४

24. **kaikeyi** = O; **Kaikeyi!** **anavadyaaN^gi** = who has deformless body-parts; **tasmaat** = that is why; **paarthivaaH** = kings; **sthaapayanti** = install; **jyeshhTe** = eldest son; **itareshhvapi** = eventhough others; **guNavatsu** = may be full of virtues; **raajyatantraaNi** = to kingly affairs.

"Therefore, kings, O, Kaikeyi of faultless limbs, install their eldest son, eventhough others may be full of virtues, as their successor to the throne."

[Verse Locator](#)

असावत्यन्तनिर्भग्न स्तवपुत्रो भविष्यति ।
अनाथवत्सुखेभ्यश्च राजवंशाच्च वत्सले ॥ २-८-२५

25. **vatsale** = O; **affectionate one!** **tava** = your; **asou** = this; **putraH** = son; **bhavishhayati** = will become; **atyanta nirbhagnaH** = a complete loser; **sukhebhyaH cha** = from comforts; **raajavamshaachcha** = and even from royal clan; **anaathavat** = like an orphan.

"Oh, Kaikeyi the affectionate one! Your son will be completely distant from comforts and even from the royal clan; like an orphan."

[Verse Locator](#)

साहं त्वदर्थे संप्राप्ता त्वं तु मां नावबुध्यसे ।
सपत्निवृद्धौ या मे त्वं प्रदेयं दातुमिच्चिसि ॥ २-८-२६

26. **saa aham** = That I; **sampraapta** = came; **tvadarthe** = for your sake; **tvam tu** = but you; **naavabudhyase** = are not understanding; **maam** = me; **yaa** = that; **tvam** = you; **ichchhasi** = wish; **daatum** = to give; **me** = me; **pradeyam** = a present; **sapatni vridhdhou** = when there is prosperity for step-wife.

"I came here in your interests. But you have not understood me. You think it fit to give me a present when your step-wife is getting prospered."

[Verse Locator](#)

ध्रुवं तु भरतं रामः प्राप्य राज्यमकण्टकम् ।
देशान्तरं वासयिता लोकान्तरमथापि व ॥ २-८-२७

27. **raamaH** = Rama; **praapya** = after getting; **raajyam** = kingdom; **akaNTakam** = without hindrance; **nayitaa** = will send; **bharatam** = Bharata; **deshaantaram vaasayitaa vaa** = either to some other country; **athaapivaa** = or otherwise; **lokaantaram** = to some other world; **dhruvam** = this is certain.

"Rama, ascending the throne without hindrance, will either send away Bharata to some other country or have him put to death. This is certain."

[Verse Locator](#)

बाल एव हि मातुल्यं भरतो नायितस्त्वया ।
सन्निकर्षाच्च सौहार्दं जायते स्थावरेष्वपि ॥ २-८-२८

28. **bharataH** = Bharata; **naayitaH hi** = was sent; **baalaH eva** = in his childhood itself; **maatulyam** = to his maternal uncle's house; **tvayaa** = by you; **sannikarshhaat** = by being nearer; **souhaardam** = friendship; **jaayate** = is created; **sthaavareshhvapi** = even on inanimate things.

"You sent Bharata to his maternal uncle's house even in his childhood. By being nearer, love is born even on inanimate objects. By sending Bharata to a distant place, you made Dasaratha to have no affection towards him."

[Verse Locator](#)

भरतस्यानुवशगः शत्रुघ्नोऽपि समं गतः ।
लक्ष्मणो हि यथा रामं तथासौ भरतं गतः ॥ २-८-२९

29. **shatrughno.api** = Shatrughna also; **anuvashagaH** = was drawn; **bharatsya** = towards Bharata; **gataH** = and went; **samam** = along with him; **yathaa** = how; **lakshmaNaH** = Lakshmana; **gataH** = joined with; **raamam** = Rama; **tathaa** = like that; **asou** = this (Shatrughna); **bharatam** = with Bharata.

"Shatrughna was drawn towards Bharata and went along with him. Just as Lakshmana joined Rama, Shatrughna joined Bharata."

Comment: Sage Valmiki might be implying here that if Shatrughna were to be present then at Ayodhya, he would have tried for the prosperity of Bharata.

[Verse Locator](#)

श्रूयते हि द्रुमः कश्चिच्चैतव्यो वनजीविभिः ।
सन्निकर्षादिषीकाभिर्मो चितः परमाद्भयात् ॥ २-८-३०

30. **shruuyate hi** = it is heard that; **kashchit** = certain; **drumaH** = tree; **chhettavyaH** = which is to be cut; **vanajiivibhiH** = by people living in forest; **mochitaH** = was relieved; **paramaat bhayaat** = of (this) great danger; **ishhiikaabhiH sannikarshhaat** = by proximity to Ishhiika grass.

"We hear that a tree marked down for felling by foresters, when covered by thorny Ishhiika grass, is saved from this great danger of cutting. So also, Dasaratha might have supported Bharata if he was staying near to him in Ayodhya."

[Verse Locator](#)

गोप्ता हि रामं सौमित्रिर्लक्ष्मणं चापि राघवः ।

अश्विनोरिव सौभ्रात्रं तयोर्लोकेषु विश्रुतम् ॥ २-८-३१

31. soumitriH = Lakshmana; goptaahi = will protect; raamam = Rama; raaghavaH = Rama; lakshmaNaM chaapi = (will protect) Lakshmana also; tayoH = their; soubhraatram eva = brotherly love; vishrutam = is famous; lokeshhu = in the world; asvinoH = as that of Aswinis.

"Lakshmana protects Rama. Rama protects Lakshmana. Their brotherly love is as famous as that of Aswini celestials."

[Verse Locator](#)

तस्मान्न लक्ष्मणे रामः पापं किञ्चित्करिष्यति ।

रामस्तु भरते पापं कुर्यादिति न संशयः ॥ २-८-३२

32. tasmaat = Hence; raamaH = Rama; nakarishyati = will not do; kiJNchit = any little; paapam = sin; lakshmaNe = to Lakshmana; bharate tu = but to Bharata; raamaH = Rama; kuryaat = will do; paapam = a sinful act; iti = in this; nasamshayaH = there is no doubt.

"Hence, Rama will not do a sinful act of killing Lakshmana. However there is no doubt that he will do so in the case of Bharata."

[Verse Locator](#)

तस्माद्राजगृहादेव वनं गच्छतु ते सुतः ।

एतद्धि रोचते मह्यं भृशं चापि हितं तव ॥ २-८-३३

33. tasmaat = Hence; etat = this; rochate hi = is wished; mahyam = by me; te sutaH = (that) your son; gachhatu = goes; vanam = to forest; raajagR^ihaadeva = from royal palace (of his uncle) itself; bhR^isham = (This is) very much; hitam = beneficial; tavaapicha = to you also.

"Hence, I feel that it is better for your son to go to forest directly from his uncle's house. This is good for you too."

[Verse Locator](#)

एवं ते ज्ञातिपक्षस्य श्रेयश्चैव भविष्यति ।

यदि चेद्भरतो धर्मात्पित्र्यं राज्यमवाप्स्यति ॥ २-८-३४

34. bharataH avaapsyati yadi = If Bharata gets; raajyam = kingdom; pitryam = of his father; dharmaat = as per law; bhavishhyati = it will become; shreyaH = beneficial; te = to you; jNyaatipakshhasya chaiva = and to your side of relatives; evam chet = if it happens thus.

"If Bharata gets his father's kingdom as per law, it will be beneficial to you and your side of relatives."

[Verse Locator](#)

स ते सुखोचितो बालो रामस्य सहजो रिपुः ।

समृद्धार्थस्य नष्टार्थो जीविष्यति कथं वशे ॥ २-८-३५

35. te = your; saH = that; baalaH = child; sukhochitaH = who is habituated to comforts; raamasya sahajaH ripuH = is Rama's natural enemy ; katham = how; nasTaarthaH = Bharatha; who failed to achieve purpose; jiivishhyati = will live; vashe = under control; samR^iddhaarthasya = of Rama whose flourishing object has been realized?

"Your youthful son, habituated to comforts, is a natural enemy to Rama. How can Bharatha who failed to achieve his purpose live under control of Rama; whose flourishing object has been realised?"

अभिद्रुतमिवारण्ये सिंहेन गजयूथपम् ।
प्रच्छाद्यमानं रामेण भरतं त्रातुमर्हसि ॥ २-८-३६

36. **traatum arhasi** = you ought to protect; **bharatam** = Bharata; **prachchhaadyamaanam** = who is being wrapped up; **raameNa** = by Rama; **gajayuudhapam iva** = as a leading elephant; **abhidrutam** = being chased; **siMhena** = by a lion; **araNye** = in forest.

"Rama is chasing and bringing down Bharata as a lion chases an elephant-king in forest. You ought to protect Bharata."

[Verse Locator](#)

दर्पान्निराकृता पूर्व त्वया सौभाग्यवत्तया ।
राममाता सपत्नी ते कथं वैरं न शातयेत् ॥ २-८-३७

37. **puurvam** = previously; **niraakR^itaa** = being disrepected; **darpaat** = with arrogance; **tvayaa** = by you; **soubhaagyavathayaa** = as you were fortunate; **katham** = how; **raamamaataa** = Rama's mother (Kausalya); **te** = your; **sapatnii** = rival wife; **na shaatayet** = will not revenge; **vairam** = for that animosity?

"Previously, you treated Kausalya with disrespect due to arrogance that you were fortunate. Will not such Kausalya, your rival wife, revenge for that animosity?"

[Verse Locator](#)

यदा हि रामः पृथिवीमवाप्स्यति ।
प्रभूतरत्नाकरशैलपत्तनाम् ।
तदा गमिष्यस्यशुभं पराभवं ।
सहैव दीना भरतेन भामिनि ॥ २-८-३८

38. **bhaamini** = O; **Kaikeyi! yadaa** = when; **raamaH** = Rama; **avaapsyati** = gets; **pr^ithiviim** = this earth; **prabhuuta ratnaakara shaila paattanaam** = holding great ocean; mountains and towns; **tadaa** = then; **bharatena sahaiva** = along with Bharata; **gamishhyasi** = you will get; **ashubham** = bad; **diinaa** = pitiable; **paraabhavam** = ignominy.

"O, Kaikeyi! The day Rama becomes lord of this earth with its great oceans, mountains and towns; that day you and your Bharata will get a bad and pitiable position of ignominy."

[Verse Locator](#)

यदा हि रामः पृथिवीमवाप्स्यति ।
ध्रुवं प्रणष्टो भरतो भविष्यति ।
अतो हि संचिन्तय राज्यमात्मजे ।
पस्य्य चैवाद्य विवासकारणम् ॥ २-८-३९

39. **yadaahi** = when; **raamaH** = Rama; **avaapsyasi** = gets; **pr^ithiviim** = the earth; **bharataH** = Bharata; **bhavishhyati** = will become; **dhruvam** = certainly; **praNashhTaH** = ruined; **ataH** = hence; **saMchintaya** = think of; **raajyam** = kingdom; **aatmaje** = to your son; **vivaasakaaraNam** = and causing exile; **parasya** = to your enemy; Rama.

"When Rama gets power of the kingdom Bharata will certainly get ruined. Hence, think of a solution to get your son Bharata the kingdom and to send Rama, your enemy, to exile."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्ठमः सर्गः ॥

Thus completes 8th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 9

Verses converted to UTF-8, Nov 09

Introduction

This chapter describes Manthara's success in turning Kaikeyi's mind away from good towards evil.

[Verse Locator](#)

एवमुक्ता तु कैकेयी कोपेन ज्वलितानना ।
दीर्घमुष्टम् विनिःश्वस्य मन्थरामिदम् अब्रवीत् ॥ ९-२-१

1. **uktaa** = having been spoken; **evam** = thus; **kaikeyii** = Kaikeyi; **jvalita aananaa** = having a burning face; **kopena** = with anger; **viniHshvasya** = sighed; **diirgham** = lengthily; **ushhNam** = heatedly; **abraviit** = spoke; **idam** = these words; **mantharaam** = to Manthara.

After hearing those words, Kaikeyi with her face burning with anger, had a long and hot sigh and spoke to Manthara as follows:

[Verse Locator](#)

अद्य राममितः क्षिप्रं वनं प्रस्थापयाम्यहम् ।
यौवराज्ये च भरतं क्षिप्रमेवाभिषेचये ॥ ९-२-२

2. **adya** = now; **aham** = I; **prasthaapayaami raamam** = shall make Rama to travel; **kshhipram** = quickly; **vanam** = to forest; **itaH** = from here; **abhishhechayaami bharatam cha** = I shall also get Bharata anointed; **youvaraajye** = for princely kingdom; **kshhiprameva** = even quickly.

"Now itself, I shall send Rama quickly to forest. I shall get Bharata anointed for princely kingdom immediately."

[Verse Locator](#)

इदं त्विदानीं संपश्य केनोपायेन मन्थरे ।
भरतः प्राप्नुयाद्राज्यं न तु रामः कथंचन ॥ ९-२-३

3. **manthara** = O Manthara! **kena upaayena** = what is the means by which; **bharataH** = Bharata; **praapuuyaat** = will get; **raajyam** = kingdom; **raamaH tu** = but Rama; **na** = (will) not (get); **kathamechana** = by any method; **sampasya** = see; **idam** = this; **idaaniim** = now.

"O Manthara! What is the means by which Bharata will get the kingdom but Rama will not get it by any method. Think about it now."

[Verse Locator](#)

एवमुक्ता तया देव्या मन्थरा पापदर्शिनी ।
रामार्थमुपहिंसन्ती कैकेयीमिदमब्रवीत् ॥ ९-२-४

4. uktaa = after being spoken; **evam** = thus; **devyaa** = by the queen Kaikeyi; **mantharaa** = Manthara; **paapadarshinii** = the sinful thinker; **abraviit** = spoke; **idam** = these words; **kaikeyiim** = to Kaikeyi; **upahimsantii** = destroying; **ramartham** = Rama's benefit.

After hearing her words, the sinful thinking Manthara, spoke thus to Kaikeyi to destroy Rama's benefit of kingdom.

[Verse Locator](#)

हन्तेदानीं प्रवक्ष्यामि कैकेयि श्रूयतां च मे ।
यथा ते भरतो राज्यं पुत्रः प्राप्स्यति केवलम् ॥ ९-२-५

5. **kaikeyi** = O Kaikeyi! **hanta** = (I am) very glad! **pravakshhyaami** = I will tell; **yathaa** = how; **te putraH** = your son; **bharataH** = Bharata; **kevalam** = only; **praapsyati** = will get; **raajyam** = kingdom; **me shruuyataamcha** = let I be listened.

"O Kaikeyi! I am very glad. I shall tell you the means by which your son Bharata only will get the kingdom. Listen to it!"

[Verse Locator](#)

किं न स्मरसि कैकेयि स्मरन्ती वा निगूहसे ।
यदुच्यमानमात्मार्थं मत्तस्त्वं श्रोतुमिच्छसि ॥ ९-२-६

6. **kaikeyi** = O Kaikeyi! **tvam yat ichchhati** = you are desiring; **shrotam** = to hear; **mattaH** = from me; **uchyamaanam** = the thing to be stated; **aatmaanam** = for your benefit; **na smarasi kim** = are you not remembering it; **smarantii** = though remembering; **niguuhase vaa** = (are you) hiding?

"Oh, Kaikeyi! You desire to hear from me the means for your benefit. Have you forgotten about it or are you hiding, even if you have remembered it?"

[Verse Locator](#)

मयोच्यमानं यदि ते श्रोतुं च्छन्दो विलासिनि ।
श्रूयतामभिधास्यामि श्रुत्वा चैतद् विधीयताम् ॥ ९-२-७

7. **vilaasini** = o lady full of charms! **chhandaH yadi** = If it is desired; **te** = by you; **shrotum** = to hear; **uchyamaanam** = telling mayaa = by me; **abhidhaasyaami** = I shall tell you; **shruuyataam** = let it be heard; **shrutvaa** = after hearing; **vidhiyataam etad cha** = let it be acted upon also.

"O the lady of charms, Kaikeyi! If you desire to hear this from my mouth, I shall tell you. Listen to me. Let it be acted upon after listening to me."

[Verse Locator](#)

श्रुत्वैवं वचनं तस्या मन्थरायास्तु कैकयि ।
किंचिदुत्थाय शयनात्स्वास्तीर्णादिदमब्रवीत् ॥ ९-२-८

8. **shruttvaiva** = after hearing; **evam** = these; **vachanam** = words; **mantharaayaaH** = of Manthara; **kaikeyii** = Kaikeyi; **utthaaya** = rose; **kiJNchit** = a little; **svaastiirNaat shayanaat** = from well laid bed; **abraviit** = and spoke; **idam** = these words.

After hearing Manthara's words, Kaikeyi slightly rose from the well-laid bed and spoke the following :

[Verse Locator](#)

कथय त्वं ममोपायं केनोपायेन मन्थरे ।

भरतः प्राप्नुयाद्रज्यं न तु रामः कथंचन ॥ ९-२-९

9. **manthare** = o Manthara! **tvam** = you; **kathaya** = tell; **mama** = me; **kena upaayena** = by what means; **bharataH** = Bharata; **praapnuyaat** = will get; **raajyam** = kingdom; **raamaH tu** = but Rama; **na** = (will) not (get); **kathamchana** = by any count; **upaayam** = that trick.

"O Manthara! Tell me the trick by which Bharata will get the kingdom and Rama will not get it under any circumstances."

[Verse Locator](#)

एवमुक्ता तया देव्या मन्थरा पापदर्शिनी ।

रामार्थमुपहिंसन्ती कुब्जा वचनमब्रवीत् ॥ ९-२-१०

10. **uktaa** = after being spoken; **evam** = thus; **tayaa devyaa** = by that queen Kaikeyi; **kubjaa** = the hunch backed; **mantharaa** = Manthara; **paapadarshinii** = the sinful thinker; **abraviit** = spoke; **vachanam** = these words; **upahimsantiim** = to destroy; **raamaartham** = Rama's benefit.

After hearing Kaikeyi's words, the sinful thinking, hunch backed Manthara, spoke thus, with an intention to destroy Rama's benefit of kingdom.

[Verse Locator](#)

तव दैवासुरे युद्धे सहराजर्षिभिः पतिः ।

अगच्छत्वामुपादाय देवराजस्य साह्यकृत् ॥ ९-२-११

दिशमास्थाय वै देवि दक्षिणां दण्डकान् प्रति ।

वैजयन्तमिति क्यातं पुरं यत्र तिमिध्वजः ॥ ९-२-१२

11;12. **devi** = O queen! **yuddhe** = in a battle; **devaasure** = between celestials and demons **tava patiH** = your husband; **upaadaaya** = taking; **tvaam** = you; **raajarshhibhiH saha** = along with holy kings; **agachchhat** = went; **saahyakR^iti** = to help; **devaraajasya** = king Devendra; **puram** = to the city; **khyaatam** = famously; **vaijayantamiti** = called Vaijayanta; **yatra** = where; **timidhvajaH** = Timidhvaja (resided); **aasthaaya** = getting into; **dakshhiNaam disham** = southern direction; **daNdakaan prati** = towards forest of Dandaka.

"O Queen! Once upon a time, when there was a battle between celestials and demons, your husband Dasaratha went along with you and other holy kings to help Indra in battle, to a famous city called Vaijayata in which the demon Timidhvaja lived in a southern direction in the forest of Dandaka."

[Verse Locator](#)

स शम्बर इति ख्यातः शतमायो महासुरः ।

ददौ शक्रस्य संग्रामं देवसङ्घैरनिर्जितः ॥ ९-२-१३

13. **saH mahaasuraH** = That great demon; **khyaataH** = famous; **shambaraH** = as shambara; **shatamaayaH** = who had several magic effects; **anarjitaH** = not being defeated; **devasanghaiH** = by celestial groups; **dadau** = gave; **sangraamam** = battle; **shakrasya** = to Devendra.

"That great demon famously called shambara, who had several magic effects, defeated all the celestials and conferred battle upon Devendra."

[Verse Locator](#)

तस्मिन् महति संग्रामे पुरुषान् क्षतविक्षतान् ।
रात्रौ प्रसुप्तान् घ्नन्ति स्म तरसासाद्य राक्षसाः ॥ ९-२-१४

14. **tasmin mahati sangraame** = in that great battle; **raakshhasaaH** = demons; **aasaadya** = approached; **tarasaa** = by force; **ghnantisma** = and killed; **purushaan** = men; **kshhatavikshhataan** = who were beaten by arrows; **prasuptaan** = and those sleeping; **raatrau** = in the night.

"In that great battle, demons approached and forcefully killed men who were injured by arrows and also those who were sleeping at night."

Comment : It is not a virtuous practice according to scriptures, to kill injured people and defenceless people sleeping at night. Demons do not follow such scriptures.

[Verse Locator](#)

तत्राकरोन्महायुद्धं राजा दशरथ स्तदा ।
असुरैश्च महाबाहुः शस्त्रैश्च शकलीकृतः ॥ ९-२-१५

15. **tadaa** = then; **dasharathaH raajaa** = king Dasaratha; **akarot** = created; **mahaayuddham** = great battle; **tatra** = there; **mahaabaahuH** = the long armed Dasaratha; **shakaliiR^itaH cha** = was made into pieces; **shastraiaH** = with weapons; **asuraiH cha** = by demons.

"Then, king Dasaratha fought a great battle there. With their weapons, demons made into pieces the long armed Dasaratha."

[Verse Locator](#)

अपवाह्य त्वया देवि संग्रामान्नष्टचेतनः ।
तत्रपि विक्षतः शस्त्रैः पतिस्ते रक्षितस्त्वया ॥ ९-२-१६

16. **devi** = O queen! **nashhTa chetanaH** = Dasaratha; who became unconscious; **rakshhitaH** = was saved; **tvayaa** = by you; **apavaahya** = by taking him away; **sangraamaat** = from battle field; **tatraapi** = there also; **te patiH** = your husband; **vikshhataH** = who was beaten; **shastraiH** = by weapons; **rakshhitaH** = was saved; **tvayaa** = by you.

"O Queen! You saved the life of your unconscious husband by taking him away from the battle field. There also, you again saved him, when beaten by demons with their weapons."

[Verse Locator](#)

तुष्टेन तेन दत्तौ ते द्वौ वरौ शुभदर्शने ।
सत्वयोक्तः पतिर्देवि यदेच्छेयं तदा वरौ ॥ ९-२-१७
गृह्णीयामिति तत्तन तथेत्युक्तं महात्मना ।

17. **shubhadarshane** = O Kaikeyi with auspicious appearance! **tushhTena** = after getting delighted; **tena** = by him; **dattau** = were given; **te** = to you; **dvou** = two; **varau** = boons; **saH patiH** = that husband; **uktaH** = was told; **tvayaa** = by you; **gR^ihNiiyaam iti** = that I shall take; **varau** = boons; **yadaa tadaa** = as and when; **ichchheyam** = desired by me; **uktam** = said; **tena mahaatmanaa** = by that great souled Dasaratha; **tathaa iti** = let it be; **tat** = that.

"O Kaikeyi with auspicious appearance! Getting delighted, he gave two boons to you. Then, you said, " I shall ask you whenever I require them". He then agreed to it."

[Verse Locator](#)

अनभिज्ञा ह्यहं देवि त्वयैव कथिता पुरा ॥ ९-२-१८

कथैषा तव तु स्नेहान्मनसा धार्यते मया ।

रामाभिषेकसंभारान्निगृह्य विनिवर्तय ॥ ९-२-१९

18;19. **devi** = o queen! **aham** = I; **anabhiNJyaahi** = do not know anything about this matter; **puraa** = previously; **eshhaa kathaa** = this story; **kathitaa** = was told; **tvayaiva** = by you only; **dhaaryate** = being kept; **mayaa** = by me; **manasaa** = in mind; **snehaat tu** = due to friendship; **vinivartaya** = stop; **raamaabhishheka sambhaaraan** = arrangements of Rama's anointment; **nigR^ihya** = by force.

"O Queen! I do not know what had happened there. You yourself told this story previously to me. I am keeping this in my mind because of my friendship with you. Hence, you have to stop, by force, the arrangements being made for Rama's coronation."

[Verse Locator](#)

तौ वरौ याच भर्तारं भरतस्याभिषेचनम् ।

प्रव्राजनं तु रामस्य त्वं वर्षाणि चतुर्दश ॥ ९-२-२०

20. **tvam** = you; **yaacha** = ask; **bhartaaram** = your husband; **tau** = those (two); **varau** = boons; **bharatasya** = Bharata's abhishhechanam = anointment (and); **raamasya** = Rama's; **pravraajanam** = sending to exile; **chaturdasha varshhaaNi** = for fourteen years.

"You ask your husband as two boons, anointing Bharata for princely kingdom and sending Rama to exile for fourteen years."

[Verse Locator](#)

चतुर्दश हि वर्षाणिरामे प्रव्राजिते वनम् ।

प्रजाभावगतस्नेहः स्थिरः पुत्रो भविष्यति ॥ ९-२-२१

21. **pravraajite** = if you send; **raame** = Rama; **chaturdashavarshhaaNi** = for fourteen years; **vanam** = to forest; **putraH** = your son; **prajaabhaavagatasnehaH** = will get intimate association in the people's hearts; **sthiraH bhavishhyati** = and will become stable.

If you send Rama to forest for fourteen years, your son Bharata will get intimate association in the hearts of the people and will get stabilised in kingdom.

[Verse Locator](#)

क्रोधागारं प्रविश्याद्य कृद्धेवाश्वपतेः सुते ।

शेष्वानन्तर्हितायां त्वं भूमौ मलिनवासिनी ॥ ९-२-२२

22. **asvapetH sute** = oh; **Kaikeyi** the daughter of Asvapati! **adya** = now; **pravishya** = enter; **krodhaagaaram** = the room of wrath; **dR^iddheva** = as if angry; **sheshhva** = and lie down; **bhuumau** = on floor; **anantarhitaayaam** = without any spread; **malinavaasinii** = and wearing soiled clothes.

Oh, kaikeyi! Now, enter the room of wrath as if angry with him and lie down on floor without any spread underneath and wearing soiled clothes.

[Verse Locator](#)

मास्मैनं प्रत्युदीक्षेथा माचैन मभिभाषथाः ।

रुदन्ती चापि तं दृष्ट्वा जगत्यां शोकलालसा ॥ ९-२-२३

23. **dR^ishhTvaa** = after seeing; **tam** = that Dasaratha; **shokalaalasaa** = be sorrowful; **rudantii** = and by weeping; **maasma pratyudiikshhethaaH** = do not look face to

face; **enam** = at him; **maachaiva abhibhaashhataaH** = nor talk; face to face; **enam** = to him.

As soon as you see Dasaratha, be sorrowful and keep on weeping, without looking at him and without talking to him face to face.

[Verse Locator](#)

दयिता त्वं सदा भर्तुर्त्र मे नास्ति संशयः ।

त्वत्कृते स महाराजो विशेदपि हुताशनम् ॥ ९-२-२४

24. **tvam** = you; **sadaa** = always; **dayitaa** = dear one; **bhartuH** = to husband; **naasti** = no; **samsayaH** = doubt; **me** = to me; **atra** = about this; **saH mahaaraajaH** = that king; **vishedapi** = will even enter; **hutaashanam** = fire; **tvatkR^ite** = for your sake.

You are always dear to your husband. I have no doubt about it. King Dasaratha will even jump into a fire for your sake.

[Verse Locator](#)

न त्वां क्रोधयितुं शक्तेन क्रुद्धां प्रत्युदीक्षितुम्

तव प्रियार्थं राजा हि प्राणानपि परित्यजेत् ॥ ९-२-२५

25. **raajaa** = the king **na shaktaH** = is not capable; **tvaam krodhayitum** = of making you angry; **na** = not able; **diikshhitum** = to see; **kruddhaam** = you with anger; **parityajet hi** = he will give up; **praaNaanapi** = even life; **tava priyaartham** = for your love.

The king is not capable of making you angry. He is not even able to see you with anger. He will give up his life for your love.

[Verse Locator](#)

न ह्यतिक्रमितुं शक्तस्तव वाक्यं महीपतिः ।

मन्दस्वभावे बुद्ध्यस्व सौभाग्यबलमात्मनः ॥ ९-२-२६

26. **manda svabhaave** = oh; **foolish one!** **mahiipatiH** = king; **nashaktaH hi** = will not transgress; **tava** = your; **vaakyam** = words; **buddhyastva** = you know; **aatmanaH** = your; **saubhaagya balam** = abundant strength.

Oh, foolish one! The king will not be able to transgress your word. You realise your abundant strength.

[Verse Locator](#)

मणिमुक्तं सुवर्णानि रत्नानि विविधानि च ।

दद्याद्धशरथो राजा मा स्म तेषु मनः कृथाः ॥ ९-२-२७

27. **dasharathaH raajaa** = king Dasaratha; **dadyaat** = may give; **maNi muktam** = diamonds; pearls; **suvarNaami** = gold; **vividhaani** = various; **ratnaanicha** = precious stones; **maakRithaaH** = do not keep; **manaH** = mind; **teshhu** = in them.

King Dasaratha may offer you diamonds, pearls, gold and various other precious stones. Do not care for them.

[Verse Locator](#)

यौ तौ दैवासुरे युद्धे वरौ दशरथोऽददात् ।

तौ स्मारय महाभागे सोऽर्थो मात्वामतिक्रमेत् ॥ ९-२-२८

28. **mahaabhaage** = oh Kaikeyi; the great fortunate one! **smaaraya** - remind; **dasarathaH** = Dasaratha; **daivaasurayuddhe** = in battle between celestials; and

demons; you - which; **tau** = those famous; **varau** = boons; **adadaat** = were given; **tau** = those boons; arthaH - benefit; **maatikramet** = not to cross. tva; = you.

Oh, Kaikeyi, the great fortunate! you remind Dasaratha of those boons given by him to you in that battle between celestials and demons. See that your benefit does not get thwarted.

[Verse Locator](#)

यदा तु ते वरं दद्यात्स्वयमुत्थाप्य राघवः ।
व्यवस्थाप्य महाराजं तमिमं वृणुया वरम् ॥ ९-२-२९

29. **yadaa** = when; **raaghavaH** = Dasaratha; **svayam** = himself; **utthaapya** = will raise you from the floor; **dadyaat** = and give; **te** = you; **varam** = the boon; **mahaarajam vyavasthaapya** = after making the king steady; **vriNuyaaH** = ask; **imam varam** = this boon.

Dasaratha himself will raise you from the floor and offer you the boon. Thus , after making him steady, you ask for this boon.

[Verse Locator](#)

रामं प्रव्राजयारण्ये नव वर्षाणि पञ्च च ।
भरतः क्रियतां राजा पृथिव्याः पार्थिवर्षभ ॥ ९-२-३०

30. **paarthivarshhabha** = oh; king! **pravraajaya** = send to exile; **raamam** = Rama; **aranye** = in forest; **nava panchacha varshhaaNi** = for fourteen years; **bharataH kriyataam** = let Bharata be made; **raajaa** = as king; **prithivyaaH** = to this earth.

"Oh, king! send Rama to forest for fourteen years. Let Bharata be made as king of this earth".

[Verse Locator](#)

चतुर्दश हि वर्षाणि रामे प्रव्राजिते वन्म् ।
रूढश्च कृतमूलश्च शेषं स्थास्यति ते सुतः ॥ ९-२-३१

31. **raamaH** = Rama; **pravraajite** = having been sent; **vanam** - to forest; **chaturdashavarshhaaNi** = for fourteen years; **te sutaH** = your son; **ruudhaH cha** = will stand firmly; **kritamuulaH cha** = having laid roots and ; **sthaasyati** = will stay; **sheshhaM** = for remaining period.

Rama having been sent to forest for fourteen years, your son will stand firmly, having laid his roots and will stay in power for the remaining period.

[Verse Locator](#)

रामप्रव्राजनं चैव देवि याचस्व तं वरम् ।
एवं सिद्ध्यन्ति पुत्रस्य सर्वार्थास्तव भामिनि ॥ ९-२-३२

32. **devi** = oh; **queen!** **yaachasva** = ask; **tam** = him; **raamapravraajanamChaiva** = of sending Rama to forest also; **varam** = as a boom; **evam** = thus; **tava** = your; **putrasya** = son's; **sarvaarthaH** = all benefits; **siddhyanti** = will be accomplished.

Oh, Kaikeyi! Ask Dasaratha of sending Rama to forest also as a boon. Thus, your son will accomplish all the desired benefits.

[Verse Locator](#)

एवं प्रव्राजितश्चैव रामोऽरामो भविष्यति ।
भरतश्च हतामित्रस्तव राजा भविष्यति ॥ ९-२-३३

33. **evam** = thus; **pravraajitaH** = by sending to exile; **raamaH** = Rama; **bhavishhyati** = will become; **araamaH** = not amiable to people; **tava** = your; **bharatascha** = Bharata; **bhavishhyati** = will become; **raajaa** = king; **hataamitrascha** = the enemies having been annihilated.

Thus , by sending Rama to exile, he will not become amiable to people. Your Bharata will become king, after the enemies having been annihilated.

[Verse Locator](#)

येन कालेन रामश्च वनात्प्रत्यागमिष्यति ।
तेन कालेन पुत्रस्ते कृतमूलो भविष्यति ॥ ९-२-३४
सुगृहीतमनुष्यश्च सुहृद्भिः सार्धमात्मवान् ।

34. **yena kaalena** = by which time; **raamaH cha** = Rama; **pratyagamishhyati** = returns; **vanaat** = from forest; **tena kaalena** = by that time; **te** = your; **aatmavaan** = wise; **putraH** = son; **sugR^ihiita manushhyaH** = having drawn people to his fold; **suhridbhiH** = and friends also; **bhavishhyati** = will become; **kR^itamuulaH** = one by whom roots are established.

When Rama returns from forest, your wise son will accumulate friends and draw people to his fold, thus establishing roots himself.

[Verse Locator](#)

प्राप्तकालं नु मन्येऽहं राजानं वीतसाध्वसा ॥ ९-२-३५
रामाभिषेकसंकल्पान्निगृह्य विनिवर्तय ।

35. **manye** = I think; **praptakaalam tu** = that it is the appropriate time; **te** = to you; **viita saadhvasaa** = after bequeathing fear; **nigrihya** = and by insistence; **raajaanam vimivartaya** = make the king turn aside; **raamaabhishheka sankalpaat** = his desire to anoint Rama.

This is the appropriate time for you. Be fearless and by your insistence, make the king turn aside his effort to anoint Rama.

[Verse Locator](#)

अनर्थमर्थरूपेण ग्राहिता सा ततस्तया ॥ ९-२-३६
हृष्टा प्रतीता कैकेयी मन्थरामिदमब्रवीत् ।

36. **saa kaikeyii** = that kaikeyi; **grahitaa** = having been taught; **anartham** = unworthy matter; **artharuupeNa** = in the form of a worthy matter; **tayaa** = by that Manthara; **tataH** = afterwards; **hR^isTaa** = having delighted; **pratiitaa** = and understood; **abraviit** = spoke; **mantharaam** = to Manthara; **idam** = these words.

Kaikeyi, being brain-washed an unworthy matter as the most worthy matter by Manthara, accepted her well and having delighted, spoke to her as follows:-

[Verse Locator](#)

सा हि वाक्येन कुब्जायाः किशोरीवोत्पथं गता ।
कैकेयी विस्मयं प्राप्ता परं परमदर्शना ॥ ९-२-३७

37. **saa kaikeyi** = That Kaikeyi; **paramadarshanaa** = the good natured; **param vismayam gataa** = was very much surprised; **vaakyena** = by words of; **kubjaayaaH** = the hunch backed Manthara; **kishoriiva** = and like a small girl; **gataa** = got; **utpatham** = into a wrong path.

Though of right thinking in nature, Kaikeyi was very much surprised to hear Manthara's words and like a small girl, got into a wrong path.

[Verse Locator](#)

कुब्जे त्वां नाभिजानामि श्रेष्ठां श्रेष्ठभिधायिनीम् ।
पृथिव्यामसि कुब्जानामुत्तमा बुद्धिनिर्णये ॥ ९-२-३८

38. kubje = oh; Manthara the hunch backed! naabhijaanaami = I have not recognised; tvaam = you; shreshhTaam = as the best; shreshhTaabhidhayiniim = in telling good things; uttamaasi = you are the best; kubjaanaam = among the hunch backed; pR^ithivyaam = on earth; buddhinishchaye = in deciding intellectually.

Oh, Manthara! You are telling very good things. Till now, I have not recognised you as this good. You are the best among the hunch-backed on this earth in making intellectual decisions.

[Verse Locator](#)

त्वमेव तु ममार्थेषु नित्ययुक्ता हितैषिणी ॥ ९-२-३९
नाहं समवबुद्धयेयं कुब्जे राजश्रिकीर्षितम् ।

39. kubje = oh; Manthara; tvameva = you only; nityayuktaa = are always interested; mama = in my; artheshhu = well being; hitaishhiNii = and wishing my benefit; aham = I; nasamavabuddhyeyam = would not have been aware of; raaGyaH = kings's; chikiirshhitam = intending action.

Oh, Manthara! you always show interest in my well being and wish for my benefit. But for you, I would not have been aware of the king's intentions.

[Verse Locator](#)

सन्ति दुःसंस्थिताः कुब्जा वक्राः परमदारुणाः ॥ ९-२-४०
त्वं पद्ममिव वातेन सन्नता प्रियदर्शना ।

40. santi = there are kubjaaH = hunch backed persons; duH.samsthitaaH = those with bad body construction; vakraaH = crooked ones; paramadaaruNaaH = extremely dreadful; tvam = you; priyadarshanaaH = appear lovely; padmamiva = like lotus; samnataa = bent; vatena = by breeze.

There are so many hunch backed persons in the world. Their bodily construction is very bad. They are crooked and dreadful. But you appear lovely, as a lotus flower bent by breeze.

[Verse Locator](#)

उरस्तेऽभिनिविष्टं वै यावत् स्कन्धात्समुन्नतम् ॥ ९-२-४१
अधस्ताच्चोदरं शातं सुनाभमिव लज्जितम् ।

41. te uraH = your chest; abhinivisTam = appears equally on both sides; samunnatam = and in lofty; yaavatskandaat = upto the shoulders; adhastaat = below it is; sunaabham = good moved; udaramcha = stomach; shaatam = is lean; lajjitam iva = as though it is shy.

Your chest is appearing equally on both sides and is loftily extended unto the shoulder. Below it is the stomach with an excellent navel, which is lean as though it is shy of seeing the loftiness of chest.

[Verse Locator](#)

परिपूर्णं तु जघनं सुपीनौ च पयोधरौ ॥ ९-२-४२
विमलेन्दुसमं वक्त्रमहो राजसि मन्थरे ।

42. manthare = oh; Manthara! paripurunam = with perfect; jaghanam = hips; supiinou = with well rounded; payodharou = chest; vaktram = face; vimalendu samam = equal to untainted moon; aho = her; raajasi = shining you are!

Oh, Manthara! with perfect hips and well rounded breasts and with your face like an untainted moon you are shining well.

[Verse Locator](#)

जघनं तव निर्घुष्टं रशनादामशोभितम् ॥ ९-२-४३
जडघे भ्इशमुपन्यस्ते पादौ चाप्यायतावुभौ ।

43. tava = your; jaghanam = waist; rashanaa daama shobhitam = shining with golden belt; nirghusTam = is making sound; jaN^ghe = leg muscles; bhR^isham = very well; upanyaste = rounded up; ubhou = both; paadou cha = feet also; aayatou = are long.

Oh, Manthara! your waist decorated with golden belt is making sound. Your leg-muscles are well rounded and your feet are tall.

[Verse Locator](#)

त्वमायताभ्यां सक्थिभ्यां मन्थरे क्षौमवासिनी ।
अग्रतो मम गच्छन्ती राजहंसेव भाससे ॥ ९-२-४४

44. manthare = oh; Manthara! tvam = you; raajase = are splendid; raajahamsiiva = like a royal swan; gachchhantii = walking; agrataH = in front; mama = of me; aayataabhyaam = with long; sakthibhyaam = thighs; kshouma vaasinii = wearing silk saree.

Oh, Manthara! you are splendid like a royal swan walking before me, with long thighs are wearing a silk sari.

[Verse Locator](#)

आसन्याः शम्बरे मायाः सहस्रमसुराधिपे ॥ ९-२-४५
सर्वास्त्वयि निविष्टास्ता भूयश्चान्याः सहस्रशः ।

45. yaaH = which; sahasram maayaaH = thousand magic effects aasan = lying; shambare = in shambara; asuraadhipte = the lord of demons; taaH sarvaaH = all those; bhuuyaH = and further; sahasrashaH = thousands of anyaashcha = others nivisTaaH = are lying; tvayi = in you.

In addition to all those thousand magic effects lying in shambara, the lord of demons, another further thousands of magic effects are lying in you.

[Verse Locator](#)

तवेदं स्थगु यद्दीर्घं रथघोणमिवायतम् ॥ ९-२-४६
मतयः क्षत्रविद्याश्च मायाश्चात्र वसन्ति ते ।

46. yat = which; tava = your; idam = this; diirgham = long; sthagu = hunch; aayatam rathaghaNamiva = looking like long apex of a chariot; atra = in it; vasanti = are dwelling; te = your; matayaH = thoughts; kshhatraavidyaaH cha = royal arts; mayaaH cha = and magic effects.

In your long hunch, which looks like an apex of a chariot, are dwelling your various thoughts, royal arts and magic effects.

[Verse Locator](#)

अत्रते प्रतिमोक्ष्यामि मालां कुब्जे हिरण्मयीम् ॥ ९-२-४७
अभिषिक्ते च भरते राघवे च वनं गते ।

47. kubje = oh; Manthara! raagahave = Rama; gate = goes to; vanam = forest; bharate cha = and Bharata; abhishikte = gets anointed; pratimokshyaami = adore; atra = this huch back; maalaam = with garland; hiraNmayiim = made of gold.

Oh Manthara! When Rama goes to forest and Bharata gets kingdom, I shall adore this hunch back with a golden garland.

[Verse Locator](#)

जात्येन च सुवर्णेन सुविष्टप्तेन मन्थरे ॥ ९-२-४८
लब्धार्था च प्रतीता च लेपयिष्यामि ते स्थगु ।

48. manthara = oh; Manthara! labdaarthaacha = after getting the benefit; pratiitaacha = and having delighted lapayishhyaami = I shall anoint; te sthagu = your hunch back; suvisTaptena = with well refined; suvarNena = gold; jaatyena = of good class.

Oh, Manthara! After accomplishing the benefit desired by me, I shall, with delight, get your hunch back anointed with well refined gold of good quality.

[Verse Locator](#)

मुखे च तिलकं चित्रं जातरूपमयं शुभम् ॥ ९-२-४९
कारयिष्यामि ते कुब्जे शुभान्यभरणानि च।

49.kubje = oh; Manthara! kaarayishhyaami = I shall get made; shubhaani = beautiful;aabharaNaamicha = ornaments; te mukhe = and for your face; shubham = auspicious; tilakam = dots; chitram = of variety; jaataruupamayam = in pure gold.

Oh, Manthara! I shall get beautiful ornaments made and for your forehead auspicious dots of variety done of pure gold.

[Verse Locator](#)

परिधाय शुभे वस्त्रे देवतेव चरिष्यसि ॥ ९-२-५०
चंद्रमाह्वयमानेन मुखेनाप्रतिमानना।
गमिष्यसि गतिं मुख्यांगर्वयन्ती द्विषज्जने ॥ ९-२-५१

50;51. charishhyasi = you will be moving around; devateva = like an angel; paridhaaya = wearing; subhe = beautiful; vastre = clothes; gamishhyasi = you will get; mukhyaam = important; gatim = position; dvishhajane = amidst adversaries; garvayantii = with pride; mukhena = with face; apratimaananaa = incomparably; aahvayamaanena = competing with; chandram = moon.

You will be moving around like an angel, wearing beautiful clothes. You will achieve an important position in the eyes of your adversaries with pride and with your face, incomparably competing with moon.

[Verse Locator](#)

तवापि कुब्जायाः सर्वाभरणभूषिताः ।
पादौ परिचरिष्यन्ति यथैव त्वं सदा मम ॥ ९-२-५२

52. kubjaaH = the hunch backed women; sarvaabharanNa bhushhitaah = adorned with all ornaments; sadaa = always; paricharashhyanti = will do service; tava paadou api = at your feet also; yathaiva = as how; kibjaayaaH = as hunch backed; tvam = you; mama = to me.

The hunch backed women, adorned with all ornaments, will always do service, at your feet, as how as hunch-backed women, adorned with all ornaments, will always do service at your feet, as how as hunch-backed you are doing it to me.

[Verse Locator](#)

इति प्रशस्यमाना सा कैकेयीमिदमब्रवीत् ।

शयानां शयने शुभ्रे वेद्यामग्निशिखामिव ॥ ९-२-५३

53.saa = that Manthara; iti = in this way; prashasyamaanaa = being praised; abraviit = spoke; idam = these words; kaikeyiim = to Kaikeyim shaanaam = who was lying; shubhre shayane = in a clean couch; agni sihaamiva = like a flame of fire; vedyaam = in a sacrificial altar.

Manthara in this way being praised spoke these words to Kaikeyi, who was lying in a clean couch like a flame of fire upon the sacrificial altar.

[Verse Locator](#)

गतोदके सेतुबन्दो न कल्याणि विधीयते ।

उत्तिष्ठ कुरु कल्याणं राजानमसुदर्शय ॥ ९-२-५४

54. kalyaNi = Oh Kaikeyi; the auspicious one! gatodake = in a place where water has flown out; stubandhaH = constructing a dam; navidhiyate = is not made; uttisTa = rise; kuru = do; kalyaaNam = the auspicious act; anudarshaya = show your influence; raajaanam = to king.

Oh, Kaikeyi the auspicious one! When water has already flown out, there is no use constructing a dam. Now rise and do this purposeful action. Show your influence to the king.

[Verse Locator](#)

तथा प्रोत्साहिता देवी गता मन्थरया सह ।

क्रोधागारं विशालाक्षी सौभाग्यमदगर्विता ॥ ९-२-५५

अनेकशतसाहस्रं मुक्ताहारं वराङ्गना ।

अवमुच्य वराराणि शुभान्याभरणानि च ॥ ९-२-५६

ततो हेमोपमा तत्र कुब्जावाक्यवशंगता ।

संविश्य भूमौ कैकेयी मन्थरामिदमब्रवीत् ॥ ९-२-५७

55;56;57. kubjaavaakyavashamgataa = by surrendering to the words of the hunch backed Manthara; tathaa = thus; protsaahitaa = having been encouraged; kaikeyii = Kaikeyi; vishalaakshhii = who was having wide eyes; soubhaagyamadagarvitaa = who was proud of intoxicating beauty; varaaN^ganaa = a gifted woman; devii = a queen; avamuchya = removed; muktaahaaram = pearl necklace; anekashatasaahasram = worth in lacs varaarhaNi = greatly valued; shubbaani = auspicious; aabharaNaani = ornaments; gatvaa = entered; krodhaagaaram = chamber of wrath; mantharayaapaha = along with Manthara; tataH = afterwards; savishya = lied; bhuumou = on the floor; tatra = there; hemopamaa = like gold; abraviit = spoke; mantharaam = to Manthara; idam = these words.

By surrendering to the words of Manthara and having been thus encouraged by her, Kaikeyi who was of wide eyes, who was proud of her intoxicating beauty, who was a gifted woman and a queen, removed pearl necklace worth in lacs and other great valuable auspicious ornaments from her body, entered the chamber of wrath along with Manthara, lied on the floor there like a golden wire and spoke to Manthara as follows:

[Verse Locator](#)

इह वा मां मृतां कुब्जे णृपायावेदयिष्यसि ।

वनं तु राघवे प्राप्तेभरतः प्राप्स्यति क्षितिम् ॥ ९-२-५८

58. kubje = oh; Manthara! raaghava = Rama; praapte = having reached; vanamtu = forest; bharataH = Bharata; praapsyasi = shall get; kshhitim = the earth; vaa = or

ese; aavedayishhyasi = inform; nR^ipaaya = king Dasaratha; maam = about me; mR^itaam
maam = as dead person; iha = here.

"After Rama's going to the forest, Bharata shall get the kingdom. Or else, you inform the king that I died here itself".

[Verse Locator](#)

न सुवर्णेन मे ह्यर्थो न रत्नैर्न च भूषणैः ।
एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ ९-२-५९

59.suvarNena = gold; na arthaH = is of no use; me = to me; na = nor; ratnaiH = diamonds; na = nor; bhuushhaNaiH cha = ornaments; ramaH abhishhichyate yadi = If Rama gets anointed for kingdom; eshaH = that itself; antaH = is end; me jiivitasya = of my life.

Neither gold nor diamonds nor ornaments are of any use to me. on which day Rama gets anointed for the kingdom, the same day it will be the end of my life.

[Verse Locator](#)

अथो पुनस्तां महिषीं महीक्षितो ।
वचोभिरत्यर्थं महापराक्रमैः ।
उवाच कुब्जा भरतस्य मातरं ।
हितं वचो राममुपेत्य चाहितम् ॥ ९-२-६०

60. atho = afterwards; kubjaa = Manthara; punaH = again; uvaacha = spoke; taam bharatasya maataram = to that mother of Bharata; mahishhiim = and wife; mahiikshhitaH = of king; vachobhiH = who was talking; atyarthamahaaparakramaiH = very seriously; vachaH = the words; hitam = whcih are beneficial to her; ahitam = but not beneficial; raamam upetya = in relation to Rama.

Afterwards, that Manthara again spoke to the seriously talking mother of Bharata that is Kaikeyi the following words which were beneficial to her and not beneficial in relation to Rama.

[Verse Locator](#)

प्रपत्स्यते राज्यमिदं हि राघवो ।
यदि ध्रुवं त्वं स सुता च तप्स्यसे ।
अतो हि कल्याणि यतस्व तत्तथा ।
यथा सुतस्ते भरतोऽभिषेक्ष्यते ॥ ९-२-६१

61. raaghavaH prapatsyate yadi = If Rama gets; idam = this; raajyam = kingdom; tvam = you; sasutaa = along with your son; tapsyase = get destroyed; dhruvam = it is certain; kalyaaNi = oh; the auspicious one! ataH = hence; yathaa = in what way; te sutaH = your son; bharataH = Bharata; abhishhekshhyate = will get anointed ; yatasva = try; tathaa = in that way; tat = that action.

If Rama becomes king, you and your son will be destroyed. Oh, Kaikeyi of auspicious qualities! Hence you try for coronation of your son, Bharata

[Verse Locator](#)

तथातिविद्धा महिषि तु कुब्जया ।
समाहता वागिषुभिर्मुहुर्मुहुः ।
विधाय हस्तौ हृदयेऽतिविस्मिता ।
श्शंस कुब्जां कुपिता पुनः पुनः ॥ ९-२-६२

62. samaahataa = having hit; tathaa = thus; vaagishhubhiH = by arrows of words; kubjayaa = by the hunch backed Manthara; muhurmuH = again and again; mahishhii = Kaikeyi; viddhaa = felt sad; kupitaa = angry; ativismitaa = was very much surprised; vidhaaya = keeping; hastou = hands; hR^idaye = on heart; shamshasa = praised; kubjaam = the hunch backed one; punaH punaH = again and again.

Having thus hit by arrows of words employed by Manthara again and again, Kaikeyi felt sad, was angry with the king, by keeping hands on her heart, was surprised with the cleverness of Manthara and praised her time and again.

[Verse Locator](#)

यमस्य वा मां विषयं गतामितो ।
निशाम्य कुब्जे प्रतिवेदयिष्यसि ।
वनं गते वा सुचिराय राघवे ।
समृद्धकामो भरतो भविष्यति ॥ ९-२-६३

63. kubje = oh; Manthara; pratedayishhyasivaa = either you have to inform; nishaamya = having seen; maam = me; gataam = going; yamasya vishayam = to the world of death; itaH = from here; bharataH bhavishhyativaa = or Bharata becomes; samR^iddha kaamaH = fulfiller of desire; raaghava gate = when Rama left for ; vanam = forest.

If Rama does not go to forest from here, I do not long for any mattresses or garlands or sandal paste or eye-liner or drink or food or even the loaf here.

[Verse Locator](#)

अहं हि वै नास्तरणानि न स्रजो ।
न चन्दनं नाञ्जनपानभोजनम् ।
न किञ्चिदिच्छामि न चेह जीवितं ।
न चेदितो गच्छति राघवो वनम् ॥ ९-२-६४

64. raaghavaH na gachchhatichet = If Rama does not go to forest; itaH = from here; aham = I; na ichchhaami = do not desire for; kinchit = any; aastaraNaami = mattresses; na = nor; chandanam = sandal paste; na = nor; anjanam = eye-liner; na = nor; paana bhojanam = drink or food; na = nor; jiivitamcha = life even.

If Rama does not go to forest from here, I do not long for any mattresses or garlands or sandal paste or eye-liner or drink or food or even the life here.

[Verse Locator](#)

अथैतदुक्त्वा वचनं सुदारुणं ।
न्धाय सर्वाभरणानि भामिनी ।
असंवृतमामास्तरणेन मेदिनीं ।
तदाधिशिष्ये पतितेव किन्नरी ॥ ९-२-६५

65. bhaminii = that Kaikeyi; uktvaa = uttering; etat vachanam = these words; sudaaruNam = which are cruel; atta = afterwards; nidhaaya = removing and keeping at one place; sarvaabharaNaani = all ornaments; tadaa = then; adhishishye = lied down; mediniim = on floor; asamvritaam = uncovered; aastaraNena = by mattress; patitua kinnarii iva = like a fallen angel called kinnara.

Kaikeyi, thus uttering cruel words, having removed all ornaments, lied on the floor without a mattress like a fallen angel.

उदीर्णसंरम्भतमोवृतानना ।
तदावमुक्तोत्तममूल्यभूषणा ।
नरेन्द्रपत्नी विमना बभूव सा ।
तमोवृता द्यौरिव मग्नतारका ॥ ९-२-६६

66.saa = Kaikeyi; narendra patnii = wife of the king; avanuktottamamuulya bhuushaNaa; having removed valued ornaments; udiirNasamrambhatamovR^itaananaa = having her face covered by the darkness of extreme anger; vimanaaH = with depressed mind; babhuuva = was; dyouriva = like sky; magnataarakaa = with missing stars; tamovR^itaa = surrounded by gloom.

Kaikeyi, having removed all adornments, having her face covered by the darkness of extreme anger and with her depressed mind, looked like a starless sky in a gloomy night.

॥ इत्यार्षे सिमद्रामयणे आदिकाव्ये अयोध्य काण्डे नवम सर्गः ॥

Thus completes the ninth sarga of Ayodhya Kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 10

Verses converted to UTF-8, Nov 09

Introduction

In this chapter, Kaikeyi enters the house of wrath. Dasaratha tries to pacify her anger.

[Verse Locator](#)

विदर्शिता यदा देवी कुब्जया पापया भृशम् ।
तदा शेते स्म सा भूमौ दिग्धविद्धेव किन्नरी ॥ २-१०-१

1. yadaa = when; vidarshitaa = being wrongly preached; kubjayaa = by the hunch backed manthara; bhR^isham paapayaa = who was the most sinful person; tadaa = then; saa devii = that kaikeyi; shetesma = lied down; bhumau = on floor; kinnariiva = like a kinnara woman; digdhaviddhaa = beaten by poisoned arrow.

Having been thus wrongly preached by that sinful Manthara. Kaikeyi lied down on the floor as a Kinnara woman beaten by a poisoned arrow.

[Verse Locator](#)

निश्चित्य मनसा कृत्यम् सा सम्यगिति भामिनी ।
मन्थरायै श्रः सर्वमाच्चक्षे विचक्षणा ॥ २-१०-२

2. saa bhaaminii = that lady; vichakshhaNaa = skilful; nishchitya = after deciding; samyak = well; manasaa = in mind; iti = thus; kR^ityam = what ought to be done; aachachakshae = said; sarvam = all; mantharaayai = to Manthara; shanaiH = slowly.

The skilful Kaikeyi, after deciding in mind what ought to be done told it all slowly to Manthara.

[Verse Locator](#)

सा दीना निश्चयं कृत्वा मन्थरावाक्यमोहिता ।
नागकन्येव निःस्वस्य दीर्घमुष्णं च भामिनी ॥ २-१०-३
मुहूर्तं चिन्तयामास मार्गमात्मसुखावहम् ।

3. mantharaavaakyamohitaa = stupefied by the words of Manthara; saa bhaaminii = that Kaikeyi; diina = became dejected; nishchayam kR^itvaa = made firm resolution; niHshvasya = sighed; diirgham = deeply; ushhNamcha = and warmly; naagakanyeva = like maiden-serpant; chintayaamaasa = thought; muhuurtam = for a moment; maargam = about the way; aatmasukhaavaham = which can lead to her happiness.

Being stupefied by the words of Manthara, that Kaikeyi became dejected, made firm resolve, with deep and warm sigh, like a maiden-serpent and thought for that moment about the ways which can lead to her happiness.

[Verse Locator](#)

सा सुहृच्चार्थकामा च तं निशम्य सुनिश्चयम् ॥ २-१०-४

बभूव परमप्रीता सिद्धिं प्राप्येव मन्थरा ।

4. **saa mantharaa** = that Manthara; **suhR^ichcha** = who is desirous of getting benefit; **nishamya** = heard; **tam sunishchayam** = of that firm resolution; **babhuuva** = became; **paramapriitaa** = very much pleased; **prapyeva** = as if achieved; **siddhim** = success.

Manthara, who is Kaikeyi's companion and who is desirous of getting benefit, heard of Kaikeyi's firm resolve and became very much pleased as if she achieved success.

[Verse Locator](#)

अथ सा रुषिता देवी सम्यक्कृत्वा विनिश्चयम् ॥ २-१०-५

संविवेशाबला भूमौ निवेश्य भृकुटिं मुखे ।

5. **atha** = afterwards; **saa abala** = that lady; **devii** = the queen; **rushhitaa** = being angry; **samyak** = well; **kR^itvaa** = made; **vinishchayam** = determination; **savivesha** = lied down; **bhuumau** = on floor; **niveshya** = keeping; **bhrukutim** = eyebrows contracted; **mukhe** = in face.

Kaikeyi, being angry and well determined, lied down on the floor with eye brows, knitted in her face.

[Verse Locator](#)

ततश्चित्राणि माल्यानि दिव्यान्याभरणानि च ॥ २-१०-६

अपविद्धानि कैकेय्या तानि भूमिं प्रपेदिरे ।

6. **tataH** = thereafter; **taani** = those; **chitraaNi** = chaplets; **divyaani** = beautiful; **aabharaNaani** = ornaments; **apaviddhaam** = which were thrown away; **kaikeyyaa** = by Kaikeyi; **prapedire** = reached; **bhuumim** = the floor.

Thereafter, she threw away her colourful chaplets and beautiful ornaments on to the floor.

[Verse Locator](#)

तया तान्यपविद्धानि माल्यान्याभरणानि च ॥ २-१०-७

अशोभयन्त वसुधां नक्षत्राणि यथा नभः ।

7. **taani** = those; **maalyaani** = chaplets; **aabharaaNicha** = and ornaments; **apaviddhaani** = which were thrown away; **tayaa** = by her; **ashobhayanta vasudhaam** = were making the earth shine; **yathaa** = as; **nakshhatraaNi** = stars; **babhaH** = in the sky.

Those chaplets and ornaments which were thrown away by her were making the earth shine, as stars to the sky.

[Verse Locator](#)

क्रोधागारे निपतिता सा बभौ मलिनाम्बरा ॥ २-१०-८

एकवेणीं दृढं बद्ध्वा गतसत्त्वेव किन्नरी ।

8. **baddhvaa** = tying; **ekaveNiim** = single braid of; **dR^iDham** = tightly; **malinaambaraa** = wearing soiled clothes; **saa** = that Kaikeyi; **nipatitaa** = lying down; **krodhaare** = in chamber of wrath; **babhau** = shone(was); **kinnarii eva** = like kinnara woman.

Tying her single braid of hair tightly over her head and wearing soiled clothes, that Kaikeyi lying down in the chamber of wrath was looking like a Kinnara woman lying down dead.

[Verse Locator](#)

आज्ञाप्य तु महाराजो राघवस्याभिषेचन् ॥ २-१०-९

उपस्थासमनुज्ञाप्य प्रविवेश निवेशन् ।

9. **mahaaraajaH tu** = but king Dasaratha; **aaJJNaapya** = ordered for; **raaghavasya** = Rama's; **abhishechanam** = coronation; **anujJNaapya** = took permission; **upasthaanam** = from the nearest; **pravivesha** = entered; **nivehsanam** = the palace.

King Dasaratha ordered for various arrangements to be made for Rama's coronation, took permission to leave from the elders who were present there and entered his palace.

[Verse Locator](#)

अद्य रामाभिषेको वै प्रसिद्ध इति जज्ञिवान् ॥ २-१०-१०

प्रियार्हं प्रियमाख्यातुं विवेशान्तःपुरं वशी ।

10. **vashii** = Dasaratha who kept all activities under his control; **vivesha** = entered into; **antaH puram** = inner chambers; **aakhyaatum** = to tell; **priyam** = the good news; **priyaarham** = to Kaikeyi who was a worthy woman to be told good news.

king Dasaratha, who kept all activates under his control entered into the inner chambers to tell the good news of Rama's coronation to Kaikeyi who was a worthy woman to be told the good news first (thinking that she has not yet heard the news).

[Verse Locator](#)

स कैकेय्या गृहं श्रेष्ठं प्रविवेश महायशाः ॥ २-१०-११

पाण्डुराभ्रमिवाकाशं राहुयुक्तं निशाकरः ।

11. **saH** = that Dasaratha; **mahaayashaaH** = with great glory; **pravivesha** = entered; **shreshhTam** = most excellent; **kaikeyyaagR^iham** = Kaikeyi's house; **nishaakaraH aakaashamiva** = as the moon into sky; **paaNDuraabhram** = with white clouds; **raahuyuktam** = containing Rahu; the demon.

That Dasaratha with vast glory entered Kaikeyi's chambers as moon enters the sky with white clouds.

[Verse Locator](#)

शुकबर्हिणसंयुक्तं क्रौञ्चहंसरुतायुतम् ॥ २-१०-१२

वादित्रवसंघुष्टं कुब्जावामनिकायुतम् ।

लतागृहैश्चित्रगृहैश्चम्पकाशोकशोभितैः ॥ २-१०-१३

दान्तराजत सौवर्णवेदिकाभिस्समायुतम् ।

नित्यपुष्पफलैर्वृक्षैर्वापीभिश्चोपशोभितम् ॥ २-१०-१४

दान्तराजतसौवर्णैः संवृतं परमासनैः ।

विविधैरन्नपानैश्च भक्ष्यैश्च विविधैरपि ॥ २-१०-१५

उपपन्नं महार्हैश्च भूषितैस्त्रिदिवोपमम् ।

तत्प्रविश्य महाराजः स्वमन्तःपुरमृद्धिमत् ॥ २-१०-१६

न ददर्श प्रियां राजा कैकेयीं शयनोत्तमे ।

12;13;14;15;16. **mahaaraajaH** = the great king; **raajaa** = Dasaratha; **pravishya** = entering; **tat** = that; **svam** = his; **Riddhimat** = magnificent; **antaH puram** = palace; **shukabarahiNa samyuktam** = containing parrots and peacocks; **krauncha hamsa rutaayutam** = filled with sounds of birds like curlews and swans; **vaaditraravasanghushhtam** = resonant with sounds of musical instruments; **kubjaa vaamanikaayutam** = consisting of short

and hunch backed maid servants; **champakaashoka shobhitai** = with lovely champaka and ashoka trees; **lataagR^ihaiH** = with bowers surrounded by creepers; **chitragR^ihaiH cha** = with painted rooms; **daantaraajata souvarNa**; **vedikaabhiH** = with altars built with ivory; **silver and gold;samaayutam** = endowed with vsikshhaiH = trees; **nitya pushhpa phalaiH** = always yielding flowers and fruits; **vaapiibhiH cha** = and with wells; **upashobhitam** = adorned with paramaasanaiH = beautiful seats; **daantaraajata sauvarNaiH** = of ivory; silver and gold; **upashobhitam** = adorned with vividhaiH = various; **aunapaanaiH cha** = foods and drinks; **vividhaiH** = various; **bhakshhaiH cha** = snacks; **upapannam** = endowed with; **bhuushhitaiH** = beautifully adorned; **mahaarhaiH** = worthy women; **tridivopamam** = looking like heaven; **nadadarsha** = could not find; **priyam** = beloved; **kaikeyiim** = Kaikeyi; **shayauottame** = on the best couch.

King Dasaratha entered his magnificent palace but could not find his beloved kaikeyi on her best couch there. Peacocks and parrots were being reared in that palace, sounds of birds like curlews, and swans were heard around. The place was resonant with sounds of musical instruments. Short and hunch-backed maid-servants were moving here and there. There were bowers surrounded with creepers and lovely champaka and Ashoka trees. There were painted rooms. There were altars built with ivory, silver and gold. There were trees yielding flowers and fruits in all seasons and wells in the middle. There were beautiful seats constructed with ivory, silver and gold. Various types of food, drinks and snacks were made available. That palace was looking like heaven with beautifully adorned women.

[Verse Locator](#)

स कामबलसंयुक्तो रत्यर्थं मनुजाधिपः ॥ २-१०-१७
अपश्यन् दयितां भार्या पप्रच्छ विषसाद च ।

17. **kaamabalasamyuktaH** = being possessed of power of lust; **saH** = that ; **manujaadhipaH** = king; **ratyartham** = with object of sexual pleasure; **vishhasaada** = was distress; **apashyam** = in not seeing; **dayitaam** = beloved; **bhaaryaam** = wife; **paprachachha** = and asked also.

Being possessed of power of lust, that king who came with object of sexual pleasure, was distressed in not finding his beloved wife and enquired the people there.

[Verse Locator](#)

न ही तस्य पुरा देवी तां वेळामत्यवर्तत ॥ २-१०-१८
न च राजा गृहं शून्यं प्रविवेश कदाचन ।

18. **puraa** = in former times; **devii** = queen Kaikeyi; **na atyavartatahi** = did not transgress; **tasya taam veLaam** = such of his time; **raajaa** = the king; **na pravivesha cha** = did not enter also; **shuunyam** = empty; **gR^iham** = house; **kadaachana** = at any time.

In former times, Kaikeyi did not keep away herself at that kind of hour, nor the king enter her chambers at any time without her presence.

[Verse Locator](#)

ततो गृहगतो राजा कैकेयीं पर्यपृच्छत ॥ २-१०-१९
यथापुरमविज्ञाय स्वार्थलिप्सुमपण्डिताम् ।

19. **tataH** = thereafter; **raajaa** = the king; **gR^ihagataH** = who entered the house; **paryapR^ichchata** = enquired; **yathaa puram** = as before; **avijJNaayakaikeyiim apaNDitaam** = about without kushing foolish Kaikeyi; **swaartha lipsum** = who desired to get her selfish ends.

After entering the house, king Dasaratha enquired with the aid-servants there as before, without knowing about foolish Kaikeyi who desired to get her selfish ends.

प्रतीहारी त्वथोवाच संत्रस्ता तु कर्^ताज्जलिः ॥ २-१०-२०

देव देवी भृशं कृद्धा क्रोधागारमभिद्रुता ।

20. **atta** = then; **santrastaa** = fearful; **pratiihaaraii** = female door keeper; **kR^itaaJNjaliH** = folding hands in supplication; **uvaacha** = said; **deva** = "Oh; king!"; **devii** = the queen; **abhidrutaa** = ran; **krodhaagaaram** = to chamber of wrath; **bR^isham kruddhaa** = after becoming too much angry".

Then, a female door-keeper fearfully folding her hands in supplication, said: "Oh, king! The queen ran to her chamber of wrath with much anger".

[Verse Locator](#)

प्रतीहार्या वचः श्रुत्वा राजा परमदुर्मनाः ॥ २-१०-२१

विषसाद पुनर्भूयो लुलितव्याकुलेन्द्रियः ।

21. **raaja** = the king; **paramadurmanaaH** = having much disturbed mind; **lulitavyaakulendriyaH** = with wavering and agitated senses; **punaH** = again; **vishhasaada** = was dejected; **bhuuyaH** = more; **shrutvaa** = after hearing; **pratiihaaryaaH** = door keeper's; **vachaH** = words.

That Dasaratha having much disturbed mind already for the absence of Kaikeyi there, became more dejected after hearing the words of door-keeper.

[Verse Locator](#)

तत्रतां पतितां भूमौ शयानामतथोचिताम् ॥ २-१०-२२

प्रतप्त इव दुःखेन सोऽपश्यज्जगतीपतिः ।

22. **jagatiipatiH** = Lord of the earth; **saH** = that Dasaratha; **apashyat** = saw; **taam** = her; **patitaam** = lying down; **bhuumau** = on floor; **tatra** = there; **shayaanaam** = sleeping; **atathochitaam** = in such and improper condition; **praptaH eva** = like burning; **duHkhena** = with grief.

King Dasaratha, after seeing Kaikeyi lying down on floor in the chamber of wrath, became tormented with grief.

[Verse Locator](#)

स वृद्धस्तरुणीं भार्या प्राणेभ्योऽपि गरीयसीम् ॥ २-१०-२३

अपापः पापसङ्कल्पां ददर्श धरणीतले ।

लतामिव विनिष्कृत्तां पतितां देव तामिव ॥ २-१०-२४

किन्नरीमिव निर्धूतां च्युतामप्सरसं यथा ।

मायामिव परिभ्रष्टां हरिणीमिव संयताम् ॥ २-१०-२५

23;24;25. **vR^iddhaH** = the aged; **apaapaH** = sinless; **saH** = Dasaratha; **dadarsha** = saw; **bhaaryaam** = wife; **taruNiim** = a youthful woman; **gariiyasiim** = greater; **praaNebhyao api** = than life; **paapasankalpaam** = with a desire to do sin; **lataamiva** = like creeper; **vinishhkR^ittaam** = completely uprooted; **devataamiva** = like angel; **patitaam** = fallen; **kinnariimiva** = like Kinnara woman; **nirdhuutaam** = thrown down; **apsarasam yathaa** = like Apsarasa; **chytaam** = expelled; **mayaamiva** = like illusionism; **paribhrashhTaam** = dropped off; **hariNiimiva** = like female deer; **samyataam** = tied up.

That Dasaratha, who was sinless, a youthful woman dearer than his life, lying down on the floor with an intent to do sin. At that time, she was looking like a completely uprooted creeper,

like a fallen angel, like a thrown down Kinnara woman, like an expelled divine dancer Apsarasa, like a dropped off illusionism and like a female deer tied up in a net.

[Verse Locator](#)

क्रेणुमिव दिग्धेन विद्धां मृगयुना वने ।
महागज इन्वारण्ये स्नेहात्परिममर्श ताम् ॥ २-१०-२६

26. **mahaagajaH iva** = like great elephant; **araNye** = in a forest; **kareNumiva** = a female elephant; **viddhaam** = wounded; **dighena** = by poisoned arrow; **vane** = in the grove; **parimarsha** = (he) touched; **taam** = her; **snehaat** = affectionately.

That Dasaratha touched Kaikeyi affectionately, as a great elephant in a forest touches a female elephant which is wounded by poisoned arrow.

[Verse Locator](#)

परिमृश्य च पाणिभ्यामभिसंत्रस्तचेतनः ।
कामी कमलपत्राक्षीमुवाच वनितामिदम् ॥ २-१०-२७

27. **kaamii** = possessed with infatuation; **abhisantrasta chetanaH** = having fearful mind; **parimR^ishya** = touched; **kamala patraakshhiim** = lotus-eyed; **vanitaam** = woman; **paaNibhyaam** = with hands; **uvaacha** = spoke; **idam** = these words.

That Dasaratha, possessed with infatuation and having fearful mind, touched that lotus-eyed woman with his hands and spoke the following words.

[Verse Locator](#)

न तेऽहमभिजानामि क्रोधमात्मनि संश्रितम् ।
देवि केनाभिशप्तासि केन वासि विमानिता ॥ २-१०-२८
यदिदं ममम् दुःखाय शेषे कल्याणि पांसुषु ।

28. **devii** = "Oh queen; **kalyaaNi** = of auspicious qualities! **aham** = I; **na abhijaanaami** = do not know; **te** = your; **krodham** = anger; **samshR^itam** = in habited; **aatmani** = in me; **kena** = by whom; **abhishaptaa asi** = you are cursed; **kenavaa** = or by whom; **vimaanitaa asi** = you are insulted; **idam mama duHkhaayaa** = this has become cause for my pain; **yat seshhe** = that you are resting; **paamsushhu** = on dirty floor."

"Oh queen, of auspicious qualities! I do not know that you are angry with me. Who has cursed or disrespected you? I am pained to see you resting in this way on a dirty floor."

[Verse Locator](#)

भूमौ शेषे किमर्थं त्वं मयि कल्याणचेतसि ।
भूतोपहतचित्तेव मम चित्तप्रमाथिनी ॥ २-१०-२९

29. **mayi kalyaana chetasi** = when I have a good sense of mind; **kimartham** = why; **tvam** = you; **mama chiHa pramaathinii** = hurt my mind; **seshhe** = by resting; **bhuumau** = on floor; **bhuutopahata chitteva** = like one who is possessed of a devil.

"when I am here to expend all good to you, why are you hurting my mind by lying down on the floor like the one who is possessed of a devil."

[Verse Locator](#)

सन्ति मे कुशला वैद्यास्त्वभितुष्टाश्च सर्वशः ।
सुखितां त्वां करिष्यन्ति व्याधिमाचक्ष्व भामिनि ॥ २-१०-३०

30. bhaamini = Oh; Kaikeyi! me = my; vaidyaaH = physicians; santi = are there; kushalaaH = who are skilled; saravashaH abhishhTutaaH cha = and who are enlogised on all sides; karishhyanti = who can made; tvaam = you; sukshitaam = healthy; achakshhva = tell; vyaadhim = the sickness.

"There are so many royal physicians who are skilled and famous on all sides. They can make you healthy. Tell me your sickness".

[Verse Locator](#)

कस्य वा ते प्रियं कार्यं केन वा विप्रियं कृतम् ।
कः प्रियं लभतामद्य को वा सुमहदप्रियम् ॥ २-१०-३१

31. kasyavaa = to whom; priyam = favour; kaaryam = ought to be done; te = by you? kena vaa = by whom; vipriyam = offence; kR^itam = was done? katt = who; labhataam = has to get; priyam = favour; adya = now? kovaa = who; sumahat = great; apriyam = offence?"

"To whom do you want a favour to be done? who has offended you? Tell me to whom I have to extend a favour now and to whom I have to do a great offensive act."

[Verse Locator](#)

मा रोदीर्मा च कार्षिस्त्वं देवि संपरिशोषणम् ॥ २-१०-३२
अवध्यो वध्यतां को वा को वा वध्यो विमुच्यताम् ।
दरिद्रः को भवेदाढ्यो द्रव्यवान्वाप्यकिञ्चनः ॥ २-१०-३३

32;33. devi = " oh; queen! tvam = you; maa rodiiH = do not weep; maa cha kaarshhiiH = nor make ; samparishoshhaNam = body dry up; kovaa = who; avadhyaH = exempt from death; vadhyataam = is to be killed?; kovaa = who; vadhyaH = worthy of killing; vimuchyataam = is to be released? kovaa = who; daridraH = a poor person; bhavet = to become; aadhyaH = wealthy? dravyavaanvaapi = or a rich man; kiN^ichanaH = destitute.

"Oh, Kaikeyi! Do not weep and get your body dried up. If you tell, I shall kill a person who is exempt from death or shall release a person who is worthy to be killed. I shall make a poor man prosperous or a rich man, destitute".

[Verse Locator](#)

अहं चैव मदीयाश्च सर्वे तव वशानुगाः ।
न ते किञ्चिदभिप्रायं व्याहन्तुमहमुत्सहे ॥ २-१०-३४

34. ahamchaiva = I and; sarvexha = all; madiiyaaH = my people; tava vashaamgaaH = are submissive to you; aham = I; na utsahe = do not try; vyaahantum = to foil; kiN^chit = even a little of; te = your; abhipraayam = intention.

"I and all my people are submissive to you. I do not wish to foil even a little of your intention".

[Verse Locator](#)

आत्मनो जीवितेनापि ब्रुहि यन्मनसेच्छसि ।
बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि ॥ २-१०-३५
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ।

35. bruuhi = tell; yat = that which; ichhasi = you desire; manasaa = from mind; jiivitenaapi = even by life; na arhasi shaN^kitum = to suspect; maam = me; jaanantii = as you knew; balam = your strength; aatmani = over me; shape = I keep my oath; sikR^itenaapi = even by righteousness; te = to you; karishhye = I shall do; tava = your; riitim = liking.

"Tell me that which is desired by your mind to be achieved even at the cost of my life. You need not suspect me, as you very well know your authority over me. I keep my oath on my righteousness that I shall certainly do whatever is liked by you".

[Verse Locator](#)

यावदावर्त ते चक्रं तावती मे वसुन्धरा ॥ २-१०-३६

प्राचीनाः सिन्धुसौवीराः सौराष्ट्रा दक्षिणापथाः ।

वङ्गाङ्गमगधा मत्स्याः समृद्धाः काशिकोसलाः ॥ २-१०-३७

36;37. **me vasundharaa** = my earth; **yaavat taavati** = is as long as; **chakram** = chariot-wheel; **aavartate** = revolves; **prachiinaaH** = eastern countries; **sindhu sauviiraaH** = Sindhu; Sauviva countries; **sauraashhtraaH** = Saurashtra; **dakshhiNaapathaaH** = southern countries; **vaN^gaaN^ga magadhaaH** = Vanga; Anga and Magadha countries; **matsyaaH** = the country of Matsya; **kaashi kausalaH** = kasi and Kausala countries; **samR^iddhaaH** = are all affluent.

My jurisdiction over this earth stretches out as much to the extent as to the extent a chariot-wheel revolves. Eastern countries, Sindhu, Sauviira and Saurashtra countries, as well as countries in the south, Vanga, Anga, Magadha and Matsya countries, Kasi and Kausala countries are all full of riches.

[Verse Locator](#)

तत्र जातं बहुद्रव्यं धनधान्य मजाविकम् ।

ततो वृणीष्व कैकेयि यद्यत्त्वं मनसेच्छसि ॥ २-१०-३८

38. **tatra** = there; **dhana dhaanyam** = gold and grain; **ajaavikam** = sheep and goats; **bahu** = various; **dravyam** = goods; **jaatam** = are produced; **kaikeyi** = Oh; Kaikeyi; **yadyat** = which; **tataH** = for those; **ichhasi** = do you want; **VR^iNiishhva** = to acquire; **manasaa** = from the mind.

In those countries, gold and grain, sheep and goats and all types of goods are produced. Oh, Kaikeyi! which of the goods do you want to acquire?

[Verse Locator](#)

किमायासेन ते भीरु उत्तिष्ठोत्तिष्ठ शोभने ।

तत्त्वं मे ब्रूहि कैकेयि यतस्ते भयमागतम् ॥ २-१०-३९

तत्ते व्यपनयिष्यामि नीहरमिव श्मिवान् ।

39. **biiru** = "oh; fearful one! **kim** = what use; **aayaasena** = by exertion; **te** = to you; **shobhane** = oh; beautiful woman! **uttishhTha**; **uttishhTha** = get up; **get up!** **kaikeyi** = Oh; Kaikeyi! **bruuhi** = tell; **me** = me; **tat** = that; **yataH** = from where; **bhayam** = fear; **aagatam** = came; **te** = to you; **vyapena yisshhyaami** = I shall remove; **te** = your; **tat** = that source of fear; **niihaaramiva** = as mist; **rashmivaan** = by sun.

"Oh, fearful one! why are you exerted like this? oh, beautiful lady? Get up get up! Oh, Kaikeyi! Tell me the source of your fear. I shall remove that source as sun sets aside the mist."

[Verse Locator](#)

तथोक्ता सा समास्वस्ता वक्तुकामा तदप्रियम् ॥ २-१०-४०

परिपीडयितुं भूयो भर्तारमुपचक्रमे ।

40. **samaashvastaa** = consoled by; **tathaa uktaa** = thus spoken words; **saa** = she; **vaktukaamaa** = intending to; **tat apriyam** = that unkindly word; **upachakrame** = was beginning; **paripiidayitum** = harass; **bharataaram** = husband; **bhuuyaH** = further.

Consoled by hearing the words of Dasaratha, Kaikeyi intending to tell unkindly words like Rama's exile was beginning to harass her husband further, by her words.

॥ इत्यार्षे सिमद्रामायणे अद्विकाव्ये अयोध्य काण्डे दशम सर्गः ॥

Thus completes tenth sarga of Ayodhya Kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 11 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Kaikeyi asks King Dasaratha to fulfill the boons given to her in earlier times.

[Verse Locator](#)

तं मन्मथशरैर्विद्धं कामवेगवशानुगम् ।
उवाच पृथिवीपालं कैकेयी दारुणं वचः ॥ २-११-१

1. kaikeyii = Kaikeyi; uvacha = spoke ; daaruNam = harsh; vachaH = words; tam pR^ithiviipaalam = to that king; viddham = struck; manmadhasharaH = by cupid's arrows; kaamavega vashaanugan = yielded to hasty lust.

Kaikeyi spoke harsh words to that king, who was struck by cupid's arrows and yielded to hasty lust.

[Verse Locator](#)

नास्मि विप्रकृता देव केन चिन्नावमानिता ।
अभिप्रायस्तु मे कश्चित्तमिच्छामि त्वया कृतम् ॥ २-११-२

2. deva = Oh; King!; naasmi = I am not; viprakR^itaa = insulted; kenachit = by anybody; na avamaanitaa = nor despised; tu = but; me = my; kashchit = certain; abhipraayaH = wish ; ichchhaami = I desire; tam = it; kR^itam = to be accomplished; tvayaa = by you.

"Oh, King! no body has insulted me, nor despised me. But I have a certain, desire that needs to be fulfilled by you."

[Verse Locator](#)

प्रतिज्ञां प्रतिजानीष्व यदि त्वं कर्तुं मिच्छसि ।
अथ तद्वाहरीष्यामि यदभिप्रार्थितं मया ॥ २-११-३

3. tvam ichchhasiyadi = If you wish; kartum = to do; pratijjNaam pratijaaniishhva = you promise; atha = Thereafter; vyaaharishhyaami = I shall tell; at = that; yat = which; abhipraarthitam = desired.

"If you wish to fulfil my desire, you promise to fulfil it. After your promise I shall inform you that which is desired by me."

[Verse Locator](#)

तामुवाच महातेजाः कैकेयीमीषदुत्समैतः ।
कामी हस्तेन संगृह्य मूर्धजेषु शुचिस्मिताम् ॥ २-११-४

4. mahaatejaH = The most majestic; kaamii = lustful Dasaratha; utsmitaH = out smiled; iishaat = a little; samgR^ihya = seized; hastena = with hand; muuritaneshhu = into

hair; **taam kaikeyiim** = that Kaikeyi; **shuchismitaam** = having white smile; **uvaacha** = and spoke

The most majestic and lustful Dasaratha smiled a little and caressingly kept his hand into her hair and spoke these words to Kaikeyi who was having white smile in her face.

[Verse Locator](#)

अवलिप्ते न जानासि त्वत्तः प्रियतरो मम ।
मनुजो मनुजव्याघ्राद्रामादन्यो न विद्यते ॥ २-११-५

5. **avalipte** = Oh; proud woman!; **najaanaasi** = don't you know; **avidyate anyah** = there is no other; **manujaH** = man; **priyatarah** = more dearer; **mama** = to me; **tvattaH** = than you; **raamaat** = except Rama; **manuja vyaagraat** = the best among men.

"Oh, proud woman! Don't you know that there is nobody on this earth more dearer to me than you except Rama, the best among men."

[Verse Locator](#)

तेनाज्येन मुख्येन राघवेण महात्मना ।
शपे ते जीवनार्हेण ब्रूहि यन्मनसेच्छसि ॥ २-११-६

6. **tena raaghaveNa** = By that Rama; **ajayyena** = who cannot be defeated; **mukhyena** = who is important person; **jeevanaarheNa** = who is worthy of being lived upon; **mahaatmanaa** = who is highsouled; **shape** = I take oath; **bruuhi** = Tell; **yat** = what; **ichhasi** = is desired.

"Rama cannot be defeated by enemies. He is a very important person in our family. He is the supporter of life and a high souled man. I take oath by him. Tell me what is desired by you".

[Verse Locator](#)

यं मुहूर्तमपश्यंस्तु न जीवेयमहं ध्रुवम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥ २-११-७

7. **kaikeyi** = Oh; Kaikeyi!; **aham** = I; **na jiiveyam** = cannot live; **dhR^ivam** = certainly; **muhuurtam** = a moment; **apashyan** = with out seeing; **yam** = Rama; **tena raameNa** = by that Rama; **shape** = I take oath; **te vachana kriyaam** = to fulfill your word.

"Oh, Kaikeyi ! I can't live even for a moment without seeing Rama. This is certain. By that Rama, I am taking my oath and promising to fulfill your word".

[Verse Locator](#)

आत्मना वात्मजैश्चान्यैर्वृणे यं मनुजर्षभम् ।
तेन रामेण कैकेयि शपे ते वचनक्रियाम् ॥ २-११-८

8. **kaikeyi** = Oh; Kaikeyi ! **vR^iNe** = I desire; **yam** = which; **manujarshhabham** = best of men; **anyaiH** = by other; **aatmajaishcha** = sons; **tena raameNa** = by that Rama ; **manasa** = by your mind

"I desire the well being of Rama, the best of men, even at the cost of my life or the lives of my other sons. I take oath by that Rama and tell you that I shall fulfil your word."

[Verse Locator](#)

भद्रे हृदयमप्येतदनुमृश्योद्धरस्व मे ।
एतत्समीक्ष्य कैकेयि ब्रूहि यत्साधु मन्यसे ॥ २-११-९

9. bhadre = Oh; auspicious woman! uddharasva = Raise; tat = this; me = my; hR^idayam = heart; anum R^ishya = by touching; kaikeyi = Oh; Kaikeyi! samiikshhya = observe; etat = this; bruuhi = tell; yat = which; manyase = you think; saadhu = as good.

"Oh, auspicious lady! My heart is sinking. You raise it by your touch. Oh, Kaikeyi! you observe all this and tell me that which you think as good."

[Verse Locator](#)

बलमात्मनि जानन्ती न मां शङ्कितुमर्हसि ।
करिष्यामि तव प्रीतिं सुकृतेनापि ते शपे ॥ २-११-१०

10. na arhasi shaNk^itum = to doubt; maam = me; jaanantii = you know; balam = your strength; aatmaani = over me; shape = I take oath; te = to you; sukR^itenaapi = by auspiciousness also; karishhye = I shall do; tava = your; priitim = desire.

"You need not doubt me as you know your authority over me. I am taking oath on my auspiciousness. I shall do whatever is desired by you."

[Verse Locator](#)

सा तदर्थमना देवी तमभिप्रायमागतम् ।
निर्माध्यस्थ्याच्च हर्षाच्च बभाषे दुर्वचं वचः ॥ २-११-११

11. devi = Kaikeyi; tadarthamanaaH = keeping in mind her wish for coronation of Bharata and for Rama's exile; avedayanthi = informing; tam abhipraayam = that wish; aagatam = coming to her mind; babhaashhe = spoke; durvacham = unspeakable; vachaH = words; nirmaadhyasthuaat = with bias; harshhaatcha = and with delight.

That Kaikeyi, who has utmost desire for coronation of Bharata and for sending Rama to exile, revealing that wish from her mind, uttered unspeakable words with bias and delight.

[Verse Locator](#)

तेन वाक्येन संहृष्टा तमभिप्रायमागतम् ।
व्याजहार महाघोरमभ्यागतमिवान्तकम् ॥ २-११-१२

12. sahR^ishhTaa = Kaikeyi having delighted; tena vaakyena = by those words; vyaajahaara = spoke; tam abhipraayam = that wish; aagatam = coming to her mind; mahaaghoram = which is very terrific; antakamiva = like death; abhyaagatam = coming suddenly.

Kaikeyi, having been delighted with Dasaratha's words, conveyed him of the very horrible wish in her mind as conveying the news of a suddenly befallen death.

[Verse Locator](#)

यथा क्रमेण शपसि वरं मम ददासि च ।
तच्छृण्वन्तु त्रयस्त्रींशद्देवाः साग्निपुरोगमाः ॥ २-११-१३

13. saagnipurogamaH = with the god of Fire in the forefront; sriNvantu trayastrimshaddevaaH = thirty three celestials hear; tat = that; dadaasicha = offering of; varam = boon; mama = to me; thaa = as; krameNa = with series of; sapasi = your oaths.

"Let thirty three celestials with the god of Fire in the forefront hear your words giving boons to me, preceded by series of your oaths"

[Verse Locator](#)

चन्द्रादित्यौ नभशैव ग्रहा रात्र्यहनी दिशः ।

जगच्च पृथिवी चयं सगन्धर्वा सराक्षसा ॥ २-११-१४

निशाचराणि भूतानि गृहेषु गृहदेवताः ।

यानि चान्यानि भूतानि जानीयुर्भाषितं तव ॥ २-११-१५

14;15. jaaniiyuH tava bhaashitam = Let your words be known to; chandraadityau = moon and sun; nabhaH evacha = sky; grahaaH = planets; raatrayahaani = nights and days; dishaH = directions; jagachcha = universe ; sagandharvaa = together with celestial musicians; saraakshhasaa = with demons; iyam = this; pRi^thivii = earth; bhuutaani = spirits; nishaacharaaNi = wandering in nights; gR^ihadevataaH = house gods; gR^iheshhu = in houses; yaani = which; anyaani = other; bhuutaani = spirits.

"Let your words be heard by sun, moon, sky, planets, day, night, the directions, universe, earth, celestial musicians, demons, spirits wandering in nights , house-gods and other spirits."

[Verse Locator](#)

सत्यसन्धो महातेजाधर्मज्ञः सुसमाहितः ।

वरं मम ददात्येष तन्मे शृण्वन्तु देवताअः ॥ २-११-१६

16. eshhaH = This king Dasaratha; satyasandhaH = who has true promise; mahaatejaH = who has great valour; dharmagyaH = who knows righteousness; susamaahitaH = who has good equanimity ; dadaati = is giving; varam = boon; mama = to me; sR^iNvantu devataaH = let celestials hear; tat = it; me = for my sake.

"King Dasaratha, who has true promise, who has great valour, who knows righteousness and who has good equanimity of mind, is giving boon to me. Let the celestials hear it for my sake."

[Verse Locator](#)

इति देवी महेष्वासं परिगृह्यभिशस्य च ।

ततः परमुवाचेदं वरदं काममोहितम् ॥ २-११-१७

17. devii = Kaikeyi; parigR^ihya = overpowered; maheshhvaasam = Dasaratha; who has great bow ; abhishasyacha = promised too much and; tataHaparam = thereafter; uvachaa = spoke; idam = these words; shatruH = the enemy; aachya avayat = removed; tava jiivitam antaraa = almost everything except your life.

Kaikeyi made Dasaratha to hear these words, praised him too much and thereafter spoke these words to him who was ready to give boons as he was infatuated by lust.

[Verse Locator](#)

स्मर राजन् पुरा वृत्तं तस्मिन् दैवासुरे रणे ।

तत्र चाच्यावयच्छत्रुस्तव जीवतमन्तरा ॥ २-११-१८

18. raajan = Oh;King! smara = remember; vR^itam = the occasion of; tasmin = that; daivaasure = between celestials and demons; puraa = in the past; tatra = in the battle;varan = boons; me = to my self.

"Oh, King! Remember what happened in the battle between celestials and demons in the olden times. There the enemy destroyed almost every thing except your life".

[Verse Locator](#)

तत्र चापि मया देव यत्त्वं समभिरक्षितः ।

जाग्रत्या यतमानायास्ततो मे प्राददा वरौ ॥ २-११-१९

19. deva = Oh; King! tatracha = There; yat = by which reason; tvam = you; samabhirakshitaH = were saved; mayaa = by me; tataH = by that reason praadadaaH = you give; kaama mohitam = infatuated by lust; varadam = who was ready to confer boons.

"Oh, King! There, I saved you. Hence you gave boon to myself who was attentive in trying to save you."

[Verse Locator](#)

तौ तु दत्तौ वरौ देव निक्षेपौ मृगयाम्यहम् ।
तथैव पृथिवीपाल सकाशे सत्यसंगर ॥ २-११-२०

20. deva = Oh;King! PR^ithiviipaala = The protector of the Earth; satyasangara = the one who has true promise; aham = I; mR^igayaami = am hunting; tou varautu = for those boons; dattau = given; nikshhepau = kept for safe custody; tava sakaashe eva = at your vicinity only.

"Oh, King! The protection of the Earth, the one who has true promise! I am hunting for those boons, which were given by you and kept with you for safe custody."

[Verse Locator](#)

तत्प्रतिश्रुत्य धर्मेण न चेद्दास्यसि मे वरम् ।
अद्यैव हि प्रहास्यामि जीवितं त्वद्विमानिता ॥ २-११-२१

21. tat = for that reason; pratishrutya = after promising; me = my; varam = boon; na daashyasi = if you do not give it; dharmeNa = as per right; tvadvimaanita = I being despised by you; prahaashyaami hi = shall abandon; jiivitam = life; adyaiva = now itself.

"You have to give that boon, as per right, to me as promised by you. If you despise me by not giving it, I should abandon my life now itself".

[Verse Locator](#)

वाङ्मात्रेण तदा राजा कैकेय्या स्ववशे कृतः ।
प्रच्छकन्द विनाशाय पाशं वृग इवात्मनः ॥ २-११-२२

22. tadaa = Then; raajaH = Dasaratha; kR^itaH = who was made; svavashe = into her submission; vaaN^maatrena = in full measure of words; kaikeyyaa = by Kaikeyi; prachaskanda = fell into; paasham = trap; mR^igaHiva = as a deer; aatmanaH = for his self; vinaashaaya = destruction.

Dasaratha, after having thus yielded in full measure to kaikeyi's words, fell into her trap as a deer, for his self destruction.

[Verse Locator](#)

ततः परमुवाचेदं वरदं काममोहितम् ।
वरौ यौ मे त्वया देव तदा दत्तौ महीपते ॥ २-११-२३
तौ तावदहं दैव वक्ष्यामि शृणु मे वचः ।

23. tataHparam = There afterwards; uvaacha = spoke; idam = these words; varadam = to Dasaratha who is ready to give boons; kaama mohitam = and who was infatuated by lust; deva = Oh; King! mahiipate = the lord of the Earth! adyaivataavat = Now only; vakshhyaami = I am asking; tau = those; varau = boons; yau = which were; datton = given; tvayaa = by you; me = to me; tadaa = then; shR^iNu = Listen to; me vachaH = my words.

There-afterwards, Kaikeyi spoke these words to Dasaratha who was ready to give boons and who was infatuated by lust: "Oh, King! the lord of Earth, now only I am asking for those boons which were given by you then. Listen to my words".

अभिषेकसमारम्भओ राघवस्योपकल्पितः ॥ २-११-२४

अनेनैवाभिषे केण भरतो मेऽभिषिच्यताम् ।

24. upakalpitaH = Arrangements have been made; raaghavasya abhishheka samaarambhaH = to undertake Rama's coronation; me bharataH abhi- shhichyataam = Let my Bharata coronated; anena = in this; abhishhekeNaiva = anointment ceremony itself.

"All arrangements have been made to undertake Rama's coronation. Let my Bharata instead be coronated on this occasion itself".

[Verse Locator](#)

यो द्वितीयो वरो देव दत्तः प्रीतेन मे त्वया ॥ २-११-२५

तदा दैवासुरे युद्धे तस्य कालोऽय मागतः ।

25. tasya = for it; ayam = this; kaalaH = time; aagataH = has come; yaH = for which; dvitiiya varaH = second boon; dattaH = is given; me = to me; priitenaa = affectionately; tvayaa = by you; taada = then; daivaasurayuddhe = in the battle between celestials and demons.

"Now, the time has arrived for the second boon given by you affectionately then in the battle between celestials and demons."

[Verse Locator](#)

नव पञ्च च वर्षाणि दण्डकारण्यमाश्रितः ॥ २-११-२६

चीराजिनजटाधारी रामो भवतु तापसः ।

26. raamaH = Rama; aashritaH = has to take refuge; daNdakaaranyam = in the forest of Dandaka; nava paJNcha cha varshhaNi = for fourteen years; bhavatu taapasaH = let him become ascetic; chiiraajiina jataadhaarai = wearing rags; deer skin and matted hair.

"Rama has to take refuge in the forest of Dandaka for fourteen years and let him become an ascetic wearing rags, deer skin and matted hair".

[Verse Locator](#)

भरतो भजतामद्य यौवराज्यमकण्टकम् ॥ २-११-२७

एष मे परमः कामो दत्तमेव वरं वृणे ।

अद्यचैव हि पश्येयं प्रयान्तं राघवं वन्म् ॥ २-११-२८

27;28. adya = Now; bharataH = Bharata bhajataam = should get; yauvaraajyam = rights of succession to kingdom; ; akaNTakam = which is free of enemies.; eshaH = This is; me = my ; paramaH = greatest; kaamaH = desire; vR^iNe = I am asking; dattam parameva = for boon given earlier; adyamaiva = Now itself; pashyeyam = let me see; raaghavam = Rama; prayaantam = going; vanam = to forest .

"Now itself, Bharata has to get rights of succession to kingdom, which is free of enemies. This is my greatest desire. Now I am asking for the boon given by you in earlier. "

[Verse Locator](#)

स राजराजो भव स्त्यसंगरः ।

कुलं च शीलं च हि रक्ष जन्म च ।

परत्र वासे हि वदन्त्यनुत्तमं ।

तपोधनाः सत्यवचो हितं नृणाम् ॥ २-११-२९

29. saH = you as that; raajaraajaH = king of kings; bhava = become; satya sangaraH = true to your promise; rakshhahi = protect; kulamcha = caste; shiilamcha = character; janmacha = and birth; tapodhanaaH = Ascetics; vadantihi = even told that; nR^ipaaNaam = for human beings; satyavachaH = speaking only truth; anuttamam hitam = is greatly beneficial; vaase = while dwelling; paratra = in another world.

"Oh King of the Kings, Dasaratha ! Be true to your promise and protect your caste, character and birth. Are not the ascetics tell that for human beings to get happiness in another world, they have to speak only the truth."

॥ इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे ११थ् सर्गः ॥

Thus completes eleventh sarga of Ayodhya Kanda in Srimad Ramayana .



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 12

Verses converted to UTF-8, Nov 09

Introduction

Dasaratha is shocked by the strange wishes of Kaikeyi and tries to convince Kaikeyi of her wishes as being harmful. Kaikeyi would not heed to the emperor's words.

[Verse Locator](#)

ततः श्रुत्वा महाराजः कैकेय्या दारुणम् वचः ।

चिन्तामभिसमापेदे मुहूर्तम् प्रतताप च ॥ २-१२-१

1. tataH shrutvaa = After hearing; daaruNam = cruel; vachaH = words; kaikeyyaaH = of Kaikeyi; mahaaraajaH = the great king; abhisamaapede = got; chintaam = disturbed; pratataapacha = suffered great agony; muhuurtatam = for a while.

After hearing the cruel words of Kaikeyi; King Dasaratha got disturbed and suffered great agony for a while.

[Verse Locator](#)

किम् नु मे यदि वा स्वप्नश्चित्तमोहोऽपि वामम ।

अनुभूतोपसर्गो वा मनसो वाप्युपद्रवः ॥ २-१२-२

2. svapnamkinu = It is a dream; me = on my yadivaa = or; mama = my chittamoho apivaa = confusion of mind?; anubhuutopasargo vaa = or disease; manasaH = of mind.

"As it a day-dream or confusion of my mind? Or could it be an eclipse of my experience or a disease of the mind?"

[Verse Locator](#)

इति संचिन्त्य तद्राजा नाध्यगच्छ तदा सुखम् ।

प्रतिलभ्य चिरात्सम्ज्ञाम् कैकेयीवाक्यताडितः ॥ २-१२-३

व्यथितो विक्लबशचैव व्याघ्रीम् दृष्ट्वा यथा मृगः ।

असम्भृतायामासीनो जगत्याम् दीर्घमुच्छ्वसन् ॥ २-१२-४

मण्डले पन्नगो रुद्धो मन्त्रैरिव महाविषः ।

अहोधिगिति सामर्षो वाचमुक्त्वा नराधिपः ॥ २-१२-५

मोहमापेदिवान्भूयः शोकोपहतचेतनः ।

3; 4; 5. samchintya = Thinking over; iti = thus; tat = about it; rajaa = the king; naadya gachchhat = could not get; sukham = comfort; naraadhipaH = That king; kiakeyiivaakya taaditaH = being banded by Kaikeyi's words; pratilabhya = got; samG^yaam = consciousness; vyathitaH = was disturbed; viklabaHcha eva = and disgusted ; mR^gaH yathaa = like deer; dR^ishhTvaa = seeing; vyaghriim = lioness; aasiinaH = sitting; jagatyaam =

on floor; **asamvR^itaayaam** = uncovered; **diirgham uchchvasan** = sighing long = mahaavishhaH pannagaH iva = like the most poisonous serpent; **ruddaH** = fixed; **maNdale** = to a charmed spot; **mantraiH** = through magic spells; **uktvaa** = Attering; **vaacham** = words; **saamarshhaH** = with anger; **iti** = that; **aho** = "Oh!"; **dhik** = "what a pity!"; **bhuuyaH** = again; **aapedivaan** = got; **moham** = loss of consciousness; **shokopahata chetasaH** = due to his sensibility being beaten by anguish.

Thinking over thus, the king could not make out on the spur of the moment what it was. Then, regaining consciousness, he felt tormented by Kaikeyi's words. Distressed and disgusted as a deer at the sight of a lioness and seated on the bare floor, he gave forth a long sigh like a highly venomous serpent fixed to a charmed spot through magic spells. Uttering words "what a pity!" the angry king fell into a swoon once more, his mind infatuated with grief.

[Verse Locator](#)

चिरेण तु नृपः सम्ज्ञाम् प्रतिलभ्य सुदुःखितः ॥ २-१२-६
कैकेयीमब्रवीत्क्रुद्धः प्रदहन्निव चक्षुषा ।

6. **pratilabhya** = Having got; **samG^yaam** = consciousness; **chireNa** = after a long time; **nR^ipaH** = the king; **suduHkhitaH** = who was much distressed; **kR^iddhaH** = was angry; **pradahavniva** = like the one who burns away another; **chakshhushhaa** = with eyes; **abraviit** = spoke; **kaikeyi** = to Kaikeyi

Regaining consciousness after a long time and feeling much distressed and angry; the King spoke thus to Kaikeyi, as though consuming her with fire in his eyes

[Verse Locator](#)

नृशंसे दुष्टचारित्रे कुलस्यास्य विनाशिनि ॥ २-१२-७
किम् कृतम् तव रामेण पापं पापे मयापि वा ।

7. **nR^isshamse** = Oh; the cruel one!; **dushhTa chaaritre** = one of wicked conduct!; **vinaashini** = one who exterminates; **asya kulasya** = this race!; **pape** = the sinful on!; **kim kR^itam** = what has been done; **tava** = to you; **raameNa** = by Rama; **mayaapi** = or by me?

"Oh cruel woman of wicked conduct inclined to exterminate this race! What wrong has been done to you by Rama or by me?"

[Verse Locator](#)

यदा ते जननीतुल्याम् वृत्तिम् वहति राघवः ॥ २-१२-८
तस्यैव त्वमनर्थाय किम् निमित्तमिहोद्यता ।

8. **yadaa** = when; **raaghavaH** = Rama; **vahati** = is displaying; **vR^ittim** = behaviour; **te** = towards you; **jananii tulyaam** = as equal to mother; **kinmimiHam** = for what reason; **tvam** = you; **udyataa** = are bent upon; **anardhaaya** = to harm; **tasyaiva** = only him.

"When Rama is treating you in the same way as his mother, why are you bent upon harming only him?"

[Verse Locator](#)

त्वं ममात्मविनाशार्थम् भवनम् स्वं प्रवेशिता ॥ २-१२-९
अविज्ञानानृपसुता व्याळी तीक्ष्णविषा यथा ।

9. **aviJN^aanaat** = By not knowing; **tvam** = you; **vyaaLiiva** = as female serpent; **tiiKshhNa vishhaa** = with fiery poison; **pravishitaa** = you are admitted; **nR^ipasutaa** = as princess; **mayaa** = by me; **svam bhavanam** = in my house; **aatmavinaashaartham** = for my own destruction.

"By not knowing you as a female snake with fiery poison, you were admitted by me as princess in my house for my own self destruction."

[Verse Locator](#)

जीवलोको यदा सर्वो रामस्याह गुणस्तवम् ॥ २-१२-१०
अपराधम् कमुद्दिश्य त्यक्ष्यामीष्टमहम् सुतम् ।

10. yadaa = when; sarvaH = all; jiiva lokaH = living beings; aaha = are casting; guNastavam = praise of virtues; raamasya = of Rama; uddishya = pointing; kam = to what ; aparaadham = offence; aham = I; tyakshhyaami = can leave; ishham sutam = beloved son?

"When all living beings extol the virtues of Rama, for what offence shall I forego my beloved son?"

[Verse Locator](#)

कौसल्याम् वा सुमित्राम् वा त्यजेयमपि वा श्रियम् ॥ २-१२-११
जीवितम् वात्मनो रामम् न त्वेव पितृवत्सलम् ।

11. yadaa = when; sarvaH = entire; jiivaH lokaH = world of living beings; aaha = speaks; raamasya = Rama's; guNa stavam = eulogium of virtues; uddishya = pointing to; kam = which; aparaadham = offence; aham = I; tyakshhyaami = forsake; ishham sutam = beloved son?

"For what offence shall I forsake my beloved son; when the entire world of living beings extol the virtues of Rama?"

[Verse Locator](#)

परा भवति मे प्रीतिर्दृष्ट्वा तनयमग्रजम् ॥ २-१२-१२
अपश्यतस्तु मे रामम् नष्टा भवति चेतना ।

12. drishhTvaa = on seeing; agrajam = the eldest ; tanayam = son;; paraa = supreme; priitiH = delight; bhavati = happens; me = to me; me = My; chetanaa = consciousness; nashhTaa bhavati = is lost; apashyatastu = if I do not see; raamam = Rama.

"Supreme delight comes to me on seeing my eldest son. My very consciousness is lost, if I fail to see Rama."

[Verse Locator](#)

तिष्ठेल्लोको विना सूर्यम् सस्यम् वा सलिलम् विना ॥ २-१२-१३
न तु रामम् विना देहे तिष्ठेत्तु मम जीवितम् ।

13. lokaH = The world; tishhTet = can exist; suuryam vinaa = without sun; sasyam = crop; salilam vaa = without water; tu = But; jiivitam = life; na tishhTet = cannot exist; mama dehe = in my body; raamam vinaa = without Rama.

"The world can exist without the sun, a crop without water. But life cannot continue in my body, without Rama."

[Verse Locator](#)

तदलम् त्यज्यतामेष निश्चयः पापनिश्चये ॥ २-१२-१४
अपि ते चरणौ मूर्ध्ना स्पृशाम्येष प्रसीद मे ।

14. paapa nishchaye = Oh; woman with sinful resolve!; alam = Enough; tat = of it; eshaH = This; nishchayaH = resolve; tyaaajyataam = be given up; eshaH = This I

myself; **spR^ishaamyapi** = will even touch; **te charaNou** = your feet; **muurdhnaa** = with my head.; **prasiida** = Be gracious; **me** = to me.

"Oh, sinful woman! Enough of it. Let this resolution be given up. I even touch your feet with my head. Be gracious to me."

[Verse Locator](#)

किमिदम् चिन्तितम् पापे त्वया परमदारुणम् ॥ २-१२-१५

अथ जीज्ञाससे माम् त्वम् भरतस्य प्रियाप्रिये ।

अस्तुयत्तत्त्वया अपूर्वम् व्याहृतम्राघवम्प्रति ॥ २-१२-१६

स मे ज्येष्ठः सुतः श्रीमान् धर्मज्येष्ठ इतीव मे ।

तत्त्वया प्रियवादिन्या सेवार्थम् कथितम् भवेत् ॥ २-१२-१७

15; 16; 17. **paape** = Oh; sinful woman!; **kim** = why; **idam** = this; **parama daruNam** = most cruel design; **chintitam** = has been thought of?; **atha** = If; **tvam** = you; **jiG^yaasase** = desire to know; **maam** = mine priyaapriye = about kindly and unkindly feeling; **bharatasya** = of Bharata; **astu** = let it be so; **yat** = = for which reason; **tat** = then; **vyaahR^itam** = was spoken; **tvayaa** = by you; **puurvam** = earlier; **raaghavam prati** = about Rama; **itiiva** = that; **shriimaan** = glorious; **saH** = Rama; **me** = my; **jyeshhTha sutaH** = eldest son; **dharmajyeshhThaH** = senior in practice of virtue; **me** = to me; **tat** = That; **priya vaadinyaa** = speaking pleasing words; **kathitam bhavet** = being told; **tvayaa** = by you; **sevaartham** = to exact service.

"Oh, sinful woman! Why this most design has been conceived by you? If you wish to ascertain my kindly or unkindly feeling towards Bharata, let it be so. But the observation made by you earlier that glorious Rama, who is senior in the practice of virtue is my eldest son as it were, must have been uttered in order to coax me or to get service from him."

[Verse Locator](#)

तच्छ्रुत्वा शोकसन्तप्ता सन्तापयसि माम् भृशम् ।

आविष्टासि गृहम् शून्यम् सा त्वम् परवशम् गता ॥ २-१२-१८

18. **tat** = That is why; **saatvam** = such of you; **shokasantaptaa** = afflicted with grief; **shrutvaa** = by hearing Rama's proposed installation; **santaapasi** = you are tormenting; **maam** = me; **bhR^isham** = = too much; **aavishhTaa asi** = you are possessed by an evil spirit; **shuunyam gR^iham** = in a lonely house; **paravashamgataa** = subject to control of another.

"Afflicted with grief by hearing Rama's proposed installation; you are tormenting me too much. Possessed by an evil spirit in a lonely house; you are subject to control of another"

[Verse Locator](#)

इक्ष्वाकूणाम् कुले देवि सम्प्राप्तः सुमहानयम् ।

अनयो नयसम्पन्ने यत्र ते विकृता मतिः ॥ २-१२-१९

19. **devii** = Oh; queen!; **ikshhvaakuu Naam kule** = In this Ikshhvaaku race; **naya sampanne** = which is rich in good conduct; **ayam** = this; **sumahaan** = very great; **anayaH** = misfortune; **sam praaptaH** = has appeared; **yatra** = due to which; **te** = your; **matiH** = mind; **vikR^itaa** = has been perverted .

"Oh, queen! In this Ikshhvaaku race, which is rich in good conduct, this very great misfortune has appeared, due to which your mind has been perverted

[Verse Locator](#)

न हि किंचिदयुक्तम् वा विप्रियम् वा पुरा मम ।
अकरोस्त्वम् विशालाक्षि तेन न श्रद्धाम्यहम् ॥ २-१२-२०

20. **vishaalaakshhi** = Oh; large eyed one!; **puraa** = Earlier; **tvam** = you; **na akaroH** = have not done; **ayuktamvaa** = repugnant thing; **mama** = to me; **tena** = for that reason; **aham** = I; **na shraddhadhaami** = do not believe.

"Oh, large eyed one! Earlier you have not done anything unreasonable or repugnant to me. That is why; I do not believe what has been done by you."

[Verse Locator](#)

ननु ते राघवस्तुल्यो भरतेन महात्मना ।
बहुशो हि स्म बाले त्वम् कथयसे मम ॥ २-१२-२१

21. **te** = To you; **raaghavaH** = Rama; **tulyaH nanu** = is indeed equal; **bharatena** = to Bharata; **mahaatmanaa** = the great souled; **baale** = Oh; young lady!; **tvam** = you; **kathayasesmahi** = were indeed telling; **kathaaH** = stories; **mama** = to me; **bahushaH** = several times.

"Indeed, Rama is on par with the great souled Bharata to you, for many times you were telling me stories illustrating this, Oh, young lady!"

[Verse Locator](#)

तस्य धर्मात्मनो देवि वनवासम् यशस्विनः ।
कथम् रोचयसे भीरु नव वर्षाणि पञ्च च ॥ २-१२-२२

22. **devi** = Kaikeyi; **bhiiru** = the timid lady!; **katham** = How; **rochayase** = do you take delight in; **vanavaasam** = living in forest; **nava paNcha varshhaaNi** = for fourteen years; **tasya** = of that Rama; **dharmaatmanaH** = the righteous; **yashasvinaH** = and the illustrious man.

"Oh, timid lady! How do you take delight in banishment for fourteen years of that pious-minded and illustrious Rama?"

[Verse Locator](#)

अत्यन्तसुकुमारस्य तस्य धर्मे धृतात्मनः ।
कथम् रोचयसे वासमरण्ये भृशदारुणे ॥ २-१२-२३

23. **katham** = How; **rochayase** = do you take delight in; **vaasam** = sojourn; **bhRisha daaruNe** = in a most dreadful; **araNye** = forest; **tasya** = of Rama; **atyanta sukumaarasya** = with very delicate body; **dhR^itaat manaH** = having his self held; **dharme** = in piety?

"How do you take delight in the sojourn, in a most dreadful forest; of Rama with very delicate body and having his self held in piety?"

[Verse Locator](#)

रोचयस्यभिरामस्य रामस्य शुभलोचने ।
तवशुश्रूषमाणस्य किम्मर्थम् विप्रवासनम् ॥ २-१२-२४

24. **subha lochane** = Oh; fair-eyed lady!; **kimartham** = what for; **rochayasi** = do you take delight in; **vipravaasanam** = banishment; **raamasya** = of Rama; **shushruushhamaNasya** = who is obediently doing service; **tava** = to you; **abhiraamasya** who is so pleasing.

"Oh, the fair-eyed one! Why do you take delight in banishment of Rama, who is so pleasing to look at and who is so obediently doing service to you?"

रामो हि भरताद्भूयस्तव शुश्रूषते सदा ।
विशेषम् त्वयि तस्मात्तु भरतस्य न लक्षये ॥ २-१२-२५

25. **raamaH** = Rama; **sadaa** = always; **shushruushhate** = is doing service; **tava** = to you; **bhuuyaH** = more; **bharataat** = than Bharata; **tasmaattu** = for that reason also; **tvayi** = in your case; **na lakshhaye** = I do not see; **visheshham** = speciality; **bharatasya** = of Bharata.

"Rama always is doing service to you more than Bharata does. For that reason also, in your case, I do not see any speciality in Bharata."

[Verse Locator](#)

शुश्रूषाम् गौरवम् चैव प्रमाणम् वचनक्रियाम् ।
कस्ते भूयस्तरम् कुर्यादन्यत्र मनुजर्षभात् ॥ २-१२-२६
बहूनाम् स्त्रीसहस्राणाम् बहूनाम् चोपजीविनाम् ।

26. **kaH** = who else; **manujarshhabhaat anyatra** = other than Rama; the best of men; **kuryaat** = could do; **bhuuyastaram** = much more; **shushruushhaam** = service; **te** = to you; **gouravam** = with respect; **pramaaNam chaiva** = with correct notion and; **vachanakriyaam** = in obedience?

In fact, who else other than Rama the best of men could do much more service to you with respect, with correct notion and in obedience?"

[Verse Locator](#)

परिवादोऽपवादो वा राघवे नोपपद्यते ॥ २-१२-२७
सान्त्वयन् सर्वभूतानि रामः शुद्धेन चेतसा ।
गृह्णाति मनुजव्याग्रः प्रियैर्विषयवासिनः ॥ २-१२-२८

27; 28. **nopapadyate** = None can go towards; **parivaadaH** = censure; **apavaadovaa** = or calumny; **raaghava** = in respect of Rama; **strii sahasraa Naam** = among thousands of women; **bahuunaamcha** = who are many and; **upajiivanaam** = among dependents; **bahuunaam** = who are numerous; **saantvayan** = Addressing gently; **sarva bhuutaani** = all created beings; **shuddhena** = with clear; **chetasaa** = mind; **raamaH** = Rama; **manuja vyaaghraH** = a tiger among men; **gR^ihNaati** = captivates; **vishhaya vaasinaH** = the people of his kingdom; **priyaiH** = by kind actions.

"No censure or calumny against Rama can come from the mouth of many of thousands of women or from numerous dependents maintained by me. Addressing gently all created beings with clear mind, Rama a tiger among men, captivates the people of his kingdom by his kind actions."

[Verse Locator](#)

सत्येन लोकान् जयति दीनान् दानेन राघवः ।
गुरुन् शुश्रूषया वीरो धनुशा युधि शात्रवान् ॥ २-१२-२९

29. **raaghavaH** = Rama; **viiraH** = the valiant; **jayati** = conquers; **lokaan** = men; **satyena** = by virtue; **jayati** = conquers; **diinam** = the poor; **daanena** = by charity; **jayati** = conquers; **guruun** = elders; **shushruushhsyaa** = by service; **jayati** = conquers; **shaatravaan** = enemies; **dhanushhaa** = by bow; **yudhi** = in battle.

"Rama the valiant, conquers men by virtue, the poor through charity, the elders by service, the enemies in battle by his bow."

[Verse Locator](#)

सत्यम् दानम् तपस्त्यगो विव्रता शौचमार्जवम् ।

विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे ॥ २-१२-३०

30. **satyam** = Truthfulness; **daanam** = charity; **tapaH** = austerity; **tyaagaH** = sacrifice; **shoucham** = purity; **aarjavam** = straight forwardness; **vidyaacha** = learning; **guru shushruushhaa** = service to elders; **etaani** = these; **dhruvaaNi** = are firm; **raaghava** = in Rama.

"Truthfulness, charity, austerity, sacrifice, purity, straight forwardness, learning, service to elders-these firmly established in Rama."

[Verse Locator](#)

तस्मिन्नार्जवसम्पन्ने देवि देवोपमे कथम् ।

पापमाशंससे रामे महर्षिसमतेजसि ॥ २-१२-३१

31. **devii** = Oh; queen!; **katham** = How; **aashamsase** = do you wish; **paapam** = harm; **tasmin raame** = to that Rama; **aarjava sampanne** = who is endowed with honesty; **devopame** = who is equal to god ; **maharshhi sama tejasi** = with splendour as of a great sage.

"Oh, Queen! How do you wish harm to that Rama who is richly endowed with honesty, who is equal to god and who is having splendour as of a great sage?"

[Verse Locator](#)

न स्मराम्यप्रियम् वाक्यम् लोकस्य प्रियवादिनः ।

स कथम् त्वत्कृते रामम् वक्ष्यामि प्रियमप्रियम् ॥ २-१२-३२

32. **na smaraami** = I do not remember; **apriyam** = unkind; **vaakyam** = words; **priyavaadinaH** = by Rama who speaks kindly words; **lokasya** = to men; **saH** = Such am I; **katham** = how; **vakshhyaami** = can I speak; **apriyam** = unkindly word; **tvatkR^ite** for your sake; **raamam** = to Rama; **priyam** = my beloved.

"I do not remember an unkind word spoken by Rama, who always speaks kindly words to all. As such, how can I for your sake, break unpalatable news to Rama the beloved."

[Verse Locator](#)

क्षमा यस्मिन् दमस्त्यागः सत्यम् धर्मः कृतज्ञता ।

अप्यहिंसा च भूतानाम् तमृते का गतिर्मम ॥ २-१२-३३

33. **kaa gatiH** = What recourse in there; **mama** = for me; **tam Rite** = other than Rama; **yasmin** = in whom ; **kshhamaa** = forgiveness; **damaH** = asceticism; **tyaagaH** = self-denial; **satyam** = truthfulness; **dharmaH** = piety; **kR^itaG^yataa** = gratitude; **apicha** = and; **ahimsa** = harmlessness; **bhuutaanaam** = towards living beings.

"What recourse is there for me other than Rama, in whom forgiveness, asceticism, self-denial, truthfulness, piety, gratitude and harmlessness towards living beings exist."

[Verse Locator](#)

मम वृद्धस्य कैकेयि गतान्तस्य तपस्विनः ।

दीनम् लालप्यमानस्य कारुण्यम् कर्तुमर्हसि ॥ २-१२-३४

34. **kaikeyi** = Kaikeyi!; **arhasi** = you ought; **kartum** = to show; **kaarunyam** = mercy; **mama** = to me; **vR^iddhasya** = old man; **gatantasya** = who reached the end; **tapasvinaH** = distressed; **laalapyamaanasya** = coaxing painfully; **diinam** = miserably.

"Oh, Kaikeyi! You ought to bestow mercy to me, and old and miserable man who reached his end and is coaxing painfully to you"

[Verse Locator](#)

पृथिव्याम् सागरान्तायाम् यत्किञ्चैदधिगम्यते ।
तत्सर्वम् तव दास्यामि मा च त्वाम् मन्युराविशेत् ॥ २-१२-३५

35. yatkiNchit = whichever; adhigamyate = can be attained; pR^ittivyaam = on earth; saagaraantaayaam = which has the sea as an end; tat sarvam = all that; daasyaami = I shall give; tava = you; manyuH ma avishet = Let not anger take possession of; tvaam = you .

"Whatever can be attained on earth, which has the sea an end, all that I can give you. Let not anger take possession of you

[Verse Locator](#)

अञ्जलिम् कुर्मि कैकेयि पादौ चापि स्पृशामि ते ।
शरणम् भव रामस्य माऽधर्मो मामिह स्पृशेत् ॥ २-१२-३६

36. kaikeyi = Oh; Kaikeyi!; aNjalikurmi = I am folding my hands in salutation; spR^ishaami chaapi = I am even touching; te = your ; paadou = feet.; bhava = Become; sharaNam = protector; raamasya = of Rama; adharmaH maa spR^ishet = Let not unrighteousness lay held ; maam = on me; iha = in this matter.

"Oh, Kaikeyi! I fold my hands in salutation to you. I am even touching your feet. Be a protector of Rama. Let not unrighteousness lay hold on me in this matter."

[Verse Locator](#)

इति दुःखाभिसन्तप्तम् विलपन्तमचेतनम् ।
घूर्णमानम् महाराजम् शोकेन समभिप्लुतम् ॥ २-१२-३७
पारम् शोकार्णवस्याशु प्रार्थयन्तम् पुनः पुनः ।
प्रत्युवाचाथ कैकेयी रौद्रा रौद्रातरम् वचः ॥ २-१२-३८

37; 38. atha = thereafter; roudraa = fierce; kaikeyii = Kaikeyi; pratyuvaacha = again spoke; roudrataram = fiercer; vachaH = words; raajaanaam = to the king Dasaratha; duHkhaabhisuntapam = who was burning with sorrow; iti = as aforesaid; vilapantam = who was wailing; achetanam = who was unconscious ; ghuurNamaanam = who was agitated; samabhuplitam = who was filled; shokena = with grief praarthayantam = who was longing for; paaram = to opposite bank; aashu = quickly; punaH punaH = again and again; shokaarNavasya = from the ocean of the sorrow.

The fierce Kaikeyi again spoke these fiercer words to Dasaratha, who was burning with sorrow and was wailing as aforesaid, who had fallen unconscious and was tossing about as he was filled with grief, and was praying again and again for being speedily borne across the sea of grief.

[Verse Locator](#)

यदि दत्त्वा वरौ राजन् पुनः प्रत्यनुतप्यसे ।
धार्मिकत्वम् कथम् वीर पृथिव्याम् कथयिष्यसि ॥ २-१२-३९

39. raajan = Oh;King!; datvaa = Having again; varon = boons; pratyaaanutapyase = if you repent; punaH punaH = again and again; viira = Oh;valiant!; katham = How; kathayishhyasi = can you proclaim; dharmikatvam = piety; pR^ithivyaam = on this earth?

"Oh, Valiant king! Having again boons, if you repent again and again how can you proclaim piety on this earth?"

[Verse Locator](#)

यदा समेता बहवस्त्वया राजर्षयस्सह ।
कथयिष्यन्ति धर्मज्ञ तत्र किम् प्रतिवक्ष्यसि ॥ २-१२-४०

40. **dharmaG^ya** = Oh; knower of what is right!; **yadaa** = When; **bahuvaH** = many; **raajarshhayaH** = royal saints; **sametaaH** = assemble; **kathayishhyanti** = converse; **tvayaa** = with you; **tatra** = then; **kim** = what; **prativakshhyasi** = will you reply?

"Oh, knower of what is right! When many royal saints assemble and converse with you, what will be your reply?"

[Verse Locator](#)

यस्याः प्रसादे जीवामि या च मामभ्यपालयत् ।
तस्याः कृतम् मया मिथ्या कैकेय्या इति वक्ष्यसि ॥ २-१२-४१

41. **prasaade** = In graciousness; **yasyaaH** = of which Kaikeyi; **jiivaami** = I am living; **yaa** = which Kaikeyi; **abhyapaalayata** = protected; **maam** = me; **tasyaaH** = kaikeyyaaH = In such Kaikeyi's case; **mithyaakR^itam** = wrong was done; **mayaa** = by me; **vakshhyasi** = can you tell; **iti** = thus?

"Can you say" a wrong was done to Kaikeyi, on whose grace I am living now and who protected me earlier?"

[Verse Locator](#)

किल्बिषम् नरेन्द्राणाम् करिष्यसि नराधिप ।
यो दत्त्वा वरमद्यैव पुनरन्यानि भाषसे ॥ २-१२-४२

42. **naraadhipaa** = Oh; King!; **yaH** = you who; **adyaiva** = indeed today ; **datvaa** = gave; **varam** = boon; **punaH** = further; **bhaashhase** = talking; **anyaami** = in another way; **tvam** = such of you; **karishhyasi** = create; **kilbishham** = blemish; **narendraa Naam** = to kings.

"Oh, King! You having granted boons indeed today, now talk in another way, creating blemish on other kings"

[Verse Locator](#)

शैब्यः श्येनकपोतीये स्वमांसं पक्षिते ददौ ।
अलर्कश्चक्षुषी दत्त्वा जगाम गतिमुत्तमाम् ॥ २-१२-४३

43. **shaibyaH** = Shaibya; **dadau** = gave; **svamamsam** = his own flesh; **pakshhiNe** = to the bird; **shyena kapotiye** = when there was a dispute between a hawk and a pigeon; **alarka** = King Alarka; **jagaama** = obtained; **uttamaam gatim** = highest destiny; **datvaa** = by giving away; **chakshhushhii** = eyes.

When there was a dispute between a hawk and a pigeon (who were no other than Indra the ruler of gods and the god of fire respectively), the ruler of Sibis* gave away his own flesh to the bird and king Alarka* by parting with his eyes, attained to the highest destiny.

** Ruler of Sibi* We are told in our scriptures how in order to put the large-heartedness of the king to a test, Indra (the ruler of gods) and Agni (the god of fire) once appeared in his court in the disguise of a hawk and a pigeon. Being chased by the hawk, the pigeon which sought the king's protection, descended into his lap. The hawk which closely followed it, demanded it back from the king; contending that the bird had been allotted to it as its food by providence and the king had no right to rob it of its quarry. The king; however was not prepared to forsake the fugitive on any account and agreed to part with his own flesh in order to indemnify the hawk. The

hawk however out weighed the king's flesh every time he chopped it from his body till at last he ascended the scale himself and thus offered himself in exchange for the pigeon. **Alarka*=The royal sage Alarka parted with his own eyes in order to implement a boon granted by him to a blind Brahmana who asked for the king's eyes in order to have his own eyesight restored.

[Verse Locator](#)

सागरः समयम् कृत्वान वेलामतिवर्तते ।

समयम् माऽनृतम् कार्षीः पुर्ववृत्तमनुस्मरन् ॥ २-१२-४४

44. sagaraH = The ocean; kR^itvaa = by making; samayam = a promise; na ativartate = is not crossing; velaam = its coast; anusmaran = keeping in mind; puurva vR^ittam = the previous occurrences; maa kaarshhiiH = do not make; samayam = promise; anR^itam = as untruth.

"The ocean, having given a promise, never crosses its limits. Therefore, bearing in mind the previous occurrences do not violate the pledge given by you to me."

[Verse Locator](#)

स त्वम् धर्मम् परित्यज्य रामम् राज्येऽभिषिच्य च ।

सह कौलस्यया नित्यम् रन्तुमिच्छसि दुर्मते ॥ २-१२-४५

45. durmate = Oh; the evil minded!; saH tvam = You; as such; parityajya = by giving up; dharmama = righteousness; abhishhichyacha = and by installing; raamam = Rama; raajye = in the kingdom; ichhchhasi = you want; rantum = to enjoy life; kausalyayaa saha = with Kausalya along; nityam = for ever."

"Oh, the evil-minded! By giving up righteousness and by installing Rama in the kingdom, you want to enjoy life with Kausalya forever."

[Verse Locator](#)

भवत्वधर्मो धर्मो वा सत्यम् वा यदि वानृतम् ।

यत्त्वया संश्रुतम् मह्यम् तस्य नास्ति व्यतिक्रमः ॥ २-१२-४६

46. bhavatu = Let it be; adharmaH = un righteous; dharmovaa = or righteous; atyam vaa = real or; yadivaa = otherwise; anR^itam = hoax; yat = what ever; pratishrutam = is promised; tvayam = by you; mahyam = for me; naasti = there is no; vyati KramaH = change; tasya = to eat."

"Let it be unrighteous or righteous, real or hoax. There should be no change in whatever is promised by you for me."

[Verse Locator](#)

अहम् हि विषमद्यैव पीत्वा बहु तवाग्रतः ।

पश्यतस्ते मरिष्यामि रामो यद्यभिषिच्यते ॥ २-१२-४७

47. raamaH abhishhichyate yadi = If Rama is coroneted; aham = I; marishhyaami hi = shall indeed die; te pashyapashyataH = before your eyes; piitvaa = by drinking; bahu = abundant; vishham = poison; adyaiva = now itself; agrataH = in front; tava = of you.

"If Rama is coroneted, I shall indeed die before your eyes by drinking abundant poison now itself in front of you."

[Verse Locator](#)

एकाहमपि पश्येयम् यद्यहम् राममातरम् ।

अञ्जलिम् प्रतिगृह्णन्तीम् श्रेयो ननु मृतिर्मम ॥ २-१२-४८

48. aham pashyeyam yadi = If I have to see; raama maataram = Kausalya; the mother of Rama; pratigr^ihNantiim = receiving; aN^jalim = salutation by joining palms; ekaahamapi = even for a day; mR^itiH = death; shreyaH nanu = is indeed better; mama = for me.

"If I have to see Kausalya, the mother of Rama receiving salutations even for day, death is indeed better for me."

[Verse Locator](#)

भरतेनात्मना चाहम् शपे ते मनुजाधिप ।
यथा नान्येन तुष्येयमृते रामविवासनात् ॥ २-१२-४९

49. manujaadhipa = O; King!; te = To you; shape = I swear an oath; bharatena = by Bharata; atmanaacha = and by myself; yathaa = that; na tushhyeyam = I will not be pleased with any thing; anyena = other than; raama vivaasanaat R^ite = with out sending Rama to exile.

"Oh, King! I swear to you an oath by Bharata and by myself that I will not be pleased with anything else other than sending Rama to exile."

[Verse Locator](#)

एतावदुक्त्वा वचनम् कैकेयी विरराम ह ।
विलपन्तम् च राजानम् न प्रतिव्याजहार सा ॥ २-१२-५०

50. kaikeyi = Kaikeyi; uktvaa = spoke; vachanam = words; etaavat = of such extent; viraraamaha = and stopped; saa = She; na prativyaajahaara = did not answer; raajaanam = to the king; vilapantam = who was wailing.

Kaikeyi spoke words of such extent and stopped. She did not further reply to the wailing.

[Verse Locator](#)

श्रुत्वा तु राजा कैकेय्या वृतम् परमशोभनम् ।
रामस्य च वने वासमैश्वर्यम् भरतस्य च ॥ २-१२-५१
नाभ्यभाषत कैकेयिम् मुहूर्तम् व्याकुलेन्द्रियः ।

51. shrutvaa = After hearing; raamasya = Rama's; vane vaasam = dwelling in forest; bharatasya = Bharata's; aishvaryamcha = sovereignty; vR^itam = asked; kaikeyyaa = by Kaikeyi; param = which are very much; ashobhanam = unwelcome; raajaatu = king Dasaratha nevertheless; vyaakulendriyaH = was perturbed; muhuurtam = for a moment; naabhyabhaashhata = did not speak; kaikeyiim = to Kaikeyi.

Hearing Kaikeyi's boons, asking for Rama's exile and Bharata's sovereignty which are very much unwelcome, king Dasaratha nevertheless was perturbed for a while and did not move his lips towards Kaikeyi.

[Verse Locator](#)

प्रैक्षतानिमिषो देवीम् प्रियामप्रियवादिनीम् ॥ २-१२-५२
ताम् हि वज्रसमाम् वाचमाकर्ण्य हृदया प्रियाम् ।
दुःखशोकमयीम् घोराम् राजा न सुखितोऽभवत् ॥ २-१२-५३

52; 53. praikshhata = He kept gazing; animishhaH = without winking; daiviim = towards Kaikeyi; priyaam = the beloved; apriyavaadiniim = who was speaking disagreeable words; raajaa = The king; na abhuut = could not become; sukhitaH = comfortable; aakaraNya = on hearing; taam vaacham = that utterance; vajra samaanam = which was like thunderbolt; hR^idayaapriyaam = unkindly to heart; duHkha shokamayiim = full of pain and sorrow; ghoraam = terrible.

He kept gazing with unwinking eyes towards his beloved queen Kaikeyi, who spoke such disagreeable words. The king could not become comfortable on hearing that utterance, which was unkindly to his heart filling with pain and sorrow and was as terrible as a thunderbolt.

[Verse Locator](#)

स देव्या व्यवसायम् च घोरम् च शपथम् कृतम् ।
ध्यात्वा रामेति निश्चस्य छिन्नस्तरुरिवापतत् ॥ २-१२-५४

54. **dhyaatvaa** = Thinking of; **devyaaH** = Kaikeyi's; **vyavasaayamcha** = resolve and; **ghoram** = terrible; **sapathamcha** = swearing; **saH** = he; **ni shshasya** = heaved a sigh; **rama iti** = uttering "Rama"; **apatat** = fell; **taruriva** = like a tree; **chinnaH** = which was cut off.

Reflecting over Kaikeyi's resolve and her terrible swearing, Dasaratha heaved a sigh, uttering "Rama" and fell like tree which was cut off.

[Verse Locator](#)

नष्टचित्तो यथोन्मत्तो विपरीतो यथातुरः ।
हततेजा यथा सर्पो बभूव जगतीपतिः ॥ २-१२-५५

55. **jagatiipatiH** = King; the lord of the earth; **babhuuva** = become; **unmattaH iva** = like a mad man; **nashhTa-chittaH** = who lost his mind; **aaturaH iva** = like a patient; **vipariitaH** = getting upset; **sarpaH iva** = like a serpent; **hR^ita tejaaH** = bereft of fierceness.

Then the king become like mental a mad man who lost his equilibrium like an ailing man getting upset and like a serpent losing it's fierceness.

[Verse Locator](#)

दीनया तु गिरा राजा इति होवाच कैकयिम् ।
अनर्थमिममर्थाभम् केन त्वमुपदर्शिता ॥ २-१२-५६
भूतोपहतचित्तेव ब्रुवन्ती माम् न लज्जसे ।

56. **raajaa** = The king; **uvaacha ha** = spoke; **iti** = thus; **kaikeyiim** = to Kaikeyi; **diinayaa** = in a distressed; **giraa** = tone; **kena** = By whom; **tvam** = you; **upadarshhitaa** = have been shown; **anartham** = this worthless thing; **arthaabham** = which appears to be worthwhile?; **bhuutopa-hachiHena** = Like a woman whose mind has been perverted by an evil spirit; **na lajjase** = you are not ashamed; **bruvantii** = to speak; **maam** = to me.

The king spoke to Kaikeyi in a distressed tone as follows "By whom have you been taught this worthless thing which appears to be worthwhile? Like a woman whose mind has been perverted by an evil spirit; you are not ashamed to speak to me."

[Verse Locator](#)

शीलव्यसनमेतत्ते नाभिजानाम्यहम् पुरा ।
बलायास्तत्त्विदानीम् ते लक्षये विपरीतवत् ॥ २-१२-५७

57. **puraa** = In the beginning; **aham** = I; **naaabhi jaanaami** = was not knowing well; **etat** = this; **te** = your; **shiila vyasanam** = wavery conduct; **tu** = but; **idaaniim** = now; **lakshhaye** = I am seeing; **tat** = that; **te** = in you; **vipariitavat** = It is perverted.

"In the beginning, I was not knowing your wavery conduct in this way. But now, I am seeing it in you. It is perverted."

[Verse Locator](#)

कुतो वा ते भयम् जातम् या त्वमेवम्विदम् वरम् ।
राष्ट्रे भरतमासीनम् वृणीषे राघवम् वने ॥ २-१२-५८

58. **kutaH vaa** = from whome; **bhayam** = fear; **jaatam** = is arisen; **te** = to you?; **vR^iNiishhe** = Asking for; **varam** = boon; **evam vidham** = in this way; **bharatam** = for Bharata; **aasiinam** = to be sitting; **raashhTram** = in empire; **raaghavam** = Rama; **vane** = to be staying in forest.

"From whom has such fear cropped up in you, so as to seek Bharata to be seated on the throne and Rama to stay in the forest?"

[Verse Locator](#)

विरमैतेन भावेन त्वमेतेनानृतेन वा ॥ २-१२-५९
यदि भर्तुः प्रियम् कार्यम् लोकस्य भरतस्य च ।

59. **kaaryam yudi** = If you want to do; **priyam** = favour; **bhartuH** = to your husband; **lokasya** = to the world; **bharatasyacha** = and to Bharata; **tvam** = you; **virama** = give up; **etena bhaavena** = this intention; **anr^itena** = which is sinful; **etena vaa** = to send Rama to exile.

"If you want to do favour to your husband, to the world at large and to Bharata, you give up this sinful intention of sending Rama to exile."

[Verse Locator](#)

नृशंसे पापसम्कल्पे क्षुद्रे दुष्कृतकारिणि ॥ २-१२-६०
किम् नु दुःखमळीकम् वा मयि रामे च पश्यसि ।

60. **nR^ishamse** = Oh; cruel one!; **paapasankalpe** = having sinful desires; **kshhudre** = Oh; wicked one; **dushhkR^ita kaariNi** = doing evil acts!; **kim nu** = which; **duHkham** = trouble some matter; **aliekam vaa** = or offence pashyasi = are you seeing; **mayi** = in me; **raamecha** = and in Rama?

"Oh, cruel! Petty minded woman of sinful resolve and wicked deed! Which grievance or offence are you finding in me or in Rama?"

[Verse Locator](#)

न कथंचि दृते रामाद्भरतो राज्यमावसेत् ॥ २-१२-६१
रामादपि हि तम् मन्ये धर्मतो बलवत्तरम् ।

61. **ramaa dR^ite** = with out Rama; **bharataH** = Bharata; **na aavaset** = cannot take possession; **raajayam** = of kingdom; **kathamchit** = in any way; **hi** = for; **manye** = I think; **tam** = him; **balavattaram** = to be stronger; **dharamataH** = in virtue; **raamaadapi** = than Rama too.

"With out Rama, Bharata will not in any case take possession of the kingdom of Ayodhya as I think him to be stronger in virtue than even Rama."

[Verse Locator](#)

कथम् द्रक्ष्यामि रामस्य वनम् गच्छेति भाषिते ॥ २-१२-६२
मुखवर्णम् विवर्णम् तम् यथैवेन्दुमुपप्लुतम् ।

62. **bhaashhite** = Having spoken; **iti** = thus; **"vanam gachchha"** = "proceed to the forest"; **katham** = how; **drakshhyaami** = can I see; **vivarNam** = pale; **mukham** = face; **raamasya** = of Rama; **indumiva** = resembling in the moon; **upaplutam** = which is eclipsed.

"Having uttered the words 'proceed to the forest!' How can I behold the pale face of Rama resembling an eclipsed moon?"

[Verse Locator](#)

ताम् हि मे सुकृताम् बुद्धिम् सुहृद्भिः सह निश्चिताम् ॥ २-१२-६३
कथम् द्रक्ष्याम्यपावृत्ताम् परैरिव हताम् चमूम् ।
किम् माम् वक्ष्यन्ति राजानो नानादिग्भ्यः समागताह् ॥ २-१२-६४
बालो बताय मैक्षाकश्चिरम् राज्यमकारयत् ।

63; 64. **katham** = How; **drakshhyaami** = can I see; **taam vuddhim** = that reasonable view; **me** = of mine; **sukR^itaam** = which was well-made; **suhR^idbhiH saha** = along with friends; **nishchitaam** = which was settled; **apaavR^itaam** = being retreated; **chamuumiva** = like an army; **hataam** = destroyed; **paraiH** = by enemies?; **kim** = what; **raajaanaH** = the kings; **samaagataaH** = who came; **naanaa digbhyaH** = from many directions; **vakshhyanti** = we speak; **maam** = about me?; **ayam ikshhvaakaH** = This Dasaratha; **baalaH** = a fool; **akaarayata** = was ill-doing; **raajyam** = the kingdom; **chiram** = for a long time.

"How can I see that reasonable view of mine, which was well made in consultation with friends and decided, being foiled like an army destroyed by enemies? What the kings who came from many directions, will speak about me? 'Alas', this king Dasaratha, a fool was ruling this kingdom for such a long time!"

[Verse Locator](#)

यदा तु बहवो वृद्धा गुणवन्तो बहुश्रुताह् ॥ २-१२-६५
परिप्रक्ष्यन्ति काकुत्स्थम् वक्ष्यामि किम्महाम् तदा ।

65. **yadaa** = When; **bahuvaH vR^iddhhaaH** = many elders; **guNavantaH** = who are virtuous; **vahushRutaaH** = very knowledgeable; **pariprakshhyanti** = ask; **maam** = me; **kaakuthsam** = about Rama; **tadaa** = then; **aham kim vakshhyaami** = what can I tell?.

"When many virtuous and learned elders enquire me about Rama, what then shall I tell them?"

[Verse Locator](#)

कैकेय्या क्लिश्यमानेन रामः प्रव्राजितो मया ॥ २-१२-६६
यदि सत्यम् ब्रवीम्येतत्तदसत्यम् भविष्यति ।

66. **bramiimi yadi** = If I tell; **etat** = this; **satyam** = truth; **raamaH** = Rama; **pravraajitaH** = was sent; **vanam** = to forest; **mayaa** = by me; **klishyamaanena** = hard-pressed; **kaikeyyaa** = by Kaikeyi; **tat** = that; **bhavishhyati** = will become; **asatyam** = untruth.

"Even if I tell the truth that Rama was sent to forest by me, hard-pressed as I was by Kaikeyi, nobody will believe it and think as untruth."

[Verse Locator](#)

किम् माम् वक्ष्यति कौसल्या राघवे वनमास्थिते ॥ २-१२-६७
किम् चैनाम् प्रतिवक्ष्यामि कृत्वा चाप्रियमीदृशम् ।

67. **raaghava** = Rama; **aasthite** = having proceeded; **vanam** = to forest; **kim** = what; **kausalyaa** = Kausalya; **vakshhyati** = will say; **maam** = to me?; **kR^itvaacha** = Having done; **iidR^isham** = such; **apriyam** = unkind act; **kim** = what; **prativakshhyaami** = can I reply; **enaam** = to he?

"What will Kausalya say to me if Rama proceeds to forest? What can I, having done an unkind act, reply to her?"

[Verse Locator](#)

यदा यदा ही कौसल्या दासीवच्च सखीव च ॥ २-१२-६८
भार्यावद्भगिनीवच्च मातृवच्चोपतिष्ठति ।
सततम् प्रियकामा मे प्रियपुत्रा प्रियम्बदा ॥ २-१२-६९
न मया सत्कृता देवि सत्कारार्हा कृते तव ।

68; 69. **devi** = Oh; Kaikeyi!; **yadaahi** = Whenever; **kausalya** = Kauslaya; **me priyakaamaa** = who was desirous of showing kindness to me; **satatam** = always; **priya putraa** = who having a pet son; **priyam vadaa** = who speaks kind words; **catkaaraarhaa** = who deserves to be kindly treated; **upatishhThati** = was waiting on me; **daasiivachcha** = like a maid servant; **sakhiivachcha** = like a friend; **bhaaryavat** = like a wife; **bhaginiivachcha** = like a sister; **maatR^ivachcha** = like a mother; **tava kR^ite** = For your sake; **nasatkR^itaa** = she was never treated kindly; **mayaa** = by me.

"Oh, Kaikeyi! Whatever Kausalya, who was always desirous of showing kindness to me, who was blessed with a pet son, who speaks kind words and who deserves to be kindly treated, was waiting on me like a maid-servant, like a friend, like a wife, like a sister and like a mother. But, for your sake, she was never treated kindly by me."

[Verse Locator](#)

इदानीम् तत्तपति माम् यन्मया सुकृतम् त्वयि ॥ २-१२-७०
अवथ्यव्यञ्जनोपेतम् भुक्तमन्नमिवातुरम् ।

70. **tvayi** = For you; **tat** = that; **sukr^itam yat** = which is done good; **mayaa** = by me; **tapati** = is hurting; **maam** = me; **aaturamiva** = like a patient; **bhuktam** = who has eaten; **annam** = a meal; **apathya vyanjanopetam** = with forbidden sauces.

"That which was done good be me for you, is hurting me now even as a meal taken with forbidden sauces fills an ailing person with repentance."

[Verse Locator](#)

विप्रकारम् च रामस्य सम्प्रयाणम् वनस्य च ॥ २-१२-७१
सुमित्रा प्रेक्ष्यवै भीता कथम् मे विश्वसिष्यति ।

71. **katham** = How ; **sumitraa** = Sumitra; **bhiitaa** = who is afraid ; ; **prekshhya** = of Rama; **viprakaaram** = being treated with contempt; **samprayaa Namcha** = and of his departure; **vanasya** = to forest; **vishvasishhyati** = will put faith; **me** = in me?.

Being apprehensive of seeing Rama being treated with contempt and his exile to the forest, how will Sumitra put faith in me?"

[Verse Locator](#)

कृपणम् बत वैदेही श्रोष्यति द्वयमप्रियम् ॥ २-१२-७२
माम् च पञ्चत्वमापन्नम् रामम् च वनमाश्रितम् ।

72. **vaidehii** = Seetha; **bata** = alas; **shroshhyati** = will hear; **kR^ipaNam** = woefully; **dvayam** = two news; **apriyam** = which are unpleasant; **maam** = of me; **paNchatvam aapannam** = having be fallen to death; **raamamcha** and of Rama; **vanam aashritam** = seeking refuge in the forest.

"Seetha, alas, will hear woefully two unpleasant, of me having befallen to death and of Rama seeking refuge in the forest."

[Verse Locator](#)

वैदेही बत मे प्राणान् शोचन्ती क्षपयिष्यति ॥ २-१२-७३
हीना हिमवतः पार्श्वे किन्नरेणेन किन्नरा ।

73. **bata** = Alas!; **kinnariiva** = Like a kinnara; **himavathaH paarshve** = at the side of Himalayan hill; **vaidehi** = Seetha; **shochantii** = with grief ; **kshhapayishhyati** = will make me lose; **me paaNaam** = my life.

"Alas! Like a Kinnara girl bereft of her partner at the side of Himalayan hill, Seetha with her grief will make me lose my life."

[Verse Locator](#)

न हि राममहम् दृष्ट्व प्रवसन्तम् महावने ॥ २-१२-७४
चिरम् जीवितुमाशंसे रुदतीम् चापि मैथिलीम् ।

74. **dR^ishhTvaa** = Seeing; **raamam** = Rama; **pravasantam** = dwelling; **mahaavane** = in great forest; **maithiliimcha** = and Seetha; **rudatiim** = lamenting; **aham** = I; **na aashamse hi** = can not indeed desire; **jiivitum** = to live.

"Seeing Rama dwelling in a great forest and Seetha lamenting, I cannot indeed desire to line."

[Verse Locator](#)

सा नूनम् विधवा राज्यम् सपुत्रा कारयिष्यसि ॥ २-१२-७५
न हि प्रवाजिते रामे देवि जीवितुमुत्सहे ।

75. **devi** = Oh; Kaikeyi!; **saa** = You as such; **vidhavaa** = a widow; **saputraa** = along with son; **nunaam** = certainly; **raajyam kaarayishhyasi** = can rule the kingdom; **raame pravraajite** = After Rama's exile; **na utsahe hi** = I do not indeed wish; **jiivitum** = to live.

"Oh, Kaikeyi! Deprived of your husband, you can as such rule the kingdom along with your son. It is indeed impossible for me to survive, after Rama's exile"

[Verse Locator](#)

सतीम् त्वामहमत्यन्तम् व्यवस्याम्यसतीम् सतीम् ॥ २-१२-७६
रूपिणीम् विषसम्युक्ताम् पीत्वेव मदिराम् नरह् ।

76. **vyavasyaami** = I considered; **satiim** = you as good and virtuous wife; **piitveva** = as of drinking; **madiraam** = wine; **vishhasamyuktaam** = with poison; **naraH** = by man; **tvaam** = you; **atyantam** = the perpetually; **asatiim satiim** = bad wife; **ruupiNiim** = with beautiful form .

"I considered you, a good and virtuous wife as you are, proving to be perpetually bad wife, as one, having drunk wine with poison, though possessing an attractive appearance, concludes it to be obnoxious."

[Verse Locator](#)

अनृतैर्बहु माम् सान्वैःसा न्त्वयन्ती स्म स्मभाषसे ॥ २-१२-७७
गीतशब्देन समुध्य लुब्धो मृगमिवावधीः ।

77. **anR^itaiH** = with untruthful; **saatvaiH** = gentle words; **bhaashhasesma** = you used to speak; **maam** = to me; **bahu** = very; **saantvayantii** = consolingly; **mR^igam iva** = as to a

deer; **avadhiiH** = being killed; **lubdhaH** = by a hunter; **samrudhya** = after enticing; **giita sabdena** = by melodious sounds.

"You used to speak to me very consolingly with untruthful gentle words like a deer being killed by a hunter after enticing it with melodious sounds."

[Verse Locator](#)

अनार्य इति मामार्याः पुत्रविक्रायिकम् ध्रुवम् ॥ २-१२-७८

धिक्करिष्यन्ति रथ्यासु सुरापम् ब्राह्मणम् यथा ।

78. **aaraaH** = venerable people; **rathyaasu** = in the streets; **dhikkarishhyanti** = will reproach; **maam** = me; **putravikraayikam** = who has sold away the son; **anarya** = iti = that I am bad; **braahmaNam yathaa** = like a brahmana; **suraapan** = who drank wine; **dhruvam** = It is certain.

"Venerable people gathered in the streets will reproach me who has sold away my son, saying that I am as bad as a brahmana who drinks wine. It is certain."

[Verse Locator](#)

अहो दुःखमहो कृच्छ्रम् यत्र वाचः क्षमे तव ॥ २-१२-७९

दुःखमेवम्विधम् प्राप्तम् पुराकृतमिवाशुभम् ।

79. **aho duHkam** = Oh; how distressing!; **aho kR^ichchram** = Oh; how painful!; **yatra** = In which circumstances; **kshhame** = I am forbearing; **tava** = your; **vaachaH** = words; **ashubham iva** = Like evil consequence; **puraaKRa^tam** = of a previous life; **praaptam** = I got; **evam vidham** = this type of ; **duHkham** = trouble.

"Alas! How was distressing and how painful it is that I have to forbear your words! I got this type of trouble as an evil consequence earned in a previous life."

[Verse Locator](#)

चिरम् खलु मया पापे त्वम् पापेनाभिरक्षिता ॥ २-१२-८०

अज्ञानादुपसम्पन्ना रज्जुरुद्धंधिनी यथा ।

80. **paape** = Oh; sinful one!; **tvam** = you; **abhirakshhita** = have been maintained; **chiram** = so long; **aG^yaanaat** = because of ignorance; **mayaa** = by me; **papena** = who is sinful; **upasampannaa** = You have become; **rajjuH yathaa** = like a rope; **udbandhinii** = used for hanging up.

"Like a rope used for hanging up one's neck through ignorance; Oh sinful woman; you have been lovingly maintained by me, sinful as I am"

[Verse Locator](#)

रममाणस्त्वया सार्धम् मृत्युम् त्वा नाभिलक्षये ॥ २-१२-८१

बालो रहसि हस्तेन कृष्णसर्पमिवास्पृशम् ।

81. **ramamaaNaH** = Enjoying life; **tvayaa** = saardham; with you; with you; **naabhilakshhaye** I could not recognise; **tvaa** = you; **mR^ityum** = as death; **aaspR^isham** = I touched you; **kR^ishhna sarpamiva** = like a cobra; **hastena** = with hand; **baalaH** = by a child; **rahasi** = in a deserted place.

"Enjoying life with you, I could not recognise you as death. I touched you, like cobra touched with hand by a child in a deserted place."

[Verse Locator](#)

मया ह्यपितृकः पुत्रःस महात्मा दुरात्मना ॥ २-१२-८२

तम् तु माम् जीवलोकोऽयम् नूनमाक्रोष्टुमर्हति ।

82. saH = That Rama; mahatmaH = the great souled; apitr^ikaH = is father-less mayaa = by me; duraatmanaa = the evil minded; ayam = This; jivalokaH = world of living beings; arhahi = is fit; aakroshhTum = to curse; maam = me; tam = as such; nuunam = certainly.

"This world of living beings is certainly fit to curse me, such as I am; saying that Rama the great souled is deprived of fatherly protection by me, the evil-minded."

[Verse Locator](#)

बालिशो बत कामात्मा राजा दशरथो भृशम् ॥ २-१२-८३

यः स्त्रीकृते प्रियम् पुत्रम् वनम् प्रस्थापयिष्यति ।

83. bata = Alas!; yaH = which Dasaratha; vanam prasthaapayishhyati = sending to forest; putram = the son; strikR^te = for the sake of a woman; raajaa dasharathaH = that king Dasaratha; kaamaatmaa = whose mind is lustful; bhR^isham = a great; baalishaH = fool.

Alas! Extremely foolish is king Dasaratha; whose mind is lustful for a woman and sent his son to the forest."

[Verse Locator](#)

व्रतैश्च ब्रह्मचर्यैश्च गुरुभिश्चपकर्षितः ॥ २-१२-८४

भोगकाले महत्कृच्छ्रम् पुनरेव प्रपत्स्यते ।

84. upakarshitaH = Emaciated ; vrataiHcha = by voes; brahmacharyaishcha = by study of vedas; gurubhishcha = and by preceptors; (Rama); bhogakaale = during the period of enjoyment ; prapatsyate = got; punaH iva = again; mahat = a great; kR^ichchhram = hardship.

"Emaciated by vow's, by study of Vedas and by service to his preceptors, Rama will indeed during the period of enjoyment, again undergo a great hardship."

[Verse Locator](#)

नालम् द्वितीयम् वचनम् पुत्रो माम् प्रति भाषितुम् ॥ २-१२-८५

स वनम् प्रव्रजेत्युक्तो बाढमित्येव वक्ष्यति ।

85. putraH = my son; naalam = is incapable; bhashhitum = of speaking ; dvitiiyam = second; vachanam = word; maam prati = to me; uktaH = Having been hold; iti = thus; vanam vraja = to go to forest; saH = he; vakshhyati = will say; baadham ityeva = "Be it so."

"My son Rama is incapable of saying a second word to me to go to forest, he will say "Be it so."

[Verse Locator](#)

यदि मे राघवः कुर्याद्वनम् गच्छेति चोदितः ॥ २-१२-८६

प्रतिकूलम् प्रियम् मे स्यान्न तु वत्सः करिष्यति ।

86. raaghavaH kuryaat yadi = If Rama does ; pratikuulam = contrary; me = to me; choditaH = when commanded; iti = thus; gachchha = to go; vanam = to forest; tat = it; syaat = will become; priyam = dear; me = to me; vastsaH tu = But; the darling; na karishhyati = will not do it.

"If Rama does contrary to my command to go to forest, it will be most welcome to me. But, Rama the darling would never do so."

शुद्धिभावो हि भावम् मे न तु ज्ञास्यति राघवः ॥ २-१२-८७

स वनम् प्रव्रजे त्युक्तोबाढ वित्येव वक्ष्यति ।

87. **raaghavaH** = Rama; ; **suddha bhaavaH** = who is pure minded; **na G^yaasyati hi** = cannot indeed conjecture; **me** = my; **bhaavam tu** = way of thinking; **uktaH** = Having been told; **iti** = thus; **pravraja** = he will say ; **baadham iti eva** = "Be it so."

"Rama, who is pure minded; cannot indeed conjecture my way of thinking. Having been told to go to the forest, he will say "Be it so."

[Verse Locator](#)

राघवे हि वनम् प्राप्ते सर्वलोकस्य धिक्कृतम् ॥ २-१२-८८

मृत्युरक्षमणीयम् माम् नयिष्यति यमक्षयम् ।

88. **raaghave** = Rama; **vanam prapte** = having reached forest; **mR^ityuH** = Death; **nayishhyati** = will lead; **maam** = me; **dhikkR^itam** = who is condemned; **sarvalokasya** = by all men; **akshhamaNiiyam** = to the abode of Yama; god of punishment.

"On Rama reaching the forest, Death will take me, who is condemned by all men and unpardonable, to the abode of Yama the god of punishment."

[Verse Locator](#)

मृते मयि गते रामे वनम् मनुजपुङ्गवे ॥ २-१२-८९

इष्टे मम जने शेषे किम् पापम् प्रतिवत्स्यसे ।

89. **raame** = Rama; **manuja puNgava** = the foremost among men; **vanam gate** = on leaving for forest; **mayi-I**; **mR^ite** = having been dead; **kam** = what; **paapam** = sinful act; **pratipatsyate** = can you think of; **sheshhe** = remaining; **mama ishhTe jane** = people beloved of me.

"Rama the foremost among men-having left for the forest and I having been dead, what sinful act can you think of the remaining people beloved of me."

[Verse Locator](#)

कौसल्या माम् च रामम् च पुत्रौ च यदि हास्यति ॥ २-१२-९०

दुःखान्यसहती देवी मामेवानुमरिष्यति ।

90. **devi kausalya** = The queen Kausalya; **haasyati yadi** = after losing; **maamcha** = me; **raamamcha** = Rama; **putroucha** = and sons Lakshana and shatrughna; **asahatii** = not bearing with; **duHkhaani** = the woes; **maameva anumarishhyati** = will follow me to the abode of Yama.

"The queen Kausalya, after losing me, Rama and sons Lakshmana and satrughna, will be enable to endure the woes and will follow me to the abode of Yama."

[Verse Locator](#)

कौसल्याम् च सुमित्राम् च माम् च पुत्रैस्त्रिभिः सह ॥ २-१२-९१

प्रक्षिव्य नरके सा त्वम् कैकेयि सुखिता भव ।

91. **kaikeyi** = Oh; Kaikeyi!; **prakshhipya** = Having thrown; **kausalyaamcha** = Sumitra; **tribhiH putraIH saha** = along with three sons; **maamcha** = and myself; **narake** = into hell; **tvam** = you; **saa** = as such; **sukhitaa bhava** = be happy!"

"Having thrown Kausalya, Sumitra along with three sons and myself into tortures of hell, you be happy!."

[Verse Locator](#)

मया रामेण च त्यक्तम् शाश्वतम् सत्कृतम् गुणैः ॥ २-१२-९२
इक्ष्वाकुकुलमक्षोभ्यमाकुलम् पालयिष्यसि ।

92. **paalayishhyasi** = You will be protect; **aakulam** = by bringing disorder; **ikshhvaaku kulam** = to Ikshvaku dynasty; **shaashvatam** = which was eternal; **satkR^itam** = which was adorned with; **guNaiH** = qualities; **akshhobhyam** = which could not be disturbed; **tyaktam** = being abandoned; **mayaa** = by me; **raameNacha** = and Rama.

"Being abandoned by me and Rama, the Ikshhvaaku dynasty which was eternal, which was adorned with qualities, which could not be disturbed, will now be protected by you by bringing disorder."

[Verse Locator](#)

प्रियम् चेद्भरतस्यैतद्रामप्रव्राजनम् भवेत् ॥ २-१२-९३
मा स्म मे भरतः कार्षीत् प्रेतकृत्यम् गतायुषः ।

93. **priyam bhavet chet** = If it becomes agreeable ; **bharatasya** = to Bharata; **etat** = this; **raama pravraajanam** = sending of Rama to exile; **maasma kaarshhiit** = let not Bharata to do ; **preta kR^ityam** = funeral rite; **me** = to me; **gataayushhaH** = when life has departed.

"If it becomes agreeable to Bharata to send Rama to exile, let not Bharata do funeral rite to me, when life has departed."

[Verse Locator](#)

हन्तानार्ये ममामित्रे सकामा भव कैकयि ॥ २-१२-९४
मृते मयि गते रामे वनम् पुरुषपुङ्गवे ।
सेदानीम् विधवा राज्यम् सपुत्रा कारयिष्यसि ॥ २-१२-९५

94; 95. **hanta** = Alas!; **mama amitre** = my adversary!; **anarye** = Oh; vulgar lady!; **kaikeyi** = Kaikeyi; **bhava** = Become; **sakaamaa** = fulfiller of desires!; **raame** = when Rama; **purushha puNgave** = the best of men; **vanam gate** = goes to forest; **mayi mR^ite** = when I am dead; **saa** = such of you; **vidhavaa** = a widow; **saputraa** = along with son; **idaaniim** = now; **raajyam kaarayishhyasi** = will rule over the Kingdom.

"Alas! My adversary! Oh, vulgar lady, Kaikeyi! Become satisfied with your desires! When I am dead consequent on Rama, the foremost of men, having proceeded to forest, you a widow along with your son will then rule over the kingdom."

[Verse Locator](#)

त्वम् राजपुत्रीवादेन न्यवसो मम वेश्मनि ।
अकीर्तिश्चातुला लोके ध्रुवः परिभवश्च मे ॥ २-१२-९६
सर्वभूतेषु चावज्ञा यथा पापकृतस्तथा ।

96. **tvam** = You; **nyavasaH** = were residing; **mama veshmani** = in my house; **raajaputriivadena** = with a designation of princess; **me** = To me; **loke** = in the world; **atulaa** = unequalled; **akiirtiH** = ill-fame; **paribhavavashcha** = and insult; **dhR^ivaH** = are certain; **avaG^Yaa** = disrespect; **yathaa tathaa** = as surely as; **paapakR^ituH** = to one who incurred sin.

"You are residing in my house with the designation of a princess. All fame, which is unequalled in this world and lasting insult as well as disrespect of men will fall to my share as to a perpetrator of sins.

[Verse Locator](#)

कथम् रथैर्विभुर्गत्वा गजाश्वैश्च मुहुर्मुहुः ॥ २-१२-९७
पद्भ्याम् रामो महारण्ये वत्सो मे विचरिष्यति ।

97. **katham** = How; **me vatsaH** = my beloved son ; **raamaH** = Rama; **yaatvaa** = who was going; **vibhuH** = as a Lord; **muhurmuhuH** = again and again; **rathaiH** = in chariots; **gajaashvaishcha** = in elephants and horses; **vicharishhyati** = will move; **padbhyaam** = on foot; **mahaaraNye** = in a great forest?

"How can my beloved son Rama, who was hitherto travelling as a Lord time again in chariots elephants and horses, will move on foot in a great forest?"

[Verse Locator](#)

यस्य त्वाहारसमये सूदाः कुण्डलधारिणः ॥ २-१२-९८
अहम्पूर्वाः पचन्ति स्म प्रशस्तम् पानभोजनम् ।
स कथन्नु कषायाणि तिक्तानि कटुकानि च ॥ २-१२-९९
भक्षयन्वन्यमाहारम् सुतो मे वर्तयिष्यति ।

98; 99. **yasya** = In whose; **ahaarasamaye** = dining time; **sundaaH** = cooks; **kuNdala dhaariNaH** = wearing ear-rings; **aham** = purvaaH = saying " I being in front"; **pachantisma** = cooking; **prashastam** = excellent; **paana bhajanam** = food and drinks; **saH** = such; **mesutaH** = of my son; **katham** = how; **vartayishhyatinu** = will he serve; **bhakshhayan** = By eating; **kashhaayaaNi** = asrtringent; **tiktaani** = bitter; **katukaani** = and pungent; **vanyam aahaaram** = wild foods?

How will my sin; in whose dining time; cooks wearing ear-rings used to prepare excellent food and drinks trying to finish their work before others actually survive by eating astringent bitter and pungent wild foods?"

[Verse Locator](#)

महार्हवस्त्रसम्वीतो भूत्वा चिरसुखोषितः ॥ २-१२-१००
काशायपरिधानस्तु कथम् भूमौ निवत्स्यति ।

100. **katham vaa** = How; **mahaarhavastra samviitaH** = having worn costly robes; **chira sukhochitaH** = will Rama who is deserving of lasting comforts; **nivatsyati** = be in; **kaashhayaparidhaanaH** = brown-red clothing; **bhuumau** = on earth?

"How having worn costly robes, will Rama who is deserving of lasting comforts, be in brown-red clothing on this earth?"

[Verse Locator](#)

कस्यैतद्भारुणम् वाक्यमेवम् विधमचिन्तितम् ॥ २-१२-१०१
रामस्यारण्यगवनम् भरतस्यैव मातरम् ।

101. **kasya** = whose ; **daaruNam** = terrific; **achintitam** = and thoughtless; **vaakyam** = words; **evam vidham** = of such a kind; **etat** = is this; **raamasya araNyagamanam** = of Rama going to forest; **bharatasya abhishhechanam** = and of Bharata's consecration as king.

"Whose terrific and thoughtless words are these of one demanding Rama's exile to forest and the other of Bharata's consecration as king?"

धिगस्तु योषितो नाम शठाः स्वार्थपरास्सदा ॥ २-१२-१०२

न ब्रवीमि स्त्रियः सर्वा भरतस्यैव मातरम् ।

102. yoshhitaH naama = Woman indeed; shaThaaH are deceivers; sadaa = ever; svaarthaparaaH = occupeid with selfishness; dhik astu = Let them condemned!; na braaviimi = I am not mentioning; sarvaH striyaH = of all woman; bharatasya maataram eva = but of Bharata's mother only

"Women of course are deceivers, even occupied with selfishness. Let them be condemned! Here, I am not mentioning of all women but of Bharata's mother only."

[Verse Locator](#)

अनर्थभावेऽर्थपरे नृशंसे ।

ममानुतापाय निविष्टभावे ।

किमप्रियम् पश्यसि मन्निमित्तम् ।

हितानुकारिण्यथवापि रामे ॥ २-१२-१०३

103. anartha bhaave = Oh; the evil natured! arthapare = the selfishone!; nR^ishamse = the cruel one!; nivishhTa bhaave = one having a settled opinion; mama anutaapaaya = for my grief; kim = what; apriyam = mischief; pashyasi = are you seeing mannimittam = because of me; athavaapi = or; naame = in Rama; hitaanukaariNi = the benefactor

"Oh, cruel woman of evil intent; given to pursuit of your selfish ends, you have a settled disposition to bring grief to me. What a mischief do you expect through me or through Rama, who is always doing benefit to you?"

[Verse Locator](#)

परित्यजेयुः पितरो हि पुत्रान् ।

भार्याः वर्तीश्चापि कृतानुरागाः ।

कृत्स्नम् हि सर्वम् कुपितम् जगत्स्या ।

दृष्ट्वे रानन् वत्सबे बुनग्बन् ॥ २-१२-१०४

104. dR^ishhTvaiva = Immediately on seeing ; raamam = Rama; nimagnam = immersed; vyasane = in adversity; pitaraH = fathers; parityajeyuH = leave off; putraan = sons; bhaaryaaH = wives; kR^itaanuraagaaH = who were be loved; patiimshchaapi = the husbands; sarvam = All; kR^itsnam = the entire; jagat = world; kupitam syaat = gets furious.

"On seeing Rama plunged in adversity fathers leave of their sons and wives too their husbands. Not, even the entire world gets exasperated."

[Verse Locator](#)

अहम् पुनर्देवकुमाररूप ।

मलकृतम् तम् सुतमाव्रजन्तम् ।

नन्दामि पश्यन्नपि दर्शनेन ।

भवामि दृष्ट्वा च पुनर्युवेव ॥ २-१२-१०५

105. aham punaH = I for one; randaami = rejoice; pashyan = by seeing; tam sutam = that son; devakumaara ruupam = in the form of adivine boy; alamkR^itam = and adorned with ornaments; aavrajantam = coming; darshanenaapi = in proximity to look at; dR^ishhTvaa = By seeing; punaH = again; bhavaamicha = I also become; yuveva = like youth.

"I, for one, rejoice by seeing that son Rama in the form of a divine boy, adorned with ornaments coming in proximity to me. By seeing him again and again, I get rejuvenated."

[Verse Locator](#)

विनापि सूर्येण भवेत्प्रवृत्ति ।
रवर्षा वज्रधरेण वापि ।
रामम् तु गच्छन्तमितः समीक्ष्य ।
जीवेन्न कश्चित्त्विति चेतना मे ॥ २-१२-१०६

106. pravR^ittiH = Active life; bhavet = may be possible; suryeNa vinaapi = even without the sun or; vajradhareNa = the wielder of the thunderbolt(Indra); avarshhataa vaapi = also not pouring rain; tu = But; me chetanaa = my opinion; iti = is that; kashchit = not even me; jiivet = will survive; samiikshhya = by seeing; raamam = Rama; gachchhantam = departing; itaH = from here.

"Active life may not be possible even without sun or even Indra (the wielder of thunder bolt) not pouring rain. But, my opinion is that not even one will survive, by seeing Rama departing from here."

[Verse Locator](#)

विनाशकामामहिताममित्रा ।
मावासयम् मृत्युमिवात्मनस्त्वम् ।
चिरम् बताङ्केन धृतासि सर्पी ।
महाविष तेन हतोऽस्मि मोहात् ॥ २-१२-१०७

107. aavaasayam = I lodged in my house; tvaam = you; vinaashkaamaam = who seek my destruction; mR^tyumiva = as death; aatmanaH = one's own; amitraam = enemy; bata = Alas!; tena = on account of; mohaata = ignorance; mahaavishhaa = a highly venomous; serpii = a female serpent; dhR^itaasi = has been held; aNkena = on my lap; chiram = so long; hataHasmi = I am undone!

"I lodged in my house, as one would one's own mortal enemy, you, who seek my destruction and are unfriendly. Alas, due to ignorance, a highly venomous female serpent has been held on my lap so long and therefore I am undone."

[Verse Locator](#)

मया च रामेण सलक्ष्मणेन ।
प्रशास्तु हीनो भरतस्त्वया सह ।
पुरम् च राष्ट्रम् च निहत्य बान्धवान् ।
ममाहितानाम् च भवाभिहर्षिणी ॥ २-१२-१०८

108. bharataH = Bharata; tvayaa saha = along withyou; hiinaH = without; mayaa = me; raameNa = Rama; salakshmaNena = along with Lakshmana; prashaastu = rule over; puramcha = the city and; raashhtramcha = the state; nihitya = after killing; baandhavaan = the relatives; bhava = Become; abhiharshhiNii = the one who brings delight; mama ahitaanaam = to my enemies.

"Bereft of me as also Rama and Lakshmana, let Bharata along with you, rule over the city and the state. After killing your relatives, bring delight to my enemies."

[Verse Locator](#)

नृशंसवृत्ते व्यसनप्रहारिणि ।
प्रसह्य वाक्यम् यदिहाद्य भाषसे ।
न नाम ते केन मुखात्पतन्त्यधो ।
विशीर्यमाणा दशना स्सहस्रधा ॥ २-१२-१०९

109. nR^ishamsavR^itte = Oh; cruel natured!; vyasana prahaariNi = One who has struck a blow in adversity!; yat = which; vaakyam = words; bhaashhase = you utter; prasahya = violently; adya = now ; kena = why; dashanaa = the teeth; te mukhaat = from your mouth; na naama patanti = have not fallen; athaH = down; vishiiryamaaNaaH = breaking into; sahasradhaa = thousands of pieces.

"Oh, cruel natured! One who has struck a blow in adversity! When you violently utter such words now, why the teeth from your mouth have not fallen down, breaking into thousands of pieces?"

[Verse Locator](#)

न किञ्चिदाहाहितमप्रियम् वचो ।
न वेत्ति रामः परुशाणि Bहाषितुम् ।
कथन्तु रामे ह्यभिरामवादिनि ।
ब्रवीषि दोषान् गुणनित्यसम्मते ॥ २-१२-११०

110. raamaH = Rama; na aaha = does not speak; vachaH = a word; kimchit = even a little; ahitam = which is malevolent or; priyam = unkindly or; na vetti = does not know how to; bhashhItum = say; parushhaaNi = harsh words. katham nu = How indeed; bravishhi = are you telling; doshhaan = faults; raame = of Rama; abhiraama vaadini = who talks beautifully; guNa nityasammate = who is ever respected for his virtues.

"Rama does not speak a word which is even a little malevolent or unkindly. He does not know how to utter harsh words. How indeed are you recounting the faults of Rama, who talks beautifully and who is always admired for his virtues"

[Verse Locator](#)

प्रताम्य वा प्रज्वल वा प्रणश्य वा ।
सहस्रशो वा स्फुटिता महीम् व्रज ।
न ते करिष्यमि वचः सुदारुणम् ।
ममाहितम् केकयराजपांसनि ॥ २-१२-१११

111. kekaraaja paamsani = Oh; a black -gaurd to keka dynasty!; prataamya vaa = you faint away; prajjvalavaa = or flare up; praNashyavaa = or perish!; vrajavaa = or enter; mahiim = the earth; sphutitaa = split up; sahasrashaH = into thousands of cracks; na karishhyaami = I will not act; vachaH = (on your word)word; sudaaruNam = which is very cruel; ahitam = which is inimical; mama = to me.

"Oh, Kaikeyi, the black guard of Keka dynasty! You may faint away or flare up or perish or enter the earth split up into thousands of cracks! I will not act on your word which is very cruel and inimical to me."

[Verse Locator](#)

क्षुरोपमाम् नित्यमसत्प्रियम्वादाम् ।
प्रदुष्टभावाम् स्वकुलोपघातिनीम् ।

न जीवितुम् त्वाम् विषहेऽमनोरमाम् ।
दिधक्षमाणाम् हृदयम् सबन्धनम् ॥ २-१२-११२

112. **na vishhahe** = I do not wish; **jiivitum** = the survival; **tvaam** = of you; **khhuropamaam** = who are like a razor; **nityam** = always; **asatpriyam vadaam** = speaking untruthful pleasing words; **pradushhTa bhaavaam** = evil-natured; **svakulopaghaatiniim** = the one who damages one's own race; **amanoramaam** = repellant to the mind; **didhakshha maaNam** = intending to burn; **hR^idayam**=my heart; **sabandhanam** = along with vitals.

"I do not wish the survival of you, who are destructive like a razor, always speaking falsely pleasing words, are of evil natured, disastrous to the family, intent upon burning my heart along with vitals and repellent to my mind."

[Verse Locator](#)

न जीवितम् मेऽस्ति पुनः कुतः सुखम् ।
विनात्मजेनात्मवतः कुतो रतिः ।
ममाहितम् देवि न क् कर्तुमर्हसि ।
स्पृशामि पादावपि ते प्रसीद मे ॥ २-१२-११३

113. **naasti** = There is no; **jiivitam** = life; **me** = to me; **aatmajena vinaa** = without my son; **kutaH** = How; **sukham** = happiness; **punaH** = more over?; **aatmavataH** = While I survive; **kutaH** = from whom ; **ratiH** = (there be) joy?; **devii** = Oh; queen!; **na arhasi** = you ought not; **kartum** = to do; **ahitam** = unfriendly act; **mama** = to me; **spR^ishaamyapi** = I also touch; **te** = your; **paadon** = feet; **prasiida** = Be gracious; **me** = to me.

"There is no life to me without my son. How can there be happiness moreover? From whom else can there be joy, while I survive? Oh, queen! You ought not to do an unfriendly act to me. I even touch your feet. Be gracious to me."

[Verse Locator](#)

स भूमिपलो विलपन्ननाथवत् ।
स्त्रीया गृहीतो हृदयेऽतिमात्रया ।
पपात देव्याश्चरणौ प्रसारिता ।
पुभावसम्प्राप्य यथातुरस्तथा ॥ २-१२-११४

114. **bhuumipaalaH** = King; **gR^ihiitaH** = who has been gripped; **hR^idaye** = in the heart; **striyaa** = by wife; **atimaatrayaa** = who transgressed all bounds of decorum; **vilapan** = wailing; **anaathavat** = like a forlorn child; **asamprayaa** = not reaching; **davyaaH** = Kaikeyi's; **ubhon charaNou** = both the feet; **prasaaritou** = which were spread along; **papaata** = sank down; **yathaa tathaa** = like; **aaturaH** = an ailing man.

That king, who has been gripped in the heart his by his wife, who transgressed all bounds of decorum, he wailing like a forlorn child and not reaching Kaikeyi's both the feet which were spread along, sank down like an ailing man.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्वादशह् सर्गः

Thus, this is the 12th chapter in Ayodhya Kanda of Valmiki Ramayana, the First Epic poem of India.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 13

Verses converted to UTF-8, Nov 09

Introduction

In this chapter, Sage Valmiki describes the bitter agony of Dasaratha on hearing to the adamant Kaikeyi's words.

[Verse Locator](#)

अतत् अहम् महा राजम् शयानम् अतथा उचितम् ।
ययातिम् इव पुण्य अन्ते देव लोकात् परिच्युतम् ॥ २-१३-१
अनर्थ रूपा सिद्ध अर्थाभीता भय दर्शिनी ।
पुनर् आकारयाम् आस तम् एव वरम् अङ्गना ॥ २-१३-२

1;2. aN^ganaa = that Kaikeyi; anartha ruupaa = who was a manifesting of worthlessness ; siddhaarthaa = who accomplished her desire; abhiita = who was without fear; bhayadarshinii = who exhibited fear; aakaarayaamaasa = informed ; tameva varam = those boons; punaH = again; mahaaraajan = to Dasaratha; atadarsham = who was unsuitable for it; atathochim = who was not habitated to such a situation; shayaanam = who was lying down on floor; yayaatimiva = as king Yayati; parichyutam = who dropped; devalokaat = from heaven; puNyaante = after exhausting his merit.

Dasaratha was not suitable for such an unfortunate condition nor was he habituated to such a situation. He was lying down on the floor, as king Yayati who fell down on earth fter exhausting his merit in the region of heaven. Kaikeyi who was a manifestation of worthlessness who accomplished her desire, who was fearlessly exhibiting her fearful form, asked for those boons again in a loud voice, to Dasaratha who was in such a bad mood situation.

[Verse Locator](#)

त्वम् कथसे महा राज सत्य वादी दृढ व्रतः ।
मम च इमम् वरम् कस्मात् विधारयितुम् इच्चसि ॥ २-१३-३

3. mahaaragja = Oh; king!; tvam = you; katthase = boast satyavaadii = I speak truth; dR^iDhavrataH = I am persistent in promise; kasmata = why; ichhasi = do you desire; vidhaarayitum = to object; imam varam = this boon; mama = of mine.

"Oh, king! You always boast yourself, saying "I speak truth. I am persisted in my promise." Now, why are you objecting to my boon?"

[Verse Locator](#)

एवम् उक्तः तु कैकेय्या राजा दश रथः तदा ।
प्रत्युवाच ततः क्रुद्धो मुहूर्तम् विह्वलन् इव ॥ २-१३-४

4. tadaa = then; evam = thus; uktaH = spoken; kaikeyyaa = by Kaikeyi; raajaa dasharathaa = King Dasaratha; krudhhaH = became angry; vihvalanniva = turned out

delirious; **muhuurtam** = for a moment; **tataH** = and thereafter; **pratyuvaacha** = again spoke.

After thus spoken to by Kaikeyi, Dasaratha became angry, turned out delirious for a moment and again spoke as follows:

[Verse Locator](#)

मृते मयि गते रामे वनम् मनुज पुम्गावे ।
हन्त अनार्ये मम अमित्रे रामः प्रव्राजितः वनम् ॥ २-१३-५

5. **anaarye** = Oh; **the vulgar one!** **mama amitre** = you; my enemy!; **bhava** = become; **sukhinii** = happy; **sakaamaa** = after your desire is fulfilled; **manuja puN^gave raame vanamgate** = when Rama the best among men leaves for forest; **mayi mR^ite** = and when I die; **hanta** = alas!

"Oh, the vulgar one! You, my enemy! You want to be happy after your desire is fulfilled when Rama the best among men leaves for the forest and when I die thereafter. Alas!"

[Verse Locator](#)

स्वर्गेऽपि खलु रामस्य कुशलं दैवतैरहम् ।
प्रत्यादेशादभिहितं धारयिष्ये कथं बत ॥ २-१३-६

6. **katham khalu** = How indeed aham = I; **dhaarayishhye** = get bit perceived; **daivataiH** = by celestials; **svarge api** = in heaven also; **raamasya** = about Rama's; **kushalam** = well-being; **abhihitam** = spoken; **pratyadeshaat** = obscuringly; **bata** = alas!

"When celestials ask for me about Rama's well-being after I reach heaven, how can I indeed convince them that he is well obscuringly the actual fact?"

[Verse Locator](#)

कैकेय्याः प्रियकामेन रामः प्रव्राजितो मया ।
यदि सत्यम् ब्रवीम्य् एतत् तत् असत्यम् भविष्यति ॥ २-१३-७

7. **braviimiyadi** = If I tell ; **etat** = this; **satyam** = truth; **raamaH** = Rama; **pravaajitaH** = was sent; **vanam** = to forest; **mayaa** = by me; **priya kaamena** = desirous of showing kindness; **kaikeyyaa** = to Kaikeyi; **tat** = that; **bhavishhyati** = will become; **asatyam** = untruth.

"If I tell without obscuring the fact that I sent Rama to exile desirous of showing kindness to Kaikeyi, nobody will believe me."

[Verse Locator](#)

अपुत्रेण मया पुत्रः श्रमेण महता महान् ।
रामो लब्धो महाबाहुः स कथं त्यज्यते मया ॥ २-१३-८

8. **shrameNa** = with much effort; **mayaa** = by me; **aputreNa** = the childless; **mahaan** = the great; **mahaabaahuH** = powerful man; **raamaH** = Rama; **labhaH** = was obtained; **putraH** = as son; **katham** = how; **mayaa** = by me; **saH** = such Rama; **tyajyate** = can be abandoned?

"With much effort I, the childless begot the great and powerful Rama as my son. How can I abandon such Rama?"

[Verse Locator](#)

शूर्श्व कृतविद्यश्च जितक्रोधः क्षमापरः ।
कथं कमलपत्राक्षो मया रामो विवास्यते ॥ २-१३-९

9. **katham** = how; **raama** = Rama; **shuuraH** = who is valiant; **krita vidyashcha** = who is knowledgeable; **jitu krodhaH** = whose anger has been defeated; **kshhamaaparaH** = who is solely devoted to patience; **kamala patraakshhaH** = who has eyes like lotus petals ; **vivasyate** = be exiled; **mayaa** = by me?

"How can I send away Rama who is valiant and knowledgeable, who has subdued anger, who has forbearance and who has eyes like lotus-petals".

[Verse Locator](#)

कथमिन्दीवरश्यामं दीर्घबाहुं महाबलम् ।

अभिराममहं रामम् प्रेषयिष्यामि दण्डकान् ॥ २-१३-१०

10. **katham** = How; **aham** = I; **preshhayishhyaami** = can send; **raamam** = Rama; **indiivarashyaamam** = who is dark blue in colour like a blue lotus; **diirghabahuum** = who is long-armed; **mahaabalam** = who is very strong; **abhiraamam** = who is graceful; **daNDakaan** = to Dandaka forest?

"How I can I send Rama, who is dark blue in colour like a blue lotus, who is long-armed , who is very strong and graceful, to Dandaka forest?"

[Verse Locator](#)

सुखानामुचितस्यैव दुःखैरनुचितस्य च ।

दुःखं नामानुपश्येयं कथं रामस्य धीमतः ॥ २-१३-११

11. **uchitasya** = one who is accostomed to; **sukhaanaam** = comforts; **anuchitaasya** = who is not habituated to; **duHkhaiH** = difficulties; **dhiimatataH** = who is sensible; **katham naama** = How; **anupashyeyam** = can I see; **raamasya** = (such)Rama's ; **duHkham** = trouble ?

"Rama is accustomed to comforts. He is not accustomed to difficulties. How can I imagine such sensible Rama in a troublesome situation?"

[Verse Locator](#)

यदि दुःखमकृत्वाद्य मम संक्रमणं भवेत् ।

अदुःखार्हस्य रामस्य ततः सुखमवाप्नु याम् ॥ २-१३-१२

12. **avaapnuyaam** = I shall attain ; **sukham** = happiness; **sankramaNam bhavet** = if death occurs; **mama** = to me; **adya** = now; **tataH** = so that; **aduHkhaarhasya raamasya** to difficulties; **duHkham** = misery; **akR^itvaa** = is not created.

[Verse Locator](#)

नृशंसे पापसंकल्पे रामं स्त्यपराक्रमम् ।

किम् विप्रियेण कैकेयि प्रियं योजयसे मम ॥ २-१३-१३

अकीर्तिरतुला लोके ध्रुवः परिभवश्च मे ।

13. **nR^ishamse** = Oh; **cruel one!** **paapasankalpi** = one with sinful thoughts! **kaikeyii** = Oh; **Kaikeyi!** **kim** = why; **yojayase** = are you instigating; **vipriyeNa** = offence; **raamam** = to Rama; **priyam** = who is beloved; **mama** = to me; **satyaparaakramam** = who is truly heroic ? **atulaa** = unequalled; **akiirtiH** = ill-fame; **paraabhavashcha** = and humiliation; **dhR^ivaH** = is certain; **me** = to me; **loke** = in the world.

"Oh, cruel one! One with sinful thoughts! Oh, kaikeyi! why are you planning to do harm to Rama who is beloved to me and who is truly heroic? I shall certainly get unequalled ill fame and humiliation in this world".

[Verse Locator](#)

तथा विलपतः तस्य परिभ्रमित चेतसः ॥ २-१३-१४

अस्तम् अभ्यगमत् सूर्यो रजनी च अभ्यवर्तत ।

14. **tasya** = that Dasaratha; **tathaa** = thus; **vilapataH** = while lamenting ; **paribhramita chetasaH** = with disturbed mind; **rajani** = night; **abhjavartatacha** = also came; **astamagamat** = after setting of; **suuryaH** = sun.

While Dasaratha was thus lamenting with his disturbed mind, there was approach of night with setting of the sun.

[Verse Locator](#)

सा त्रि यामा तथा आर्तस्य चन्द्र मण्डल मण्डिता ॥ २-१३-१५

राज्ञो विलपमानस्य न व्यभासत शर्वरी ।

15. **raagYaH** = to king dasaratha; **tathaa** = thus; **vilaapamaanusya** = lamenting; **aartasya** = painfully; **saa sharvarii** = that night ; **triyaamaa** = at nine hours(three yamas) ; **navyabhaasata** = was not shining; **chandramaNdalamaNDitaa** = eventhough it was adorned with circular moon.

To Dasaratha, who was thus lamenting painfully, the night seemed to be dark even though it was adorned with charming circular moon.

[Verse Locator](#)

तथैव उष्णम् विनिहृष्यस्य वृद्धो दशरथो न्यः ॥ २-१३-१६

विललाप आर्तवद् दुःखम् गगन आसक्त लोचनः ।

16. **vR^iddhaH** = The aged; **dasarathaH nR^ipaH** = king Dasaratha; **vilalaapa** = was lamenting; **duHkham** = painfully; **aartavaat** = as afflicted with disease; **vinishshvasya** = sighed; **ushhNam** = hotly; **gaganaasakta lochanaH** = having his eyes fixed on sky.

The aged Dasaratha was lamenting painfully as though afflicted with a disease, with lot and hard breaths, having his eyes fixed on the sky.

[Verse Locator](#)

न प्रभातम् त्वया इच्छामि मया अयम् रचितः अञ्जलिः ॥ २-१३-१७

अथवा गम्यताम् शीघ्रम् न अहम् इच्छामि निर्घृणाम् ।

17. **bhadra nise** = Oh; auspicious night; **nakshhatra bhuushhaNe** = decorated with stars! **na ichchaami** = I do not wish; **prabhaatam** = day-break tvayaa = by you; **kR^iyataam** = make; **dayaa** = mercy; **me** = to me; **ayam** = these; **aN^jali** = folded hands; **rachitaH** = are formed; **mayaa** = by me.

"Oh, auspicious night, decorated with stars! do not wish you to do break into a dawn. Have mercy on me. I pray with folded hands."

[Verse Locator](#)

अथ वा गम्यतां शीघ्रं नाहमिच्छामि निर्घृणाम् ॥ २-१३-१८

न्शंसाम् कैकेयीम् द्रष्टुम् यत् कन्ते व्यसनम् महत् ।

18. **athavaa** = Otherwise; **gamyataam** = to be gone; (go away) ; **shiighram** = quickly.; **aham** = I; **nechchhaami** = do not want; **drasTum** = to see; **kaikeyiim** = kaikeyi; **nirghRi^Naam** = who is shameless; **nR^ishamsaam** = cruel; **yatkR^ite** = for whose reason; **mahat** = great; **vyasanam** = calamity occured.

"Otherwise, Oh, Night! Leave away quickly. I do not want to see Kaikeyi, who is shameless, cruel and for whose reason this great calamity occurred"

[Verse Locator](#)

एवम् उक्त्वा ततः राजा कैकेयीम् सम्यत अन्जलिः ॥ २-१३-१९
प्रसादयाम् आस पुनः कैकेयीम् च इदम् अब्रवीत् ।

19. **raajaa** = king; **uktvaa** = spoke; **evam** = this; **tataH** = thereafter; **prasa dayaamaasa** = beseeched; **kaikeyiim** = to Kaikeyi; **samyataaNjaliH** = with folded hands; **punaH** = again; **abraviit** = spoke; **idam cha** = this word also; **Kaikeyiim** = to Kaikeyi

The king spoke like this and beseeched kaikeyi with folded hands. He again spoke this word to Kaikeyi.

[Verse Locator](#)

साधु वृत्तस्य दीनस्य त्वद् गतस्य गत आयुषः । २-१३-२०
प्रसादः क्रियताम् देवि भद्रे राज्ञो विशेषतः ।

20. **bhadre** = Oh; auspicious ; **devi** = queen!; **saadhuvR^ittasya** = I am well conducted man; **diinasya** = dejected person; **tvadgatasya** = one who sought refuse in you; **gataa yushhaH** = old man; **visheshhataH** = especially; **raaGyaH** = king; **prasaadaH kriyataam** = Let favour be done.

"Oh, auspicious queen! I am a well conducted man. I am dejected and seeking refuse in you. I am an old man and especially a king. Be kind to me."

[Verse Locator](#)

शून्येन खलु सुश्रोणि मया इदम् समुदाहृतम् ॥ २-१३-२१
कुरु साधु प्रसादम् मे बाले सहृदया हि असि ।

21. **sushroNi** = Oh; the well hipped!; **idam** = All this; **na khalusamudaatiR^itum** = is not indeed addressed to ; **shuunye** = vacuum!(the sky); **baale** = Oh; young woman!; **kuru** = do; **prasaadam** = favour; **me** = to me; **saadhu** = well; **asihi** = you are indeed; **sahR^idayaa** = good hearted!

"Oh, well-hipped one! I hope that whatever I told, has not merged in the sky. Oh! young woman, be kind to me . You are good-hearted."

[Verse Locator](#)

प्रसीद देवि रामो मे त्वद्धृत्तं राज्यमव्ययम् ॥ २-१३-२२
लभतामसितापाङ्गे यशः परमवाप्नुहि ।

22. **devi** = Oh; queen!; **asitaapaaN^ge** = with dark outer corner of eyes; **prasiida** = Be kind; **raamaH labhataam** = Let Rama obtain; **me raajyam** = my kingdom; **tvaddattam** = given by you; **avaapnuti** = obtain; **param** = great; **yashaH** = fame.

"Oh, queen with dark outer corner of eyes be kind. You your self give my kingdom to Rama. Thus, you will obtain great fame."

[Verse Locator](#)

मम रामस्य लोकस्य गुरुणां भरतस्य च ॥ २-१३-२३
प्रियमेतद्गुरुश्रोणि कुरु चारुमुखेक्षणे ।

23. **gurushroNe** = Oh; the broad hipped; **charumukhekshhaNaa** = with beautiful face and eyes; **kuru** = do; **etat** = this; **priyam** = which will be pleasing; **mama** = to me; **raamasya** = to

Rama; **lokasya** = to the world; **guruuNaam** = to priests bharatasyacha = and to Bharata.

"Oh, broadhipped, with beautiful face and eyes! do this. It will be pleasing to me, to Rama, to the world, to priests and to Bharata."

[Verse Locator](#)

विशुद्ध भावस्य सु दुष्ट भावा ।
दीनस्य ताम्राश्रुकलस्य राज्ञः ।
श्रुत्वा विचित्रम् करुणम् विलापम् ।
भर्तुर् न्शंसा न चकार वाक्यम् ॥ २-१३-२४

24. **sudushhta bhaava** = that too bad-tempered; **nR^ishamsaa** = cruel woman; **vishuddha bhaavasya** = that cruel woman; **shrutvaa** = after hearing; **vishuddha bhaavasya** = the pure hearted; **diinasya** = the depressed; **bhartuH** = the husband; **taamrekshhaNasyashru kalasya** = with red eyes filled with tears; **karuNam vilaapam** = lamenting pitifully; **vichitram** = in a strange way ; **nachakaara** = could not follow; **vaakyam** = the words; **raaGyaH** = of king.

Hearing the king, who was her pure-hearted husband and who was pitifully lamenting strangely with red eyes filled with tears, that bad tempered cruel woman did not follow his words.

[Verse Locator](#)

ततः स राजा पुनर् एव मूर्चितः ।
प्रियाम् अतुष्टाम् प्रतिकूल भाषिणीम् ।
समीक्ष्य पुत्रस्य विवासनम् प्रति ।
क्षितौ विसम्भो निपपात दुःखितः ॥ २-१३-२५

25. **samiikshha** = seeing; **priyaam** = wife; **pratikuula bhashhiniim** = who is talking unpleasantly; **putrasya vivaasanam prati** = about sending the son to forest; **atushhtaam** = and who is dissatisfied; **saH raajaa** = that king; **duHkhitaH** = was distressed; **tataH** = and thereafter; **muurchchhitaH** = fainted; **punareva** = again; **visamGyaH** = losing consciousness; **nipapaata** = fell down; **kshhitau** = on floor.

Seeing his discontented wife talking unpleasantly about sending Rama to forest, that king was distressed, fainted again and fell down unconscious on the floor.

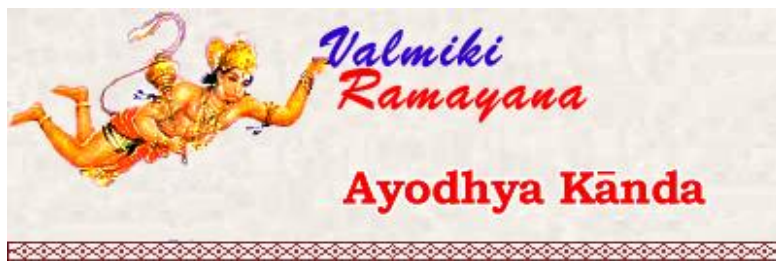
[Verse Locator](#)

इतीव राज्ञो वृथितस्य सा निशा ।
जगाम घोरं स्वसतो मनस्विनः ।
विबोध्यमानः प्रतिबोधनं तदा ।
निवारयामास स राजसत्तमः ॥ २-१३-२६

26. **itiiva** = In this way; **vyathitasya** = the distressed; **manasvinaH** = self-respected; **raajJNyaH** = king; **shvasataH** = sighing; **ghoram** = terribly; **sa a nishaa** = that night; **jagaama** = exhausted.; **raajasattamaH** = That excellent king; **vibodhyamaavaH** = having been awakened; **tadaa** = then; **nivaarayaamaasa** = prevented; **vibodhanam** = the awakening.

While the distressed and self-respected king was sighing terribly in the way, that night came to an end. In the dawn, bards and singers started to awaken him. But the excellent king prevented them to do.

Thus completes thirteenth sarga of Ayodhya kanda in Srimad Ramayana, the first poem.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 14

Verses converted to UTF-8, Nov 09

Introduction

This chapter starts with Kaikeyi's entreaties to the king followed by Dasaratha disowning her as wife. The night passes and Sumantra comes to wake up the King. Ordered by Kaikeyi to bring Sri Rama to the king, he goes to Sri Rama to fetch Him.

[Verse Locator](#)

पुत्र शोक अर्दितम् पापा विसम्भ्रम् पतितम् भुवि ।
विवेष्टमानम् उदीक्ष्य सा ऐक्ष्वाकम् इदम् अब्रवीत् ॥ २-१४-१

1. **saa paapaa** = that wicked woman; **abraviit** = spoke; **idam** = these words; **ikshhvaakam** = to Dasaratha who was born in Ikshvaaku dynasty; **putrashokaarditam** = tormented by the anguish for his son; **patitam** = who was fallen; **visajjNam** = unconscious; **viveshhTamaana m** = tossing about; **bhuvi** = on the floor.

That wicked woman spoke these words to Dasaratha, tormented as he was by the anguish for his son and who was unconscious, tossing about on the floor.

[Verse Locator](#)

पापम् कृत्वा इव किम् इदम् मम संश्रुत्य संश्रवम् ।
शेषे क्षिति तले सन्नः स्थित्याम् स्थातुम् त्वम् अर्हसि ॥ २-१४-२

2. **kim** = what is; **idam** = this ? **samshrutya** = after hearing; **mama** = my; **samshravam** = promise; **sheshhe** = you are lying; **kshhititale** = on the floor; **sannaH** = with grief; **paapam** **kR^itva ivaa** = as; **though you had perpetrated a sithtyaam** = you; **arhasi** = ought to; **sthaatum** = keep; **sthityaam** = within bounds of morality.

"What is this? After hearing the promise given to me, you are lying on the floor dejected as though you had committed a great sin. You ought to keep yourself within bounds of ethics".

[Verse Locator](#)

आहुः सत्यम् हि परमम् धर्मम् धर्मविदो जनाः ।
सत्यम् आश्रित्य हि मया त्वम् च धर्मम् प्रचोदितः ॥ २-१४-३

3. **janaaH** = People; **dharma vidaH** = who know what is right; **aahuH hi** = indeed speak; **satyam** = of truthfulness; **paramam dharmam** = as highest virtue; **tvam** = you; **prabodhitaH** = are made aware of; **dharmam** = (your)duty; **mayaacha** = by me; **aashritya** = who has taken refuge; **satyam** = in truth.

"People who know what is right, indeed speak of truthfulness as highest virtue. I too have taken refuge in truth and made you aware of your duty."

[Verse Locator](#)

संश्रुत्य शैब्यः श्येनाय स्वाम् तनुम् जगती पतिः ।

प्रदाय पक्षिणो राजन् जगाम गतिम् उत्तमाम् ॥ २-१४-४

4. **raajaa** = Oh; **king!** **samshrutya** = having promised; **svaam** = his own; **tanum** = body; **shyenaaya pakshhiNe** = to a bird called hawk; **shaibyaH** = Saibya; **jagatiipatiH** = the lord of the world; **jagaama** = obtained; **uttamaam** = the highest; **gatim** = destiny.

"Oh, king! Having made a promise to a hawk and offering his body to the bird , king Saibya, the ruler of world obtained the greatest destiny".

[Verse Locator](#)

तथ हि अलर्कः तेजस्वी ब्राह्मणे वेद पारगे ।

याचमाने स्वके नेत्रेउद्धृत्य अविमना ददौ ॥ २-१४-५

5. **tathaa** = In that manne; **alarkaH** = alarka; **tejasvii** = the glorious man; **uddhR^itya** = plucking; **svake** = his own; **netre** = eyes; **dadau hi** = indeed gave; **avimanaaH** = remorselessly; **braahmaNe** = to the brahmana; **veda paarage** = skilled in the veda; **yaachamaane** = when asked for them.

"In that manner, Alarka the glorious man plucking his own eyes, indeed gave remorselessly, to a brahmana skilled in the Veda, When asked for them."

[Verse Locator](#)

सरिताम् तु पतिः स्वल्पाम् मर्यादाम् सत्यम् अन्वितः ।

सत्य अनुरोधात् समये वेलाम् खाम् न अतिवर्तते ॥ २-१४-६

6. **satyam anvitaH** = Following truthfulness ; **saritaam patiH tu** = ocean; the lord of rivers; **samaye** = at the time of flow-tide; **naativartate** = does not transgress; **svaam** = its; **velaam** = limit; **maryaadaam** = the boundary; **svalpaam** = (even)to a small extent; **satyaanurodhaat** = because of compliance to truth.

"Following ruthfulness, ocean the lord of rivers even at the time of flow-tide, does not transgress even to a small extent its boundary because of its compliance to truth."

[Verse Locator](#)

स्त्यमेकपदं ब्रह्मे सत्ये धर्मः प्रतिष्ठतः।

सत्यमेवाक्षया वेदाः सत्येनै वाप्यते परम् ॥ २-१४-७

7. **satyam** = Truth; **ekapadam** = in the word; **brahma** = (is)Brahma; **satye** = on truth; **dharmah** = is righteousness; **pratishhTitaH** = eshtablished; **satyameva** = truth indeed; **vedaaH** = is knowledge; **akshhayaaH** = which is imperishable; **satyaineva** = by truth alone; **param** = the supreme being; **aapyate** = is obtained.

"Truth is one word and is Brahma. On truth is righteousness established. Truth indeed is the knowledge imperishable. By truth alone, the supreme being is obtained".

[Verse Locator](#)

सत्यं समनुवत्स्व यदि धर्मे धृता मतिः ।

सफलः स वरो मेऽस्तु वरदो ह्यसि सत्तम ॥ २-१४-८

8. **sattama** = Oh the best of men! **matiH dhR^itaayadi** = if your mind is fixed; **dharme** = on piety; **samanuvartasva** = confirm to; **satyam** = truth; **astu** = let; **me** = my; **varaH** = boon; **saphalaH** = bear fruit; **asiH** = you are indeed; **varadaH** = bestower of boons!.

"O the best among men! firmly adhere to truth, if your mind is fixed on piety. Since you are a bestower of boons, let my aforesaid prayer be granted.

[Verse Locator](#)

धर्मस्येहाभिकामार्थं मम चैवाचिचोदनात् ।
प्रव्राजय सुतं रामम् त्रिः खलु त्वां ब्रवीम्यहम् ॥ २-१४-९

9. **iha** = In the matter; **abhikaamartham** = for yearning; **dharmasya** = of righteousness; **abhichodanaachcha** = due to instigation; **mama** = of mine; **pravraajaya** = send to exile; **raamam** = Rama; **sutam** = the son; **aham** = I; **prabraviimi** = am telling; **tvaam** = to you; **triH** = three times.

"In the matter, yearning righteousness and to concede to my request, send Rama the son to exile. I am telling to you three times".

[Verse Locator](#)

समयम् च मम आर्य इमम् यदि त्वम् न करिष्यसि ।
अग्रतः ते परित्यक्ता परित्यक्ष्यामि जीवितम् ॥ २-१४-१०

10. **aarya** = Oh; the venerable man ! **tvam karishhyasi yadi** = if you do not implement; **imam** = this; **mama** = my; **samayam** = agreement; **parityaktvaa** = having been left over; **parityakshhyaami** = I will give up; **jiivitam** = life; **te agrataH** = in front of you.

"Oh, the venerable man! If you do not implement our agreement, it means you have abandoned me. Hence I will give up my life here in front of you".

[Verse Locator](#)

एवम् प्रचोदितः राजा कैकेय्या निर्विशन्कया ।
न अशकत् पाशम् उन्मोक्तुम् बलिर् इन्द्र क्तम् यथा ॥ २-१४-११

11. **evam** = Thus; **prachoditaH** = by Kaikeyi; **nirvishaNkayaa** = without hesitation; **rajaa** = king Dasaratha; **indrakR^itam yathaa** = as trapped by Indra; **naa shakat** = was not able; **moktum** = to untie; **paasham** = the cord.

Thus compelled by Kaikeyi, who had no uneasiness in her mind, king Dasaratha could not untie the cord of plighted word that fettered him , any more than Bali could unloose the noose placed (round his body) by Indra(through his younger brother Vamana in order to deprive him of his sovereignty of the three worlds).

[Verse Locator](#)

उद्भ्रान्त हृदयः च अपि विवर्ण वनदो अभवत् ।
स धुर्यो वै परिस्पन्दन् युग चक्र अन्तरम् यथा ॥ २-१४-१२

12. **dhuryaH yathaa** = Like a bullock; **parispandan** = throbbing; **yuga chakraantaram** = between yoke and the wheel; **saH** = Dasaratha; **udbhraanta hR^idayaH** = got agitated at heart; **abhavat** = became; **vivarNa vadanaH chaapi** = pale in his face.

Like a bullock throbbing between yoke and the wheel , Dasaratha got agitated in heart and became pale in his face.

[Verse Locator](#)

विह्वलाभ्याम् च नेत्राभ्याम् अपश्यन् इव भूमिपः ।
क्ञ्च्चात् धैर्येण संस्तभ्य कैकेयीम् इदम् अब्रवीत् ॥ २-१४-१३

13. bhuupatiH = The king; vihvaaabhyaam netrabyaam = with bedimmed eyes; apashyanniva = was unable; as it were to see; samstabhya = stood firm; dhairyaNa = with courage; kR^ichchhraat = and with difficulty; abraviit = spoke; idam = these words; kaikeyim = to Kaikeyi.

King Dasaratha, with bedimmed eyes, was unable, as it were, to see. But with difficulty, he controlled himself by recourse to firmness and spoke to Kaikeyi as follows.

[Verse Locator](#)

यः ते मन्त्रं कन्तः पाणिर् अग्नौ पापे मया धन्तः ।
तम् त्यजामि स्वजम् चैव तव पुत्रम् सह त्वया ॥ २-१४-१४

14. paape = Oh; wicked woman! tyajaami = I abandon; te = your; yaH paaNiH = hand; which; dhR^itaH = was clasped; mayaa = by me; agnau = in the presence of nuptial fire; mantrakR^itaH = when it was consecrated by sacred recitations; tava putram chaiva = as also your son; svajam = begotten by me; tvayaa saha = along with yourself.

"Oh, wicked woman! I abandon your hand, which was clasped by me in presence of nuptial fire, when it was consecrated by sacred recitations as also your son begotten by me along with yourself".

[Verse Locator](#)

प्रयाता रजनी देवि सूर्यस्योदयनं प्रति ।
अभिषेकं गुरुजन्स्त्वरयीष्यति मां ध्रुवम् ॥ २-१४-१५
रामाभिषेकसम्भारैस्तदर्थमुपकल्पितैः ।

15. devi = Oh; queen! rajanii = the night; prayataa = has gone by; suuryasya udayanam prati = with return of rising sun; gurujanaH = elderly people; dhruvam = certainly; tvarayishhyati = will quicken; mama = me; abhishhekam = for installation; raamaabhishheka sambhaaraH = with material to be used for Rama's coronation; upakalpitaH = procured; tadartham = for the purpose.

"Oh, Queen! the night has gone by, with the return of rising sun. Elderly people will certainly quicken me for installation of Rama with the sacred materials procured for the purpose".

[Verse Locator](#)

रामः कारयितव्यो मे मृतस्य सलिलक्रियाम् ॥ २-१४-१६
त्वया सपुत्रया नैव कर्तव्या सलिलक्रिया ।
व्याहन्तास्यशुभाचारे यदि रामाभिषेचन्म् ॥ २-१४-१७

16;17. ashubhaachaare = Oh; woman of vicious conduct! vyaahantaasi adi = If you obstruct; raamaabhishhechanam = Rama's installation ; salilakriya = offering of water; naiva kartavyaa = cannot be done; tvayaa = by you; suputrayaa = including your son; raamaH = Rama; kaarayitavyaH = will be made to do; salilakriyaam = the offering of water; me = to me; mR^itasya = after death.

"Oh, woman of vicious conduct! If you obstruct Rama's installation, you including your son cannot offer me water. Rama will be made to do the offering of water to me, after death.

[Verse Locator](#)

न च शक्नोम्यहं द्रष्टुं पूर्वं तथा सुखम् ।
हतहर्षं निरानन्दं पुनर्जनमवाङ्मुखम् ॥ २-१४-१८

18. dR^ishhTvaa = Having seen; janam = people; tathaa sukham = with that joy; puurvam = before; aham = I; na shaknomicha = cannot; drashhTum = see; punaH = again; hata harshham = their happiness ended; niraanandam = without joy; avaaNmukham = having face turned downwards.

"Having seen people with that joy before, I cannot see them with there happiness ended, without any merriment and having their faces turned downward in grief".

[Verse Locator](#)

तां तथा ब्रुवत्स्तस्य भूमिपन्य महात्मनः ।
प्रभाता शर्वरी पुण्या चन्द्रनक्षत्रश्रालिनी ॥ २-१४-१९

19. tasya bhuumipasya = That king; mahaatmanaH = the great souled; bruvataH = speaking; taam = to her; tathaa = as aforesaid; puNyaa = the holy; sharvarii = night; chandra nakshhatra shaalinii = endowed with moon and stars; prabhaataa = began to become clear into a dawn.

While that great souled king was speaking to her as aforesaid, the holy night endowed with, moon and stars began to become clear into a dawn.

[Verse Locator](#)

ततः पाप समाचारा कैकेयी पार्थिवम् पुनः ।
उवाच परुषम् वाक्यम् वाक्यज्ञा रोष मूर्चिता ॥ २-१४-२०

20. tataH = Afterwards; kaikeyii = K aikeyi; paapa samaacharaa = of vicious conduct; vaakyaG^yaa = of skillful talk; roshha puuritaa = filled with anger; punaH = again; uvacha = spoke; parushham = harsh; vaakyam = words; parthivam = to the king.

Kaikeyi of vicious conduct and of skilful talk, filled with anger again spoke these harsh words to the king.

[Verse Locator](#)

किम् इदम् भाषसे राजन् वाक्यम् गर रुज उपमम् ।
आनाययितुम् अक्लिष्टम् पुत्रम् रामम् इह अर्हसि ॥ २-१४-२१

21. raajan = Oh; king ! bhaashhase = you are uttering; vaakyam = words; gararujopamam = li ke painful disease; (with difficulty in swallowing); idam kim = why is this? arhasi = you ought; anaayayitum = to summon; putram = your son; raamam = Rama; iha = here; aklishhTam = with out delay.

" Oh, king ! You are uttering words, which cannot be swallowed easily like in a painful throat disease. You ought to summon your son Rama here without any delay."

[Verse Locator](#)

स्थाप्य राज्ये मम सुतम् क्त्वा रामम् वने चरम् ।
निह्सपत्नाम् च माम् क्त्वा क्त क्त्यो भविष्यसि ॥ २-१४-२२

22. kR^ita kR^ityaH bhavishhyasi = You will be one who discharged duty; shthaapya = by installing ; mama sutam = my son; raajye = to kingdom kR^itvaa = by making; raamam = Rama; vane charam = wander in woods; kR^itvaa = by making; maam = me; niH sapatnaam = devoid of enemies.

"You will be the one who discharges duty, by installing my son to this kingdom, by making Rama to wander in woods and rid me of enemies."

[Verse Locator](#)

स नुनैव तीक्ष्णेन प्रतोदेन हय उत्तमः ।

राजा प्रदोचितः अभीक्ष्णम् कैकेयीम् इदम् अब्रवीत् ॥ २-१४-२३

23. **prachoditaH** = Impelled; **abhiikshhNam** = again and again; **hayottama iva** = like an excellent horse; **nunnaH** = thrashed; **tiikshhNena** = severely; **pratodena** with a whip; **saH raajaa** = that king; **abraviit** = spoke; **idam** = these words; **kaikeyiim** = to Kaikeyi.

Impelled again and again by Kaikeyi, like an excellent horse being severely thrashed with a whip, that king spoke these words to Kaikeyi.

[Verse Locator](#)

धर्म बन्धेन बद्धो अस्मि नष्टा च मम चेतना ।

ज्येष्ठम् पुत्रम् प्रियम् रामम् द्रष्टुम् इच्छामि धार्मिकम् ॥ २-१४-२४

24. **buddhaH** = I am bound; **dharma bandhena** = by the ties of morality; **mama chetanaacha** = my judgement also; **nashhTaa** = is lost; **ichchhaami** = I wish; **drashhTum** = to see; **raamam** = Rama; **dhaarmikam** = the pious man; **jyeshhTham** = the eldest; **priyam** = the beloved.

"I am bound by the ties of morality. I lost my judgement. I wish to see the pious Rama, my beloved elder son."

[Verse Locator](#)

ततः प्रभातां र्जनीमुदिते च दिवाकरे ।

पुण्ये नक्षत्रयोगे चे मुहूर्ते च समाहिते ॥ २-१४-२५

वसिष्ठो गुणसंपन्नः शिष्येः परिवृतस्तदा ।

उपगृह्याशु संभारान् [रविवेश पुरोत्तमम् ॥ २-१४-२६

25;26. **tataH** = Afterwards; **raja niim** = the night; **prabhaataam** = began to become clear; **udite** = with the rising; **divaakare** = sun; **muhuurte** = the moment ; **puNye** = which is auspicious; **nakshhatra yoge cha** = united with lunar mansion; **samaahite** = approaching; **tadaa** = then ; **vasishhTaH** = Vasista the sage; **guNasapannaH** = who is; rich with virtues; **pravivesha** = entered; **aashu** = briskly; **pu rottamam** = that capital city; **parivR^itaH** = surrounded; **shishhyaiH** = by disciples; **upagR^ihya** = having procured; **sbhaaraan** = requisite materials.

Meanwhile, the night began to become clear, with the rising of sun. While the auspicious, moment united with lunar mansion approaching, the sage Vashishta who is rich in virtues surrounded by his disciples entered the capital city of Ayodhya briskly, having procured the requisite materials for Rama's coronation.

[Verse Locator](#)

सिक्तसंमार्जितपथां पताकोत्तमभूषिताम् ।

विचित्रकुसुमाकीर्णां नानास्रग्भिरविराजिताम् ॥ २-१४-२७

संहृष्टमनुजोपेतां समृद्धविपणापणाम् ।

महोत्सवसमाकीर्णां राघवार्थे समुत्सुकाम् ॥ २-१४-२८

चन्दनागुरुधूपैश्च सर्वतः प्रतिधूपिताम् ।

तां पुरीम् समतिक्रम्य पुरन्दरपुरोपमाम् ॥ २-१४-२९

ददर्शान्तः पुरश्रेष्ठं नानाद्विजगणायुतम् ।

पौरजानपदाकिर्णं ब्राह्मणैरुपशोभितम् ॥ २-१४-३०

27;28;29;30. **samitikramya** = Passing through; **taam puriim** = that city; **sikta sammaarjita** ; **pathaam** = whose streets were swept and watered; **pataakottama bhuushhitaam** = decorated with excellent flags; **vichitra kusumaakiirNam** = overspread with colourful flowers; **viraajitam** = made ; brilliant; **naanaa sragbhiH** = with various types of garlands; **samhR^ishhTa manujopetaam** = filled with people of joy; **samR^idhdhha vipaNaapaNaam** = with shops and markets in abundance; **mahotsava samaakiirNaam** = filled with lot of festivities ; **samutsakaam** = anxiouslywaiting; **raaghavarth e** = for ; Rama; **pratidhuupitaam** = fumigated; **sarvataH** = on all sides; **chandanaagarudhuupaiH** = by perfumes of sandalwood and aloc; **purandara puropamaam** = resembling Amaravati city(capital of Indra) ; **dadarsha** = (the sage vasista) beheld)beheld; **antaH pura shreshhTam** = filled with many number of brahmanas; **paurajaana padaakiirNam** = crowded with citizens and country men; **upashobhitam** = splendourous; **braahmaNaiH** = with brahmanas; **YajjNya vidhiH** = with knowers of sacrificial rites; **sadasyaiH** = with members of sacrificial assembly; **sampuurNam** = filled; **paramadvijaiH** = with excellent brahmanas.

Passing through that city, whose streets were swept and watered decorated with , excellent flags, overspread with colourful flowers , made brilliant with various types of garlands, filled with people of joy, with shops and markets with abundance, filled with lot of festivities, anxiously waiting for Rama, fumigated on all sides with perfumes of sandalwood , also resembling Amaravathy city(capital of Indra); the sage Vashishta beheld the excellent, gynaeceum filled with many a number of brahmanas, crowded with citizens and countrymen, looking splendorous with brahmanas, knowers of sacrificial assembly filled with excellent brahmanas.

[Verse Locator](#)

तदन्तः पुरमासाद्य व्यतिचक्राम तम् जनम् ॥ २-१४-३१

वसिष्ठः परमप्रीतः परमर्षिर्विवेश च ।

31. **paramarshhiH** = The sage; **vasishhTaH** = Vasista; **paramapriitaH** = bei ng well pleased; **aasaadya** = reaching; **tat antaHpuram** that gynaeceum; **vyatichakraama** = got past; **janam** = those people; **viveshcha** = and entered it.

Sage Vashishta, being well pleased of seeing that gynaeceum, got past those people there and , entered it.

[Verse Locator](#)

स त्वपश्यद्विनिष्क्रान्तं सुमन्त्रं नाम सारथिम् ।

द्वारे मनुजसिंहस्य सचिवं प्रियदर्शन्म् ॥ २-१४-३२

32. **saH tu** = That sage Vasista; **apasyat** = saw; **sumantram naama** = Sumantra by name; **sachivam** = who was minister; **saarathim** = and charioteer; **priya darshanam** = who had a pleasing appearance; **dvaare** = at the gate; **manujasimhasya** = of Dasaratha; the best of men; **vinishhkraantam** = coming out.

Meanwhile, Vashishta saw Sumantra by name, who was charioteer-cum-minister of Dasaratha and who had a pleasing appearance coming out of the royal gate.

[Verse Locator](#)

तमुवाच महातेजाः सूतपुत्रं विशारदम् ॥ २-१४-३३

वसिष्ठः क्षिप्रमाचक्ष्व नृपते र्ममिहागतम् ।

33. **vasishhTaH** = Vasista; **mahaa tejaaH** = with great splendour; **tamuvaacha** = spoke thus; ****suutaputram**** to that son of a charioteer; **vishaaradam** = the wise man; **aachakshhva** = tell; **nR^ipateH** = the king; **kshhipram** = quickly; **maam** = about me; **aagatam** = having come; **iha** = here.

That great splendoured Vashishta spoke thus to the learned Sumantra, "Tell the king quickly, that I have come."

इमे गङ्गोदकघटाः सागरेभ्यश्च काञ्चनाः ॥ २-१४-३४
 औदुम्बरं भद्रपीठमभिषेकार्थमागतम् ।
 सर्वबीजानि गन्धाश्च रत्नानि विविधानि च ॥ २-१४-३५
 क्षौद्रम् दधि घृतं लाजा दर्भाः सुमनसः पयः ।
 अष्टौ च कन्या रुचिरा मत्तश्छ वरवारणः । २-१४-३६
 चतुरश्वो रथः श्रीमान् निस्त्रिंशो धनुरुत्तमम् ।
 वाहनं नरसंयुक्तं चत्रं च शशिपन्निभम् ॥ २-१४-३७
 श्वेते च वालव्यजने भृङ्गारुश्छ हिरण्मयः ।
 हेमदामपिनद्धश्च किकुद्मान् पाण्डुरो वृषः ॥ २-१४-३८
 केसरी च चतुर्दष्टो हि श्रेष्ठो महाबलः ।
 सिंहानसं व्याघ्रतनुः समिद्धश्छ हुताशनः ॥ २-१४-३९
 सर्ववादित्रसंघाश्च वेश्याश्छालंकृताः स्त्रियः ।
 आचार्या ब्राह्मणा गावः पुण्यश्च मृगपक्षिणः ॥ २-१४-४०
 पौरजानपदश्रेष्ठा नैगमाश्च गणैः सह ।
 एते चान्ये च बहवो नीयमानाः प्रियम्वदाः ॥ २-१४-४१
 अभिषेकाय रामस्य सह तिष्ठन्ति पार्थिवैः ।

34;35;36;37;38;39;40;41. ime = These; gaNgodaka ghataaH = pitchers filled with holy waters of Ganga; sagarebhyaHcha = and of oceans ; kaaNchaanaaH = in gold pitchers; bhadra piitham = an excellent seat; andumbaram = made of Udambara wood; aagatam = came; abhishhhekaarthaam = for the purpose of Rama's coronation; sarva biijaani = all types of seeds; gandhaaH = fragrant substances; ratnaanicha = and precious stones; vividhaani = of various kinds; kshhondram = honey; dadhi = curd; ghR^i tam = clarified butter; laazaaH = parched grains of paddy; darbhaaH = blades of Darbha grass; sumanasaH = flowers; papaH = milk; ashh Tau = eight; ruchiraaH = beautiful; kanyaaH = virgins; vaaraNaH = = elephant; mattaH = in rut; sriimaan = glorious; rathaH = chariot; chatur ashvaH = with four horses; mistrimshaH = a special kind of sword; called Nistrimsa; uttamam = excellent; dhanuH = bow; vaahanam = palanquin; narasamyuktam = with bearers; chhatram = umbrella; shashi sannibham = resembling the moon; sveta = while; vaalavyajane = chowries; hi raNmayaH = golden; bhR^ingaaruH = jug; pa aNduraH = bull; kakudmaan = with large hump on its back; hari shreshhTaH = excellent lion; kesarii = with beautiful mane; chaturdaamshTraH = with four large canine teeth; simhaasanam = a throne(with a pair of lions made of the same material for its charm); vyaaghratamH = tiger skin; hutaashanaH = fire; samiddhaH = = with ignition; sarva vaaditra sanghaH cha = all varieties of musical instruments; veshyaaH = courtesans; striyaaH = women; alankR^itaaH = decked with ornaments; aachaaryaaH = teachers; braahmaN aas = brahmanas; gaavaH = cows; mR^iga pakshhiNaH = animals and birds ; puNyaaH = which are sacred; paurajanapada shreshhTaaH = the best of citizens and men of country-side; naigamaaHcha = merchants; gaNa iH saha = along with their followers; ete = all these; bahavaH anyecha = and many; niiyamaanaaH = retainers; priyamvadaaH = speaking kind words; paarthivaiH saha = along with kings; tishhTanti = stand waiting for; raamasya = Rama's; abhishhhekaaya = coron ation.

"These pitchers filled with holy waters of ganga , gold pitchers with sea water and an excellent seat with Udambara wood came for the purpose of Rama's installation ceremony. All types of seeds, fragrant substances and precious stones of various kinds, honey, curd, clarified butter, parched grains of paddy, blades of Darbha grass, flowers, milk, eight beautiful virgins , an

elephant in rut, a glorious chariot with four horses, a special kind of sword called Nistrimsa, an excellent bow , a palanquin with bearers an umbrella resembling the moon , a pair of white chowries, a golden jug, a white bull with large , humo on its back, an excellent lion with beautiful mane with large canine teeth, a throne, a tiger skin, fire with ignition , all varieties of musical instruments, courtesans, women decked with ornaments, teachers, brahmanas, cows, animals and birds which are sacred, the best of citizens and men of country side, merchants along with their followers, all these and many other retainers speaking kind words, along with kings stand waiting for Rama's coronation.

[Verse Locator](#)

त्वरयस्व महाराजं यथा समुदितेऽहनि ॥ २-१४-४२
पुण्ये नक्षत्रयोगे च रामो राज्यमवाप्नुयात् ।

42. **tvarayasya** = Hasten; **mahaar aajam** = the emperor; **yathaa** = so that; **raamaH** = Rama; **avaapnuyaat** = will get the kingdom; **ahani** = when the day ; **samudite** = gets started; **puNye** = at the auspicious; **nakshhatra yogecha** = occation of constallation called pushya.

Hasten the emperor, so that Rama will get the throne when the day gets started at the auspicious moment of pushya constellation uniting with the moon"

[Verse Locator](#)

इति तस्य वचः श्रुत्वा सूतपुत्रो महात्मनः ॥ २-१४-४३
स्तुवन्नृपतिशार्दूलं प्रविवेश निवेशनम् ।

43. **suute putraH** = Sumantra; **shrutva** = hearing; **iti** = th ese; **vachaH** = words; **tasya mahaatmanaH** = of Vasista; the great souled; **pravivesha** = entered; **niveshanam** = the gynaeceum; **stuvan** = enlogging; **nR^ipati shaarduulam** = Dasaratha; that tiger among kings.

Hearing these words Vashishta the great souled, Sumantra entered the gynaeceum along with Dasaratha, the tiger among kings.

[Verse Locator](#)

तं तु पूर्वोदितं वृद्धं द्वारस्था राजसम्मतम् ॥ २-१४-४४
न शेकुरभिसंरोद्धुं राज्ञः प्रयचिकीर्ष्वः ।

44. **dvaarasthaaH** = The doormen; **priyachikiirshhavaH** = who were wishing to do kindness ; **raajJNaH** = to king; **na shekuH** = could not; **abhisamroddum** = obstruct; **tamtu** = him; **p uurvoditam** = who came before hand; **vR^iddham** = who was senior; **raaja sammatam** = who was esteemed by the king.

The doormen , who were wishing to do kindness to king, could not obstruct Sumantra, who came before hand who was senior and who was highly esteemed by the king.

[Verse Locator](#)

स सवीपस्थितो राजस्तामवस्थामज्जीवान् ॥ २-१४-४५
वाग्भिः परमतुष्टाभिरभिष्टोतुं प्रचक्रमे ।

45. **samiipasthitaH** = standing besides; **raajJNaH** = the king; ; **ajajJNivaan** = ignorant of; **taam** = that; **avasthaam** = situation; **saH** = he; **p achakrame** = started; **abhishhTotum** = prai sing; ; **tushhTaabhiH** = with very pleasing; **vagbhiH** = words.

Standing besides the king and ignorant of that situation, Sumantra started praising the king with very pleasing words.

[Verse Locator](#)

ततः सूतो यथाकालं पार्थिवस्य निवेशने ॥ २-१४-४६

सुमन्त्रः प्राञ्जलिर्भूत्वा तुष्टाव जगतीपतिम् ।

46. tataH = Afterwards; sumant raH = Sumantra; suutaH = the charioteer; bhuutraa = befittingly; niveshane = i n gynaeceum; paarthivasya = of the king ; tushhTaava = enlogised; jagatiipatim = the king; yathaakaalam = according to the moment suitable.

Sumantra, standing with joined palms in the gynaeceum of the king, eulogised the king according to the appropriate moment as follows.

[Verse Locator](#)

यथा नन्दति तेजस्वी सागरो भास्करोदये ।

प्रीतह् प्रीतेन मनसा तथानन्दघनः स्वतः ॥ २-१४-४७

47. yatha = How; tejasvii = the splendid ; saagaraH = ocean; nandati = gladdens; bhaskarodaye = at the time of sunrise; tathaa = so; aananda ghanaH = you filled with delight; svataH = by nature; priitaH = gladden (us); manasaa = with your mind; priitena = delighted.

"How the splendid ocean gladdens at the time of sunrise, so do you by nature filled with delight, gladden us with your delighted mind."

[Verse Locator](#)

इन्द्रमस्यां तु वेळायामभितुष्टाव मातलिः ॥ २-१४-४८

सोऽजयद्भानवान्सर्वास्तथा त्वां बोधयाम्यहम् ।

48. asyaam veLaayaam = At this very hour; maataliH = Matali(Indra's charioteer)abhitushhTaava = praised; indram = Indra; saH = that Indra; ajayat = conquered ; sarvaan = all; daanavaan = the demons; tathaa = this; aham = I; bodhayaami = am awakening; tvaam = you.

"At the very hour of sunrise, Matali (Indra's charioteer)praised Indra and the latter conquered all the demons. In the same manner, I am awakening you."

[Verse Locator](#)

वेदाः सहाङ्गविद्याश्च यथाह्यात्मभुवम् विभुम् ॥ २-१४-४९

ब्रह्माणम् बोधयन्त्यद्य तथा त्वां बोधयाम्यहम् ।

49. tathaa = So; aham = I; bodhayaami = am awakening; tvaam = you; adya = now; yathaa = as ; vedaaH = vedas; sahaaNga vidyaaH = along with the knowledge of limbs of the body; bodhayanti = guide** vibhum = Lord; brahmaaNam = Brahma; aatma ; bhuvam = self born

"As Vedas along with the knowledge of the limbs of the body guide Lord Brahma (the creator) who is self born, so am I awakening you now."

Brahma derives his knowledge of objects to be evolved at the beginning of creation from the Vedas.

[Verse Locator](#)

आदित्यः सह चन्द्रेण यथा भूतधरां शुभाम् ॥ २-१४-५०

बोधयत्यद्य पृथिवीं तथा त्वाम् बोधयाम्यहम् ।

50. yathaa = Even as aadityaH = sun; sahachandreNa = along with moon ; bodhayati = awaken; shubhaam = the beautiful; pR^ithiviim = earth; bhuutadharaam = which sustains the ; living beings; tathaa = so; aham = I; bodhayaami = am awakening ; tvaam = you."

"Even as the sun along with the moon awaken the beautiful earth which sustains the beings so, am I awakening you."

[Verse Locator](#)

उत्तिष्ठाशु महाराज कृतकौतुकमङ्गलः ॥ २-१४-५१
विराजमानो वपुषा मेरोरिव दिवाकरः ।

51. mahaaraaja = Oh; Majesty!; u ttishhThaH = raise up; divaakaraH iva = like a sun ;
; meroH = from mount Meru; vapushhaa = with body; viraaajamaanaH = shining brilliantly;
kR^ita kantuka ; maN^gaLaH = and dressed suitably for the auspicious ceremony.

"Having dressed suitably for the auspicious ceremony and shining brightly with you personality, raise up. Oh, Majesty, like the sun from mount Meru."

[Verse Locator](#)

सोमसूर्यो च काकुत्थस शिववैश्रवणावपि ॥ २-१४-५२
वरुणाश्छग्निरिन्द्रश्च विजयं प्रदिशन्तु ते ।

52. kaakutthsa = Oh; Dasarath a born in kakutsa dynasty! soma suuryoncha = Sun and
the moon; shiva vaishravaNaavapi = Shiva and Kubera; varuNaH = varuna; agniH =
Agni; indraHcha = a nd Indra; pradishantu = bestow; te = you; vijayam = victory!

"Oh, Dasaratha born in Kakutsa dynasty! May the Gods -Sun and the Moon Shiva and
Kubera, Varuna, Agni and Indra bestow you victory!"

[Verse Locator](#)

गता भगवती रात्रिः कृतकृत्य मिदं तव ॥ २-१४-५३
बुद्ध्यस्व सृपशार्दूल कुरु कार्यमनन्तरम् ।
उदतिष्ठत रामस्य समग्रमभिषेचन्म् ॥ २-१४-५४

58. mahiipatiH = King Dasaratha; iti = thus; shrutvaa = hearing; tasya vachaH = his
words; arthavat = which were meaningful; saantva puurvamiva = and which were very
soothing ; abhyakiiryata = was surrounded ; shokena = with grief; bhuumya eva = once more.

"Oh, the best of the kings ! The holy night has gone by. Know what has been done and do
what has to be done. All the requirements for Rama's coronation is kept ready" .

[Verse Locator](#)

पौरजानपदैश्चापि नैगमैश्च कृताञ्जलिः ।
स्वयं वसिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति ॥ २-१४-५५

55. bhagavaan = The venerable; vasishhThaH = Vasishta; svayam = hi mself
; tishhThati = stands; bhaahmaNaiH scha = along with brahmanas; kR^itaaJNjaliH = being
saluted with joined palms by; paura jaanapadaishchaapi = citizens and village
folks; naigamaishcha = and merchants.

"The venerable Vashishta himself stands waiting at the gate along with brahmanas, being
saluted saluted with joined palms by citizens, village folk and merchants."

[Verse Locator](#)

क्षिप्रमाञ्ज्यतां राजन् राघवस्याभिषेचन्म् ।
यथा ह्यपालाः पशवो यथा सेना ह्यानायका ॥ २-१४-५६

यथा च्द्रं विना रात्रिर्यथा गावो विना वृषम् ।

एवं हि भविता राष्ट्रं यत्र राजा न दृश्यते ॥ २-१४-५७

56;57. **raajan** = Oh; king!; **aajJNaapyat aam** = Give orders ; **kshhipram** = quickly ; **raaghavasya** = for Rama's; **abhishhechanam** = coronation ceremony; **raashhTram** = a state; **yatra** = in which; **raajaa** = a king; **na dR^ishyate** = is not seen; **evam** = thus; **bhavitaahi** = indeed becomes ; **yathaa** = how; **pashavaH** = cattle is ; **apaalaaH** = without herdsman; **yathaa** = how; **senaa** = army is; **anaayakaH** ; without commander; **yathaa** = how; **raatriH** = night is; **chandram vinaa** = without moon; **yathaa** = how; **gavaaH** = cows are; **vR^ishham vinaa** = without bull.

"Oh king! Give orders quickly for Rama's coronation ceremony. A kingdom without a king is like cattle without a herdsman, army without a commander, night without the moon and cows without a bull."

[Verse Locator](#)

इति तस्य वचः श्रुत्वा सान्त्वपूर्वमिवार्थवत् ।

अभ्यकीर्यत शोकेन भूय एव महीपतिः ॥ २-१४-५८

58. **mahiipatiH** = King Dasaratha; **iti** = thus; **shrutvaa** = hearing; **tasya vachaH** = his words; **arthavat** = which were meaningful; **saantva puurvamiva** = and which were very soothing ; **abhyakiiryata** = was surrounded ; **shokena** = with grief; **bhuumya eva** = once more.

King Dasaratha hearing his words which were soothing and meaningful, was surrounded with grief once more.

[Verse Locator](#)

ततः स राजा तम् सूतम् सन्न हर्षः सुतम् प्रति ।

शोक आरक्त ईक्षणः श्रीमान् उद्वीक्ष्य उवाच धार्मिकः ॥ २-१४ ५९

वाक्यैस्तु खलु मर्माणि मम भूयो निकृन्तसि ।

59. **saH raajaa** = That king ; **dhaarmikaH** = who was pious; **shriimaan** = and glorious; **sannaharshha** = having lost joy; **sutam prati** = about his son; **udvuikshhya** = looked up; **shoka raktekshhaNaH** = with burning red eyes ; **uvaacha** = spoke; **tam suutam** = to that charioteer; **nikR^intasi** = "You are chopping off; **mama** = my; **marmaaNi** = vitals; **bhuuyaH eva** = further; **vaakyaiH** = with words"

That king who was pious and glorious, having lost joy about his son, looked up with sorrowful red eyes and spoke those to Sumantra. "You are chopping off my vitals further more, with your words!."

[Verse Locator](#)

सुमन्त्रः करुणम् श्रुत्वा दृष्ट्वा दीनम् च पार्थिवम् ॥ २-१४-६०

प्रगृहीत अञ्जलिः किञ्चित् तस्मात् देशात् अपाक्रमन् ।

60. **sumantraH** = Sumantra; **srutva a** = hearing; **karuNam** = mournful words; **dR^ishhTvaacha** = and seeing ; **diinam** = depressed; **paarthivam** = king; **pragR^i hiitaaJNjaliH** = taken upon himself the joined palms; **apaakramat** = slipped away; **kiNchit** = a little; **tasmaat deshaat** = from that place.

Sumantra, after seeing the depressed king and hearing mournful words, joined palms with salutation and slipped away to a distance from that place.

[Verse Locator](#)

यदा वक्तुम् स्वयम् दैन्यान् न शशाक मही पतिः ॥ २-१४-६१

तदा सुमन्त्रम् मन्त्रज्ञा कैकेयी प्रत्युवाच ह ।

61. yadaa = when; mahiipati H = the king; na shashaaka = could not; vaktum = say; svayam = himself; dainyaat = due to depression; tadaa = then; kaikeyi = Kaikeyi; mantraJJNaa = who is experienced in fore-thoughts; pratyuvaachaha = replied; sumantram = to Sumantra.

Dasaratha could not say any thing himself because of depression. Then, Kaikeyi who is experienced in fore-thoughts, spoke thus to Sumantra.

[Verse Locator](#)

सुमन्त्र राजा रजनीं रामहर्षसमुत्सुकः ॥ २-१४-६२

प्रजागरपरिश्रान्तो निद्रावशमुपेयुवान् ।

62. sumantra = Oh; Sumantra! raajaa = The king; raama harshha samutsakah = getting emotional by the joy related to Rama; prajaagaraparishraantaH = was tired of awakening; rajaniim = the whole night; upeyivaam = got; nidraavasham = subjected to sleep.

"Oh Sumantra! The king, being smitten by emotional joy in relation to Rama, who tired of awakening the whole night and got subjected to sleep"

[Verse Locator](#)

तद्गच्छ त्वरितं सूत राजपुत्रं यशस्विनम् ॥ २-१४-६३

राममानय भद्रं ते नात्र कार्या विचारणा ।

63. suuta = Oh; sumantra!; tat = Hence; tvaritam = quickly; gachchha = proceed; aanaya = to bring; raamam = Rama; yashasvinam = the glorious; raajaputram = prince; bhadram = blessedness ; te = to you; na kaaryaa = do not form; vichaara Naa = hesitation; atra = in the matter.

"Oh, Sumantra! Hence, quickly go and bring the glorious prince Rama. Blessedness to you! Do not have any hesitation in this matter. "

[Verse Locator](#)

स मन्यमानः कल्याणम् हृदयेन नन्नन्ध च ॥ २-१४-६४

निर्जगाम च संप्रीत्या त्वरितो राजशासनात् ।

64. saH = He; manyamaanaH = was thinking; kalyaanam = of auspicious occasion; hR^idayena = in heart; nanandacha = and rejoiced; sampriityaa = With pleasure; nirjagaama = he started; tvaritaH = hurriedly; raaja shaasanaat = by the orders of the king.

"He was thinking of that auspicious occasion in heart and rejoiced. With pleasure, he set out, by the orders of the king."

[Verse Locator](#)

सुमन्त्रश्चिन्तयामास त्वरितं चोदितस्तया ॥ २-१४-६५

व्यक्तं रामोऽभिषेकार्थमिहायास्यति धर्मवित् ।

65. chiditaH = Instigated; tayaa = by her; sumantraH = Sumantra; chintayaamaasa = thought(thus); raamaH = Rama; dharmavit = the righteous; aayaasya = will come ; iha = here; abhishhekaarthan = for coronation; vyaktam = certainly.

Instigated by her, Sumantra thought that the righteous Rama would come there certainly for coronation.

[Verse Locator](#)

इति सूतो मतिं कृत्वा हर्षेण महता वृतः ॥ २-१४-६६
निर्जगाम महाबाहो राघवस्य दिदक्षया ।

66. suutaH = Sumantra; iti = thus; matimkR^itvaa = thinking ; mahataa harshheNa = in great joy; nirjagaama = set out; didR^ikshhayaa = with desire to see; raaghavasya = Rama; mahaabaaho = the long armed

Sumantra thus thinking and dwelling in a great joy, set out with a desire to see the long armed Rama

[Verse Locator](#)

सागरहृदसंकाशात्सुमन्त्रोऽन्तःपुराच्छुभात् ॥ २-१४-६७
निष्क्रम्य जनसंबाधं ददर्श द्वारमग्रतः ।

67. sumantraH = Sumantra; nishhkramya = coming out; antaHpuraat = of gynaeceum; shubhaat = splendid; saagrahrada sankashaat = like a pool in the sea; dadarsha = saw; dvaaram = the gate; jana sambaadhaam = looking congested; with men; agrahataH = in front.

Sumantra coming out of gynaeceum which looked like a splendid pool in the sea, saw the gate being congested with throngs of people.

[Verse Locator](#)

ततः पुरस्तत्सासा विनिर्गतो ।
महीपतीन् द्वारगतो विलोकयन् ।
ददर्श पौरान् विविधान्महाधना ।
नृपस्थितान् द्वारमुपेत्य विष्टान् ॥ २-१४-६८

68. tatah = Afterwards; vinirgataH = going out; purastaat = further on; dvaaragataH = approached the entrance; vilokayan = by seeing; dvaaram = the gate; upetya = come nearer; dadarsha = saw; mahiipatiim = kings; vishhTitaam = stationed; mahaadhanaan = very rich; pauraan = citizens; upasthitaan = having arrived.

Afterwards, proceeding further on, he saw near the gate some kings stationed there and very rich citizens having arrived there.

॥ इत्यार्षे श्रीमद्रामायने आदिकाव्ये अयोध्याकान्दे चतुर्दशः सर्गः ॥

Thus completes fourteenth chapter of Ayodhya kanda in Srimad Ramayana , the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 15

Verses converted to UTF-8, Nov 09

Introduction

In this chapter, Sumantra enters the royal court and observes all the arrangements made for the coronation of Sri Rama. Ordered by Dasaratha to fetch Sri Rama, he enters the mighty building of Sri Rama.

[Verse Locator](#)

ते तु ताम् रजनीम् उष्य ब्राह्मणा वेद पारगाः ।
उपतस्थुर् उपस्थानम् सह राज पुरोहिताः ॥ २-१५-१

1. te = these; brahmaNaaH = brahmanas; vedapaaragaaH = skilled in vedas; ushhya = stayed; taam rajiniim = for whole night; upatasthuH = and arrived; upasthaanam = at nearby place; saha raaja purohitaH = along with royal priest; Vasista.

Those brahmans skilled in Vedas stayed there all the night and arrived at a nearby place along with the royal priest, Vashishta.

[Verse Locator](#)

अमात्या बल मुख्याः च मुख्या ये निगमस्य च ।
राघवस्य अभिषेक अर्थे प्रीयमाणाः तु समाताः ॥ २-१५-२

2. amaatyaaH = ministers; balamukhyaasheha = army chiefs; ye = which; mukyaaH = prominent leaders; nigamasya = of the city (those people); samgataaH = assembled; priyamaaNaaH = welcoming; abhishhekaarthe = cause of Rama's coronation.

Ministers, army chiefs, prominent leaders of the city assembled there, welcoming the cause of Rama's coronation.

[Verse Locator](#)

उदिते विमले सूर्ये पुष्ये च अभ्यागते अहनि ।
अभिषेकाय रामस्य द्विज इन्द्रैः उपकल्पितम् ॥ २-१५-३
कान्चना जल कुम्भाः च भद्र पीठम् स्वलम्बन्तम् ।

3. raamasya = Rama's; abhishhekaaya = coronation; upakalpita = arranged by; dvijendraiH = the best of brahmanas; udite = after rising; suurye = of sun; vimale = clearly; abhyaagate = on arrival of ; pushhyecha = pushyami star; praapte = and after arrival of; raamasya = Rama's; janma = birth; sthite = position; karkatakalgne = of auspicious time of cancer.

The best of brahmanas were prepared to do Rama's coronation in day-time after the sun rises clearly at the arrival of Pushya star and on arrival of Rama's auspicious birth time of Cancer.

[Verse Locator](#)

काञ्चना जलकुमाभश्च भद्रपीठं स्वलङ्कृतम् ॥ २-१५-४

रथश्च सम्यगा स्तीर्णोभास्वता व्याग्रचर्मणा ।

4. kaaJNchanaa = golden; jala kumbhaasheha = water pots; svaNkR^itam = well decorated; bhadrapiiitham = throne; rathashcha = and the chariot; aastiirNaH = covered by; bhaasvataa = shining; vyaaghracharmaNaa = tiger-skin.

Golden water-pots, well-decorated throne and chariot covered well by shining tiger-skin were impressive.

[Verse Locator](#)

गङ्गायमुनयोः पुण्यात्सङ्गमादाहतं जलम् ॥ २-१५-५

याश्चान्याः सरितः पुण्या ह्रदाः कूपाः सरांसि च ।

प्राग्वाहाश्चोर्ध्ववाहाश्च तिर्यग्वाहा स्समाहिताः ॥ २-१५-६

ताभ्यश्चैवाहतं तो यं समुद्रेभ्यश्च सर्वशः ।

5;6. jalam = water; aahR^itam = brought from; puNyaat = auspicious; gangaayammayoH saN^gaat = conjunction of ganga and yamuna rivers; yaaH = which; anyaaH = other; saritaH = rivers(from them); hradaaH = lakes; kuupaaH = wells; saraamsicha = ponds; pragvaahaaH = those flowing upwards; tiryagvaahaaH = those flowing crossward; samaahitaaH = from those which joined together; taabhyaH cha = from them; samudrebhyaH cha = and from oceans; sarvashaH = from all sides; toyam = water; ahR^itam = was brought.

Water was brought from auspicious conjunction of rivers ganga and Yamuna, from other rivers, lakes, wells, ponds, from streams flowing eastwards, from streams which joined together and from oceans in all sides.

[Verse Locator](#)

सलाजाः क्षीरिभिश्छन्ना घटाः काञ्चनराजताः ॥ २-१५-७

पद्मोत्पलयुता भान्ति पूर्णाः परमवारिणा ।

7. kaaN^chana raajataaH = gold and silver; ghataaH = pots; puurNaaH = filled with; paramavaariNaa = excellent water; salaajaaH = together with popped grain; chhannaaH = covered by; kshiiribhiH = milky sapped leaves; padmotpalayutaaH = along; with lotuses and water lilies; bhaanti = were shining.

Gold and silver pots filled with best water together with popped grain and covered by milky sapped leaves, lotuses and water-lilies were shining there.

[Verse Locator](#)

क्षौद्रं दधि घृतं लाजा दर्भाः सुमनसः पयः ॥ २-१५-८

वेश्याश्चैव शुभाचाराः सर्वाभरणभूषिताः ।

8. kshaudram = honey; dadhi = curd; ghR^itam = clarified butter; laajaaH = popped grain; darbhaaH = sacred grass; sumanasaH = flowers; payaH = milk(were glimmering); veshyaaHcha eva = as also harlots; shubhaachaaraaH = with good customs;sarvaabhara Na bhuushhitaaH = and adorned with all types of ornaments.

Honey, curd, clarified butter popped grain, sacred grass, flowers and milk were kept ready. Harlots adorned with all types of ornaments were also glimmering there.

[Verse Locator](#)

चन्द्रांशुविकचप्रख्यं काञ्चनं रत्नभूषितम् ॥ २-१५-९

सज्जं तिष्ठति रामस्य वालव्यजनमुत्तमम् ।

9. raamasya = Rama's; uttamam = excellent; vaalavyajanam = fly-flapper; chandraanshu vikachaprakhyam = like spread-out rays of moon; kaanchanam - made with gold; ratna bhuushhitam = adorned with diamonds; tishhTati = was kept; sajjam = ready.

An excellent fly-flopper which was like spread-out rays of moon, made of gold, adorned with diamonds was kept ready for Rama.

[Verse Locator](#)

चन्द्रमण्डलसम्काशमातपत्रं च पाण्डुरम् ॥ २-१५-१०

सज्जं द्युतिकरं श्रीमदभिषेकपुरस्कृतम् ।

10. paaN^Duram = white; aatapatramcha = umbrella also; chandramN^dalasankaasham = equal to circular moon dyutikaram = which was shining; shriimat = which was beautiful; abhishhekapuraskR^itam = which was kept in advance for the occasion of coronation; sajjam = was ready.

A white umbrella like circular moon, which was kept in advance for the occasion of coronation was also kept ready.

[Verse Locator](#)

पाण्डुरश्च वृषः सज्जः पाण्डुरोऽस्वश्च सुस्थितः ॥ २-१५-११

प्रसृतश्च गजः श्रीमानौपवाहः प्रतीक्षते ।

11. paaN^DuraH = white; vR^ishhaH cha = bull also; sajjaH = was ready; paaN^DuraH = white; ashvaH cha = horse also; susthitaH = was in well established position; gajaH cha = elephant also; prasR^itaH = which was mighty; shriimaan = which was beautiful; oupaaahyaH = which was fit to be mounted by kings; pratiikshhate = was waiting.

A white bull, a white horse a mighty and beautiful elephant which was fit to be mounted by kings were readily waiting.

[Verse Locator](#)

अष्टौ च कन्या माङ्गल्याः सर्वाभरणभूषिताः ॥ २-१५-१२

वादित्राणि च सर्वाणि वन्दिनश्च तथापरे ।

12. ashhTau = eight; maaN^galyaaH = auspicious; kanyaaH = virgins; sarvaabharaNa bhuushhitaH = adorned with all types of ornaments; sarvaaNi = all types of; vaaditraaNi = musical instruments; vandinaH cha = panegyrist; tathaa = and; pare = others; (were waiting)

Eight auspicious virgins adorned all types of ornaments, various types of musical instruments, panegyrists and others were also waiting.

[Verse Locator](#)

इक्ष्वाकूणां यथा राज्ये संभ्रियेताभिषेचनम् ॥ २-१५-१३

तथाजातीयमादाय राजपुत्राभिषेचन्म् ।

ते राजवचनान्तरं समवेता महीपतिम् ॥ २-१५-१४

अपश्यन्तोऽब्रुवन् को बु राज्ञोः प्रतिपादयेत् ।

13;14. te = they; samavetaaH = who gathered; tatra = there; aadaaya = getting; raajaputraabhishhechanam = the things required for coronation ceremony; raaja vachanaat = as per instructions of king; tathaaजातीयम् = of such a kind; abhishhechanam = of

things required for coronation; **yathaa** = as;sambhriyeta = collected; **raajye** = in kingdom; **ikshhvakuuNaam** = of Ikshhvakuu dynasty; **apashyamtaH** = could not see; **mahiipatim** = the kings; **abruvam** = spoke; **kaH nu** = who; **pratipaadayet** = will inform; **raajJNo** = the king; **naH** = about us.

The people who gathered there after getting the things required as per orders of king for coronation ceremony to be held in a kingdom of Ikshhvakuu dynasty, could not sight the king and discussed among themselves about how to inform the king regarding their arrival.

[Verse Locator](#)

न पश्यामश्च राजानमुदितश्च दिवाकरः ॥ २-१५-१५

यौवराज्याभिषेकश्च सज्जो रामस्य धीमतः ।

15. **nacha pashyaamaH** = (we are) not seeing; **raajaanam** = the king; **divaakaraH cha** = the sun also; **uditahH** = has risen; **dhiimataH** = the wise; **raamasya** = Rama's **yauvaraajyaabhishhekaH cha** = crowing ceremony also; **sajjaH** - is ready.

" The king is not being seen. The sun has risen. Everything is ready for the coronation of Rama, the wise".

[Verse Locator](#)

इति तेषु ब्रुवाणेषु सार्वभौमान् महीपतीन् ॥ २-१५-१६

अब्रवीत्तानिदं सर्वान्सुमन्त्रो राजसत्कृतः ।

16. **teshhu bruvaaNeshu** = while they were speaking; **iti** = thus; **sumantraH** = sumantra; **raaja satkR^itaH** = who is well respected by king; **abraviit** = spoke; **idam** = these words; **taan mahiipatiin** = to those kings; **sarvaan saarvaabhaumaan** = who belong to all countries entirely.

Sumantra, who received good respect from Dasaratha, heard them thus speaking and addressed those kings, who came from different countries.

[Verse Locator](#)

रामः च सम्यग् आस्तीर्णो भास्वरा व्याघ्र चर्मणा ॥ २-१५-१७

गङ्गा यमुनयोह पुण्यात् समामात् आहन्तम् जलम् ।

17. **aham** = I; **prasthitaH asmi** = am going on journey; **tvarayaa** = quickly; **raamam** = to Rama; **niyogena** = as per orders of; **raajJNaH** = king; **bhavantutuH** = but you are; **puujyaaH** = worthy of worship; **raajJNaH** = to king; **raamasyacha visheshhataH** = and in particular to Rama.

"I am going to Rama quickly as per king's directions. But, you are all worthy of worship by Dasaratha and by Rama in particular."

[Verse Locator](#)

अयं पृच्छामि वचनात् सुखमायुष्मतामहम् ॥ २-१५-१८

राज्ञः संप्रतिबुद्धस्य चानागमनकारणम् ।

18. **aayam aham** = this I; **pR^ichchhaami** = shall ask; **vachanaat** = as word; **aayushhmataam** = if you who are long- lived; **sukham** = about well being; **raajJNaH** = of king; **sam pratibuddhasya** = who is now awake; **anaagamana kaaraaNam cha** = and about the reason of not coming.

"I shall ask as your word about the well-being of king who is now awake and also about the reason of his not coming here."

[Verse Locator](#)

इत्युक्त्वान्तःपुरद्वारमाजगाम पुराणवित् ॥ २-१५-१९

सदासक्तं च तद्वेश्म सुमन्त्रः प्रविवेश ह ।

19. **sumantra** = Sumantra; **puraaNavit** = knower of sacred works; **iti** = thus; **uktvaa** = spoke; **aajagaama** = approached; **antaHpura dvaaram** = entrance of royal palace; **praviveshaH** = entered; **tat** = that; **vesham** = house; **saktam** = which is kept close; **sadaa** = always.

That Sumantra, knower of sacred works spoke thus, approached entrance of royal palace and entered the inner quarters which is always kept closed.

[Verse Locator](#)

तुष्टावास्य तदा वंशं प्रविश्य स विशां पतेः ॥ २-१५-२०

शयनीयं नरेन्द्रस्य तदसाद्य व्यतिष्ठत ।

20. **tadaa** = then; **saH** = he; **pravishya** = entered; **tushhTaava** = praised; **asya** = this; **vishaampateH** = kings's vamsham = dynasty; **aasaadya** = approached; **narendrasya tat shayaniyam** = that king's bedroom; **vyatishhTat** = stood at a distance.

He entered the inner quarters and praised the king's dynasty. He approached the royal bedroom and stood there at a distance.

[Verse Locator](#)

सोऽत्यासाद्य तु तद्वेश्म तिरस्करिणि मन्त्रा ॥ २-१५-२१

आशीर्भिर्गुणयुक्ताभिरभितुष्टाव राघवम् ।

21. **saH** = he; **aasaadya** = approached; **veshma** = bed room; **tiraskariNimantaraa** = as nearere to the curtain; **abhitushhTaava** = praised; **raaghavam** = Dasaratha; **aashiirbhiH** with blessings; **guNa yuktaabhiH** = countaining qualities.

He entered the bedroom, approached nearer to the curtain there and praised Dasaratha's qualities with blessings.

[Verse Locator](#)

सोमसूर्यो च काकुत्स्थ शिववैश्रवणावपि ॥ २-१५-२२

वरुणश्चग्निरिन्द्रश्च विजयम् प्रदिशन्तु ते ।

22. **kaakutthsa** = oh; **king Dasaratha!** **soma suuryau** = moon and sund; **shivavyashravaNau api** = shiva and kubera; **varuNaH cha** = Varuna; **agniH** = Agni; **indraH cha** = Indra; **pradishantute** = grant; **vijayam** = victory; **te** = to you.

"Oh, king Dasaratha! Let sun and the moon, guardians of the world like Shiva and Kubera, Varuna, Agni and Indra grant victory to you!"

[Verse Locator](#)

गता भगवती रात्रिरः शिवमुपस्थितम् ॥ २-१५-२३

बुद्ध्यस्व नृपशार्दूल कुरु कार्यमनन्तरम् ।

23. **nR^ipashaarduula** = oh; **the best of kings!** **bhagavatii** = the venerable; **raatriH** = night; **gataa** = has gone; **shivam** = the auspicious; **ahaH** = day; **upasthitam** = has come; **buddhyasya** = wake up; **kuru** = do; **kaaryam** = whatever to be done; **anantaram** = thereafter.

"Oh, the best of kings! The venerable night has gone. The auspicious day has come. Wake up and do whatever needs to be done thereafter."

ब्राह्मणा बलमुख्याश्च नैगमाश्चागता नृप ॥ २-१५-२४

दर्शनम् प्रतिकाङ्क्षन्ते प्रतिबुद्ध्यस्व राघव ।

24. raaghava nR^ipa = oh; king born in Raghu dynasty ! braahmaNaaH cha = chiefs of armed forces; nygamaaH cha = and traders; aagataaH = have come; pratikaaN^akshhante = willing; darshanam = to see; paratibuddhyasya = wake up!

"Oh, king Dasaratha ! Brahmanas, chiefs of armed forces and traders are waiting to see you. Please wake up."

[Verse Locator](#)

स्तुवन्तं तम् तदा सूतं सुमन्त्रं मन्त्रकोविदम् ॥ २-१५-२५

प्रतिबुद्ध्य ततो राजा इदं वचनमब्रवीत् ।

25. tataH thereafter; raajaa = king Dasaratha; pratibuddhya woke up; abraviit = and spoke; idam vachanam = these words; sumantram = to Sumantra; tadaa = then; stuvantam = enlogising; mantrakovidam = skilled in giving advice; suutam = charioteer.

Then, Dasaratha woke up and spoke these words to Sumantra, who was eulogising him, who was skilled in giving advice and who was his charioteer.

[Verse Locator](#)

राममानय सूतेति यदस्यभिहितो/अनया ॥ २-१५-२६

किमिदं कारणम् येन ममाज्ञा प्रतिहन्यते ।

26. suuta = oh; the charioteer! kim = what is; idam kaaraNam = this reason; yena by which; mama aajJNaa = my order; pratihamyate = is being rejected; yat abhihitaH api = eventhough you were told; anaya = to bring; raamam = Rama.

"Why have you not followed my orders even though you were asked by her to bring Rama."

[Verse Locator](#)

न चैव सम्प्रसुप्तोऽहमानयेहाशु राघवम् ॥ २-१५-२७

इति राजा दशरथः सूतं तत्रान्वशात्पुनः ।

27. raajaa dasharathaH = king Dasaratha; anvashaat = ordered; suutam = charioteer; tatra = there; punaH = again; iti = thus; aham nacha eva samprasupataH = "I am not sleeping; aanaya = bring; raamam = Rama; iha = here; aashu = soon.

King Dasaratha ordered that charioteer there again thus - " I am not sleeping. Bring Rama here soon".

[Verse Locator](#)

स राजवचनं श्रुत्वा शिरसा प्रतिपूज्य तम् ॥ २-१५-२८

निर्जगम नृपावासान्मन्यमानः प्रियं महत् ।

28. saH - he; shrutvaa - listened to; raajavachanam = king's words; pratipuuja = paid respect; tam = to him; shirasaa = with head; manyamaanaH = thinking of; mahat = abundant; priyam = goodness; nirjagaama = came out; nR^ipaavaasaat = from king's house.

He listened to king's words, bowed his head in salutation to him, thought for goodness of king, and came out of the king's palace.

[Verse Locator](#)

प्रसन्नो राजमार्गं च पताकाध्वजशोभितम् ॥ २-१५-२९

हृष्टः प्रमुदितः सूतो जगामाशु विलोकयन् ।

29. suutaH = the charioteer placid; prasannaH = became placid; jagaama = went; hR^ishhTaH = rejoiced; pramuditaH = with pleasure; vilokayan = seeing; raajamaargamcha = royal roads; pataakaadhvaja shobhitam = adorned with flags and banners.

That Sumantra with placid mind, went happily seeing the royal roads adorned with flags and banners.

[Verse Locator](#)

स सूतस्तत्र शुश्राव रामाधिकरणाः कथाः ॥ २-१५-३०

अभिषेचनसंयुक्तास्सर्वलोकस्य हृष्टवत् ।

30. suutaH = that charioteer; shushraava = heard; kathaaH = conversational; raamadhikaraNaaH = about Rama; abhishechana samyuktaaH and Rama's coronation; sarvalokasya = of all people; hR^ishhTavat = who were joyful.

Sumantra heard the words pertaining to Rama and Rama's coronation spoken together by joyful people there.

[Verse Locator](#)

ततो ददर्श रुचिरं कैलासशिखरप्रभम् ॥ २-१५-३१

रामवेश्म सुमन्त्रस्तु शक्रवेश्मसमप्रभम् ।

31. tataH = then; sumantraH tu = Sumantra; dadarshha = saw; raamaveshma = Rama's palace; ruchiram = which was lovely; kailaasa sikharaprabham = shining like top of a mountain; shakra veshma samaprabham = radiant like Indra's palace.

Then, Sumantra saw Rama's palace which was lovely shining like top of a mountain and radiant like Indra's palace.

[Verse Locator](#)

महाकवाटपिहितं वितर्दिशतशोभितम् ॥ २-१५-३२

काञ्चनप्रतिमैकाग्रं मणिविद्रुमतोरणम् ।

शारदाभ्रघनप्रख्यं दीप्तं मेरुगुहोपमम् ॥ २-१५-३३

मणिभिर्वरमाल्यानां सुमहद्भिरलंकृतम् ।

मुक्तामणिभिराकीर्णं चन्धनागुरुभूषितम् ॥ २-१५-३४

गन्धान्मनोज्ञान् विसृजद्भार्दुरं शिखरं यथा ।

सारसैश्च मयूरैश्च विनदद्भिरविराजितम् ॥ २-१५-३५

सुकृतेहामृगाकीर्णं सुकीर्णं भक्तिभिस्तथा ।

मन्त्रक्षुश्च भूतानामाददत्तिग्मतेजसा ॥ २-१५-३६

चन्द्रभास्करसंकाशम् कुबेरभवनोपमम् ।

महेन्द्रधामप्रतिमं नानापक्षिसमाकुलम् ॥ २-१५-३७

मेरुशृङ्गसमम् सूतो रामवेश्म ददर्श ह ।

उपस्थितैः समाकीर्णम् जनैरञ्जलिकारिभिः ॥ २-१५-३८

उपादाय समाक्रान्तैस्तथा जानपदैर्जनैः ।

रामाभिषेकसुमुखैरुन्मुखैः समलम्कृतम् ॥ २-१५-३९

महामेघसमप्रख्यमुदग्रं सुविभूषितम् ।

नानारत्नसमाकीर्णं कुब्जकैरातकावृतम् ॥ २-१५-४०

32;33;34;35;36;37;38;39;40. suutaH = Sumantra; dadarshaH = saw; raamaveshma = Rama's house; mahaakavaata pihitam = with large doors; vitardhishata shobhitam = adorned; with hundreds of raised; quadrangular seats; kaan^chana pratimaikaagram = having a summit embedded with golden idols; maNividruma toranam = with festooned decorations over doorways with gems and corals; sharadaabhraghanaprakhyam = with brilliance like autumnal cloud; diiptam - shining; meruguhopamam - like vace of Meru mountain; alankR^itam = adorned withmaNibhiH = precious stones; sumadbhiH = with large; ramaalyaanaam = - best of garlands; aakiirNam = abundantly seathered ; muktaamaNibhiH = pearls; chandanaagurubhuushhitam = decorated with sandal and aloe woods; visR^ijat = spreading out; manojJNaan = beautiful; gandhaan = smalls; saarasaiH = with cranes; mayuuraishcha = and with peacocks; vinadadbhiH = singing; viraajitam = was illuminated; sukR^itehaa mR^igaakiirNam = surrounded by well-arranged wolves; tathaa = and; sukiirNam = well place; bhaktibhiH = sculptures; aadadat = attracting; manaH minds; chakshhushcha = and eyes; bhuutaanaam = of living beings; chandrabhaaskaraa sankasham = equal to sun and the moon; kubera bhavanopamana = like palace of kubera; mahendra chaama pratimam = equal to house of Indra; nanaapakshhisamaakulam = full of various kinds of birds; marushR^ingasamam = equal to Meru mountain; samaakiirNam = over spread; janaiH = by people upasthitaiH = who arrived; aN^jalikaaribhiH = with joined palms;tatha = and upadaaya = taking gifts and the like; jaanapadaiH = rural folk; raamaabhishheka sumukhaiH = favouring Rama's coronation; unmkhaiH = eagerly waiting; alankR^itam = decorated; udagram = elevated; mahaameghasamaprakhyam = like great clouds; suvibhuushhitam = adorned with ; naanaaratnasamaakiirNam = various diamonds spread all over; kubja kairaavakaavR^itam = with hunch backed servants and servant of kirata tribe moving around.

Rama's palace was beautiful with large doors and adorned with hundreds of raised quadrangular seats. There were festooned decorations over doorways with gems and corals. It was adorned with various precious stones and the best of garlands. Pearls were scattered all over abundantly. It was decorated with sandal and aloe woods, spreading out beautiful smells like the peak of a Darddura Mountain. Cranes and peacocks were singing sweetly. Figures of wolves and other art forms were sculptured here and there. It was attracting the eyes and minds of living beings by its brilliance. It was shining like a constellation of moon and the sun. It was full of various kinds of birds. It was as high as Meru mountain. Sumantra saw such a palace of Rama. People who came from different rural parts to see Rama's coronation were waiting with different gifts in their hands. That house decorated with various diamonds, was looking high like a great cloud. Hunch backed servants and servants of kirata tribe were moving all over the house.

[Verse Locator](#)

स वाजियुक्तेन रथेन सारथि ।

नराकुलं राजकुलम् विराजयन् ।

वरूथिना रामगृहाभिपातिना ।

पुरस्य सर्वस्य मनांसि हर्षयन् ॥ २-१५-४१

41. saH = that; saarathi = charioteer; rathena = with chariot; vaajiyuktena = fastened with horses; varuuthinaa = having a top; raamagR^ihaabhipaatinaa = approaching towards Rama's palace;viraajayam = beautifying; naraakulam = human race; raajakulam = and royal race; harshhayam = gladdened; manaamsi = the hearts; purasya = of the city.

That Sumantra with chariot fastened with horses and having a top, approached towards Rama's palace, beautifying the human and the royal races, gladdened the hearts of all citizens.

ततस्समासाद्य महाधनं महत् ।
 प्रहृष्टरोमा स बभूव सारथिः ।
 मृगैर्मयूरैश्च समाकुलोल्बणं ।
 गृहं वरार्हस्य शचीपतेरिव ॥ २-१५-४२

42. tataH = then; saH = that; saarathiH = charioteer; babhuuva = became; prahR^ishhTa romaa = hair-risingly thrilled; samaasaadya = after approaching; varaarhasya = excellent Rama's gr^iham = palace; mahaadhanam = having great wealth; mahat = large; samaakulolbaNam = beautifully; mR^igaiH = deers; mayuuraishcha = and peacocks; shachiipataH iva = like Indra's palace.

That palace of the great souled Rama was like Indra's palace with great wealth. It was filled with various deer and peacocks. After approaching that palace, he became quite thrilled.

[Verse Locator](#)

स तत्र कैलासनिभाः स्वलंकृताः ।
 प्रविश्य कक्ष्यास्त्रिदशालयोपमाः ।
 प्रियान् वरान् राममते स्थितान् बहून् ।
 व्यपोह्य शुद्धान्तमुपस्थितो रथी ॥ २-१५-४३

43. saH = that; rathii = Sumantra; praveshya = entered; kakshhyaah = inner apartments; kailaasavibhaah = equal to Kailasa mountain; svalankR^itaaH = well decorated; tridashaalayopamaah = like; abodes of deities; tatra = there; vyapohya = passed over; bahuun = many of ; raamamate sthitaan = established Rama's well wishers; varam = best; priyaan = friends; upasthitaH = approached; shuddhaantam = royal inner apartment.

The inner apartments of Rama's palace were well decorated, high as Kailasa mountain and like abodes of deities. Sumantra entered there, passed over many of Rama's friends who well wishers and approached Rama's inner apartment.

[Verse Locator](#)

स तत्र शुश्राव च हर्षयुक्ता ।
 रामाभिषेकार्थकृता जनानां ।
 नरेंद्रसूनोरभिमंगळार्थाः ।
 सर्वस्य लोकस्य गिरः प्रहृष्टः ॥ २-१५-४४

44. tatra = then; saH = he; shushraava = heard; prahR^ishhTaaH = delightful; giraH = words; lokasya = of people; raamaabhishekaartha kR^itaan = about things done for Rama's coronation; harshayuktaaH = filled with joy; janaanaam = of people; abhimangalaarthaah = for the sake of prosperity; narendra suunoH = of Rama.

There, Sumantra heard delightful people talking about Rama's coronation and the rites to be performed for the sake of Rama's prosperity.

[Verse Locator](#)

महेंद्रसद्व्यप्रतिमं तु वेश्म ।
 रामस्य रम्यं मृगमुच्चं ।
 विभ्राजमानं प्रभया सुमन्त्रः ॥ २-१५-४५

45. **sumantraH** = Sumantra; **dadarsha** = saw; **ramya** = beautiful; **raamasya veshma** = Rama's palace; **mahendrasadmapratimam** = filled with antelopes and birds; **shR^ingam eva** = like top; **uchcha** = of high; **meroH** = Meru mountain; **vibhraajamaanam** = shining; **prabhayaa** = with radiance.

Rama's palace was as high as top of the Meru mountain, shining with radiance. The mansion was filled with birds and antelopes. It was like Indra's mansion. Sumantra saw such a beautiful house of Rama.

[Verse Locator](#)

उपस्थितै रज्जलिकारिभिश्च ।
सोपायनैर्जनपदैर्जनैश्च ।
कोट्या परार्थैश्च विमुक्तयानैः ।
समाकुलं द्वारपदम् ददर्श ॥ २-१५-४६

46. **dadarsha** = saw; **dvaarapadam** = area of entrance; **samaakulam** = filled with; **kotyaa** = crores; **parardhaishcha** = and millions of; **jaanapadaiH** = of rural folk; **janaishcha** = and people; **upasthitaaH** = who approached; **anjalikaaribhisheha** = with folded hands; **sopaayanaiH** = with gifts; **vimuktayaanaH** = who left their respective vehicles.

He saw crores and millions of rural folk and other people with folded hands approaching the area leaving their respective vehicles.

[Verse Locator](#)

ततो महामेघमहीधराभं ।
प्रभिन्नमत्यङ्कुशमत्यसह्यम् ।
रामोपवाह्याम् रुचिरम् ददर्श ।
शत्रुञ्जयं नागमुदग्रकायम् ॥ २-१५-४७

47. **tataH** = there after; **dadarsha** = saw; **ruchiram** = beautiful; **naagam** = elephant; **shatrunjayam** = called satrunjayam; **udagrakaayam** = with highly elevated; **raamopavaahyam** = Rama's royal vehicle; **mahaamegha mahiidharaabham** = like great cloud and mountain; **prabhinnam** = intoxicated; **atyaN^kusham** = uncontrollable; **asahyam** = intolerable.

There he saw a beautiful elephant called Satrunjaya with highly elevated body and Rama's royal conveyance. It was like a great cloud and a mountain. It was intoxicated, uncontrollable and intolerable.

[Verse Locator](#)

स्वलंकृतान् सास्वरथान् सकुञ्जरा ।
नमात्यमुखयांश्च ददर्श वल्लभान् ।
व्यपोह्य सूतः सहितान्समन्ततः ।
समृद्धमन्तःपुर माविवेश ह ॥ २-१५-४८

48. **dadarsha** = saw; **amaatya mukhyaamshaha** = the ministers in chief; **vallabhaan** = who were beloved to the king; **svalankR^itaan** = who were well-adorned; **saashvarathan** = with horse carriages **sakunjaraan** = the people; gathered; **tataH** = on all sides; **aviveshaH** = entered; **samR^iddham** = rich; **antaHpuram** = inner apartment.

The ministers in chief who were beloved to the king, were well-adorned and came there on horse-carriages and elephants. Sumantra passed over the people gathered there on all sides and entered the rich inner apartment.

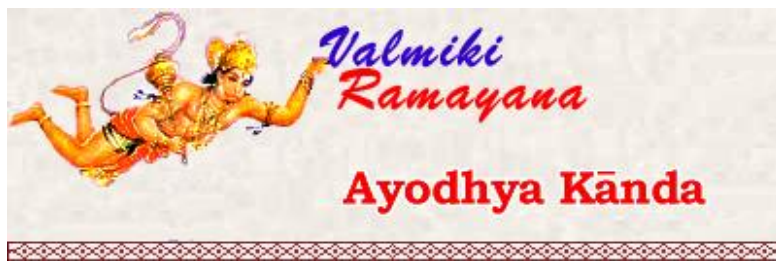
ततोऽद्रिकूटाचलमेघसन्निभं ।
 महाविमानोपमवेश्मसंयुतम् ।
 अवार्यमाणः प्रविवेश सारथिः ।
 प्रभूतरत्नं मकरो यथार्णवम् ॥ २-१५-४९

49. tataH = then; saarathiH = the charioteer; pravivesha = entered; mahaavimaanopama veshma samyutam = that Rama's palace containing houses equal to excellent divine cars; adrikuutaachala magha sannibham = similar to top of mountain; and immovable cloud; makaro yathaa = like crocodile(entering) arNavam = ocean; prabhuutaratnam = containing; a number of precious stones; avaryamaanaH = without being obstructed by anyone.

Then, that Sumantra entered Rama's palace, which was like top of a mountain, like an unmoving cloud, which contained houses equal to excellent divine cars, like crocodile entering the ocean containing a number of precious stones. Nobody obstructed him.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चदशः सर्गः ॥

Thus completes fifteenth sarga of Ayodhya kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 16 Verses converted to UTF-8, Nov 09

Introduction

In this chapter, Sumantra arrives at Rama's palace to fetch him to royal court. Rama starts to the royal court to meet his father. On the way Rama observes the jubilant city.

[Verse Locator](#)

स तत् अन्तः पुर द्वारम् समतीत्य जन आकुलम् ।
प्रविक्ताम् ततः कक्ष्याम् आससाद पुराणवित् ॥ २-१६-१
प्रास कार्मुक बिभ्रद्भिर् युवभिर् मृष्ट कुण्डलैः ।
अप्रमादिभिर् एक अग्रैः स्वनुरक्तैः अधिष्ठिताम् ॥ २-१६-२

1;2. saH = that sumantra; puraaNavit = who knew the ancient sacred works; samatiitya = passed over; tad = that; janaakulam = crowded; antaHpura dvaaram = palace entrance; tataH = then; aasasaada = reached secluded; kakshhyaam = inner apartment; adhishhThitaam = guarded by; yuuabhiH = youth; praasakaarmukabibhradbhiH = wearing bows and darts; mR^isTakundalaiH = heaving polished ear-rings; apramaadibhiH = who were vigilant; ekaagraiH = attentive; svanuraktaiH = and devoted to the king.

That Sumantra, who knew the ancient sacred works, passed over the crowded entrance of the palace and reached the secluded inner apartment. In that area of the inner apartment, some youths, wearing darts and bows, were on security-duty with due vigilance and attention. They were all greatly devoted to the king and were wearing polished ear-rings.

[Verse Locator](#)

तत्र काषायिणो वृद्धान् वेत्र पाणीन् स्वलम्कृतान् ।
ददर्श विष्ठितान् द्वारि स्र्य् अध्यक्षान् सुसमाहितान् ॥ २-१६-३

3. tatra = there; dadarsha = (he)saw; vR^iddhaan = aged; stryadhyakshhaan = palace supervisors; kaashhayiNaH = with orange coloured clothes; svalankR^itaan = well-adorned themselves; vetrapaaNiin = having vanes in their hands; susamaahitaan = well composed; vishhTitaan = being posted; dvaari = in door-ways.

There he saw aged palace-supervisors wearing orange coloured clothes, adorning themselves well, having canes in their hands, well composed and being posted at door-ways.

[Verse Locator](#)

ते समीक्ष्य समायान्तम् राम प्रिय चिकीर्षवः ।
सह भार्याय रामाय क्षिप्रम् एव आचक्षिरे ॥ २-१६-४

4. te sarve = all of them; raamapriyachikiirshhavaH = the well-wishers of Rama; samiikshhya = saw; samaayaantam = him coming; utpatitaaH = raised; aasanabhyaH = from their seats; sahasaa = all at once; sasambhramaaH = hurriedly.

All of them, the well-wishers of Rama, saw that Sumantra arriving and raised from their seats hurriedly at once.

[Verse Locator](#)

प्रतिवेदितम् आज्ञाय सूतम् अभ्यन्तरम् पितुः ।
तत्र एव आनाययाम् आस राघवः प्रिय काम्यया ॥ २-१६-५

5. vimiitaatmaa = humble minded; suutaputraH = Sumantra; uvaacha = spoke; taan = to them; aakhyaata = "Make known; raamaaya = to Rama; kshhipram = immediately; sumantraH = Sumantra; tishhTati = is standing; pradikshhaNaH = with revernece; dvaari = at the entrance.

That humble-minded Sumantra spoke to them thus, "Tell Rama immediately that Sumantra is waiting with reverence at the entrance"

[Verse Locator](#)

ते राममुपसम्माम्य भर्तुः प्रियचिकीर्षवः ।
सहभार्याय रामाय क्षिप्रमेवाचचक्षिरे ॥ २-१६-६

6. te = they; priyachikiirshhavaH = the well wishers; bhartuH = of master upasangamya = approached; raamam = Rama; kshhiprameva = quickly; achachakshhire = informed; ramaaya = to Rama; sahabhaaryaaya = who was with his wife.

They, the well-wishers of their master, approached Rama who was with his wife and immediately informed him.

[Verse Locator](#)

प्रतिवेदितमाज्ञाय सूतमभ्यन्तरम् पितुः ।
तत्रैवानाययामास राघवः पियकाम्यया ॥ २-१६-७

7. aN^yaaya = knowing; suutam = Sumantra; abhyantaram = who was intimate; pituH = to father; prativeditam = being informed by them ; raagahava = Rama; priyakaamyayaa = who desired to show kindness; anaayayamaasa = called him in ; tatraiva = there only.

Knowing that Sumantra, who was intimate to his father, came, Rama who desired to show kindness, called him in there.

[Verse Locator](#)

तम् वैश्रवण सम्काशम् उपविष्टम् स्वल्म्कृतम् ।
दादर्श सूतः पर्यन्के सौवणो स उत्तरच् चदे ॥ २-१६-८
वराह रुधिर आभेण शुचिना च सुगन्धिना ।
अनुलिप्तम् पर अर्ध्येन चन्दनेन परम् तपम् ॥ २-१२-९
स्थितया पार्श्वतः च अपि वाल व्यजन हस्तया ।
उपेतम् सीतया भूयः चित्रया शशिनम् यथा ॥ २-१६-१०

8;9;10. tam = that; suutaH = Sumantra; dadarsha = saw; tam = that Rama; upavishhTam = sitting; vaishravaNa sankasham = like Kubera; sauvarNe paryanke = on a golden couch; suuttarachchade = with the best of cloth = covering; svalankR^itam = well adorned himself; anuliptam = smeared ; paraardhyena chandanena = by excellent sandal; shuchinaa = purely; sugandhinaa = smelling like; varaaharudhiraabheNa = blood of a boar; upetam = endowed; siitayaachaapi = with Sita; sthitayaa = standing; paarshvataH = by the side; vaalavajanahastayaa = with chowrie in her hand; parantapam = Rama. the formator of enemies; shashinamyathaa = was like moon; chitrayaa = with chitra star.

That Sumantra saw Rama sitting like Kubera on a golden couch with the best cloth-covering. He adorned himself well and had the body anointed with sandal perfume, purely smelling like blood of a boar. With Sita, standing on his side with chowrie in her hand, Rama was shining like moon with chitra star.

[Verse Locator](#)

तम् तपन्तम् इव आदित्यम् उपपन्नम् स्व तेजसा ।
ववन्दे वरदम् बन्दी नियमज्ञो विनीतवत् ॥ २-१६-११

11. **vandi** = Sumantra; **vinayajJNH** = who knew pokite conduct; **vavande** = respectfully saluted; **tam** = that Rama; **vimiitavat** = who was refined; **upapannam** = endowed with; **svateja sa** = hi own brilliance; tapantam = shining; **aadityam iva** = like sun; **varadam** = granting wishes.

Sumantra, who knew polite conduct, offered salutation to Rama, who was refined with his own brilliance, shining like the sun and the fulfiller of desires.

[Verse Locator](#)

प्रान्जलिस् तु सुखम् पृष्ट्वा विहार शयन आसने ।
राज पुत्रम् उवाच इदम् सुमन्त्रः राज सत्कृतः ॥ २-१६-१२

12. **sumantraH** = Sumantra; **raajasatkR^itaH** = who was treated with respect by Rama; **vuaacha** = spoke; **idam** = these words; **praN^jaliH** = with folded hands; **raajaputram** = to that prince; **sumukham** = with beautiful face; **vihaarashayanaasane** = and who was seated on a swinging sofa.

Sumantra, who was treated with respect by Rama spoke thus with folded hands to that prince with beautiful face and who was seated on a swinging sofa.

[Verse Locator](#)

कौसल्या सुप्रभा देव पिता त्वम् द्रष्टुम् इच्छति ।
महिष्या सह कैकेय्या गम्यताम् तत्र माचिरम् ॥ २-१६-१३

13. **raamaH** = Rama; **kausalyaa suprajaa** = the good offspring of Kausalya! pitaa = your father; **mahishhyaa kaikeyyaasaha** = along with Queen Kaikeyi; **ichchhati** = wish; **drasTum** = to see; **tvaam** = you; **gamyataam** = let you go; **tatra** = there; **maachiram** = without delay.

"Oh Rama, the good offspring of Kausalya! Your father and the Queen Kaikeyi want to see you. Go there soon."

[Verse Locator](#)

एवम् उक्तः तु सम्हृष्टः नर सिम्हो महा द्युतिः ।
ततः सम्मानयाम् आस सीताम् इदम् उवाच ह ॥ २-१६-१४

14. **narasimhaH** = that best of men; **mahaadyutiH** = with great brilliance; **samhR^isTaH** = was pleased; **uktaH** = to be told; **evam** = thus; **tataH** = them; **sammanayaamaasa** = honoured him; **uvaacha ha** = spoke; **idam** = these words; **siitaam** = to Sita.

That best of men with great brilliance was pleased to hear those words, then honoured him and spoke thus to Sita.

[Verse Locator](#)

देवि देवः च देवी च समागम्य मद् अन्तरे ।
मन्त्रेयेते ध्रुवम् किञ्चित् अभिषेचन सहितम् ॥ २-१६-१५

15. **devi** = Oh; **Sita!** **devashcha** = the king; **deviicha** = and the queen; **samaagamyā** = together; **mantrayate** = are thinking; **kinchit** = of something; **madantare** = about me; **abhishhachana samhita** = relating to coronation; **dhR^ivam** = certain.

"Oh Sita! The king and the queen together are thinking of something about me, relating to coronation. It is certain."

[Verse Locator](#)

लक्षयित्वा हि अभिप्रायम् प्रिय कामा सुदक्षिणा ।
संचोदयति राजानम् मद् अर्थम् मदिर् ईक्षणा ॥ २-१६-१६

16. **asitekshhaNaa** = the black-eyed Kaikeyi; **sudakshhiNaa** = who is dexterous; **priyakaamaa** = friendly disposed; **lakshhayitva** = perceived; **abhipraayam** = the opinion; **sanchodayati** = inciting; **raajaanam** = the king; **madartham** = for my sake.

"Then black-eyed Kaikeyi who is dexterous and friendly disposed, has perceived the king's opinion and is inciting him for my sake"

[Verse Locator](#)

सा प्रहृष्टा महाराजम् हितकामानुवर्तिनी ।
जननी चार्थकामा मे केकयाधिपतेस्सुता ॥ २-१६-१७

17. **kekayaadhipateH sutaa** = "Kaikeyi; the daughter of king Kekaya; **jananiicha** = and my mother; **saa** = she; **anuvartinii** = is following; **mahaarajam** = the king; **prahR^ishhTaa** = is delighted; **hitakaama** = desirous of my benefit; **me arthakaamaa** = wishing my prosperity".

"Kaikeyi, my mother is following the king's intentions with great pleasure, desirous of my benefit and prosperity"

[Verse Locator](#)

दिष्ट्या खलु महाराजो महिष्या प्रियया सह ।
सुमन्त्रम् प्राहिणोदूत मर्थकामकरम् मम ॥ २-१६-१८

18. **mahaarajaH** = the king; **priyayaa saha** = along with wife; **mahishhyaa** = the queen; **khalu** = certainly; **dishhtyaa** = by luck; **praahiNot** = sent; **sumantram** = Sumantra; **mama arthakaamakaram** = who fulfils my desires and wishes; **duutam** = as messenger.

"It is certainly our luck that king and queen have sent Sumantra, who fulfils my desires and wishes, as messenger".

[Verse Locator](#)

यादृशी परिषत् तत्र तादृशो दूताअगतः ।
ध्रुवम् अद्य एव माम् राजा यौवराज्ये अभिषेक्ष्यति ॥ २-१६-१९

19. **yaadR^ishii** = of which sort of tatra parishhat that sort of ; **duutaH** = messenger; **aagataH** = came; **dhR^ivam** = certainly; **adyaiva** = today itself; **raajaa** = the king; **abhishhekshhyati** = will anoint; **maam** = me; **youvaraajye** = for the right of succession to kingdom.

"A worthy messenger has come who is truly representing the assembly there. It is certain that today itself the king will anoint me for the right of succession to kingdom".

[Verse Locator](#)

हन्त शीघ्रम् इतः गत्वा द्रक्ष्यामि च मही पतिः ।

सह त्वम् परिवारेण सुखम् आस्व रमस्य च ॥ २-१६-२०

20. hanta = Alas! gatvaa = (I shall) go; shiighram = immediately; itaH = from here; drakshhyaami cha = and see; mahipatim = the king; tvam = you; aasva = stay; sukham = happily; parivaareNa saha = with the circle of friends; ramasva cha = and enjoy yourself.

"I shall go immediately and see the king. You stay happily with the circle of friends and enjoy yourself."

[Verse Locator](#)

पति सम्मानिता सीता भर्तारम् असित ईक्षणा ।

आद्वारम् अनुवव्राज मन्गलानि अभिदध्युषी ॥ २-१६-२१

21. siitaa = Sita; patisammaanitaa = treated with respect by husband; asitekshhaNaa = having black eyes; anuvavraaja = followed; bhartaaram = husband; aa dvaaram = upto door; abhidadhyushhii = thinking; mangalaani = of auspicious things.

Sita, treated with respect by her husband and having black eyes, followed her husband up to the door, thinking of auspicious things in her mind.

[Verse Locator](#)

राज्यम् द्विजातिभिर्जुष्टम् राजसूयाभिषेचनम् ।

कर्तुमर्हति ते राजा वासवस्येव लोककृत् ॥ २-१६-२२

22. raajaa = king Dasaratha; te = to you; raajyam = kingdom; jushhTam = being served; dvijaatibhiH = by brahmanas; vasavasyeva = like to Devendra; lokakR^it = by Brahma; arhati = to perform; raajasuuyaabhishhehanam = great sacrifice at coronation of king.

"King Dasaratha will give you kingdom, being served by brahmanas, which will invest you with eligibility to perform the great sacrifice at the coronation ceremony like Brahma to Devendra."

[Verse Locator](#)

दीक्षितम् व्रतसम्पन्नम् वराजिनधरम् शुचिम् ।

कुरङ्गपाणिम् च पश्यन्ती त्वाम् भजाम्यहम् ॥ २-१६-२३

23. aham = I; bhajaami = shall enjoy; pashyantii = seeing; tvaam = you; diikshhtam = initiated; vratasampannam = for perfect religious act of austerity; varaajinadharam = wearing excellent antelope-hide; shuchim = being pure; kuraN^ga shR^iN^gapaaNimcha = and bearing a deer-horn in hand.

"I shall be delighted to see you, initiated for the perfect religious act of austerity, wearing excellent antelope-hide, being pure and bearing a deer-horn in hand".

[Verse Locator](#)

पूर्वाम् दिशम् वज्रधरो दक्षिणाम् पातु ते यमः ।

वरुणः पश्चिमामाशाम् धनेशस्तूत्राम् दिशम् ॥ २-१६-२४

24. te = your; puurvam disham = eastern direction; vajradharaH = Indra the god of rain; dakshhiNaam = south; yamaH = yama the god of death; pashchimaamashaam = western direction; varunaH = varuna the regent of ocean; uttaraam disham tu = northern direction; dhaneshaH = Kubera; the god of riches; paatu = protect.

"May Indra the god of rain in the east, Yama the god of death in the south, Varuna the regent of the ocean in the west and Kubera the god of riches and treasure in the north, protect you".

[Verse Locator](#)

अथ सीतामनुज्ञाप्य कृतकौतुकमगळः ।
निश्चक्राम सुमन्त्रेण सह रामो निवेशनात् ॥ २-१६-२५

25. **atha** = then; **raamaH** = Rama; **kR^itakantuka mangalaH** = adorned as in an auspicious ceremony; **anujJNaapya** = got permission; **siitaam** = from Sita; **nishchakraama** = started; **niveshanaat** = from house; **sumantreNa saha** = along with Sumantra.

Rama, adorned as in an auspicious festivity, took permission from Sita and started from house along with Sumantra.

[Verse Locator](#)

पर्वतादिव निष्क्रम्य सिम्हो गिरिगुहाशयः ।
लक्ष्मणम् द्वारिसोऽपश्यत् प्रह्वज्जलिपुटम् स्थितम् ॥ २-१६-२६

26. **saH** = that Rama; **mishhkramya** = came out of the house; **parvataat iva** = like from the mountain; **simhah** = lion; **firigulaashayaH** = residing in mountain cave; **apashyat** = saw; **lakshhmaNam** = Lakshmana; **sthitam** = staying; **dvaari** = at the door; **prahvaaJNjalipuTam** = bowing with the palms of hand joined and put to forehead as a mark of respect.

That Rama who came out, like a lion residing in a mountain cave from out of the mountain, saw Lakshmana standing at the door, bowing with palms of the hand joined and put to the forehead as a mark of respect.

[Verse Locator](#)

अथ मध्यमकक्षायाम् समागच्छत् सुहृज्जनैः ।
स सर्वान् अर्थिनो दृष्ट्वा समेत्य प्रतिनन्द्य च ॥ २-१६-२७
ततः पावक सम्काशम् आरुरोह रथ उत्तमम् ।
वैयाघ्रम् पुरुष्या घो राजितम् राजनंदनः ॥ २-१६-२८

27;28. **atha** = then; **sah** that; **raajananadanaH** = prince; **purushhavyaaghraH** = the best of men; **samaagachchhat** = met; **suhR^ijjanaiH** = the friends madhya kakashhyaayaam = in the middle chamber; **dR^ishhTvaa** = saw; **sarvaan** = all; **arthinaH** = people desiring to behold him; **sametya** = approached nearer; **pratinandyacha** = and greeted; **aaruroha** = mounted; **rathothamam** = excellent chariot; **raajitam** = shining; **paavaka sankasham** = like fire; **vyyaaghram** = covered by tiger's skin

Then, that prince the best of men, met his friends in the middle chamber. He saw all the people who came there to behold him, approached nearer to them, greeted them and mounted the excellent chariot, which was resplendent like fire and covered with tiger's skin.

[Verse Locator](#)

मेघनादमसम्बाधम् मणिहेमविभूषितम् ।
मुष्णन्तम् इव चक्षूष्मि प्रभया हेम वर्चसम् ॥ २-१६-२९
करेणु शिशु कल्पैः च युक्तम् परम वाजिभिः ।
हरि युक्तम् सहस्र अक्षो रथम् इन्द्रैव आशुगम् ॥ २-१६-३०
प्रययौ तूर्णम् आस्थाय राघवो ज्वलितः श्रिया ।

29;30. **ratham** = the chariot; **meghanaada** = sounding like thunder; **asambaadham** = not congested; **maNihemavibhuushhitam** = decorated with gold and jewels; **mushhNantamiva** = as it was stealing; **chakshhuumshhi** = the eyes; **prabhayaa** = by splendour; **marevarchasam** = like brilliance of Meru mountain; **paramavaajabhiH** = excellent horses; **kareNu shishukalpaiH** = excellent horses; **kareNu shishukalpaiH** = looking like infantine elephants; **yuktam** = were fastened; **aashugam** = moving quickly; **raaghavaH** = Rama; **jvalitaH** = shining; **shriyaa** = with prosperity; **aasthaaya** = mounted; **hariyuktam iva** = what like chariot with horses; **indraH** = of Indra; the god of sky; **sahasraakshhaH** = having thousand eyes; **prayayau** = went forth; **tuurNam** = quickly.

That chariot was sounding like thunder. It was not congested. It was decorated with gold and jewels. Its splendour was like that of Meru mountain, stealing the eyes. Excellent horses looking like infantine elephants were tied to the chariot, which was moving quickly. That Rama shining with splendour like Indra, the lord of sky, mounted such a chariot and went forth quickly.

[Verse Locator](#)

स पर्जन्यैव आकाशे स्वनवान् अभिनादयन् ॥ २-१६-३१
निकेतान् निर्ययौ श्रीमान् महा अभ्रात् इव चन्द्रमाः ।

31. **shriimaan saH** = that splendid chariot; **svanavaan** = having sound; **parjanya iva** = like rain cloud; **aakaashe** = in the sky; **abhinaadayan** = making sound; **niryayau** = started; **niketaat** = from the house; **chandramaa iva** = like moon; **mahaabhraat** = from mighty cloud.

That splendid chariot, sounding like rain-cloud in the sky, came out of the house like moon coming out of a mighty cloud.

[Verse Locator](#)

चत्र चामर पाणिस् तु लक्ष्मणो राघव अनुजः ॥२-१६-३२
जुगोप भ्रातरम् भ्राता रथम् आस्थाय पृष्ठतः ।

32. **lakshhmaNaH** = Lakshmana; **raaghavaanujaH** = Rama's younger; **bhraataa** = brother; **aasthaaya** = mounted; **ratham** = the chariot; **pR^ishhTataH** = in the back-side; **jugopa** = protected; **bhraataram** = brother; **chhatra chaamara paaNiH** = having umbrella and chamara fan in hand.

Lakshmana, Rama's younger brother mounted the chariot in the back-side and protected Rama with umbrella and chamara fan.

[Verse Locator](#)

ततः हल हला शब्दः तुमुलः समजायत ॥२-१६-३३
तस्य निष्क्रममाणस्य जन ओघस्य समन्ततः ।

33. **tataH** = then; **tasya** = those; **janaughasya** = crowds; **nishhkramamaaNasya** = dispersing; **samantataH** = from all sides; **samajaayata** = generated; **tumulaH** = tumultuous; **halahalaashabdaH** = hallooing sound.

Then, the crowds started dispersing from all sides generating tumultuous hallowing sound.

[Verse Locator](#)

ततो हयवरा मुख्या नागाश्च गिरिसन्निभाः ॥ २-१६-३४
अनुजग्मुस्तदा रामम् शतशोऽथ सहस्रशः ।

34. **tataH** = thereupon; **shatashaH** = hundreds; **sahasrashaH** = and thousands of ; **mukhyaH** = importatn; **hayavaraaH** = excellent horses; **nagaashcha** = and

elephants; **girisannibhaaH** = looking like mountains; **tadaa** = then; **anujagmuH** = followed; **raamam** = Rama.

Thereupon, hundreds and thousands of important people mounted on excellent horses and soldiers mounted on elephants, then followed Rama.

[Verse Locator](#)

अग्रतश्चास्य सन्नद्धाश्चन्दनागुरुभूषिताः ॥ २-१६-३५

खड्गचापधराः शूरा जग्मुराशंसवो जनाः ।

35. **shuraaH janaaH** = valiant persons; **sannaddhaaH** = dressed in armour; **chandanaaguru bhushhitaaH** = adorned with sandal and aloe perfumes; **khadgachaapadharaaH** = wearing swords and bows; **aashamsavaH** = declaring arrival of Rama; **jagmuH** = went; **agrataH** = in front; **asya** = of Rama.

Valiant persons, dressed in armour adorned with sandal and aloe perfumes, wearing swords and bows, declaring the arrival of Rama, went in front of Rama to receive him.

[Verse Locator](#)

ततो वादित्रशब्दाश्च स्तुतिशब्दाश्च वन्दिनाम् ॥ २-१६-३६

सिंहनादाश्च शूराणाम् तदा शुश्रुविरे पथि ।

36. **tataH** = thereafter; **tadaa** = then; **vaaditra shabdaashcha** = sounds of musical instruments; **stutishabdaashcha** = sounds of praising hymns; **vandinaam** = of panegyrist; **simha naadaashcha** = and lion like roars; **shuuraaNaa** = of valiant persons; **shushruvare** = were heard; **pathi** = on the way.

At that time, sounds of musical instruments, sounds of praising hymns of panegyrist and lion-like roars of valiant persons were heard on the way.

[Verse Locator](#)

हर्म्यवातायनस्थाभिर्भूषिताभिः समन्ततः ॥ २-१६-३७

कीर्यमाणः सुपुष्पौघैर्ययौ स्त्रीभिररिंदमः ।

37. **aarindamaH** = Rama; the annihilator of enemies; **yayau** = went; **kiiryamaNaH** = being sprinkled; **supushhponghaiH** = by stream of good flowers; **samantataH** = all around; **bhuushhitaabhiH striibhiH** = by well adorned women; **harmya vataayanasthaabhiH** = standing in porticoes of palaces.

While Rama, the annihilator of enemies, was going, well-adorned women standing in porticoes of palaces, sprinkled flowers on him from all sides.

[Verse Locator](#)

रामम् सर्वानवद्याण्यो रामपिप्रीषया ततः ॥ २-१६-३८

वचोभिरग्रैर्हर्म्यस्थाः क्षितिस्थाश्च ववन्दिरे ।

38. **tataH** then; **sarvaanavadyaaN^gyaa** = women of exquisitely beautiful form; **harmyasthaah** = standing in palaces; **kshhitisthaashcha** = and on ground vavandhire = were offering salutations; **raamam** = to Rama; **agryaiH vachobhiH** = with the best words; **raamapipriishhayaa** = with desire to please Rama.

Women of exquisitely beautiful form standing in palaces and on ground were offering salutations to Rama with the best words with a desire to please Rama.

[Verse Locator](#)

नूनम् नन्धिति ते माता कौसल्या मातृनन्दन ॥ २-१६-३९

पश्यन्ती सिद्धयात्रम् त्वाम् पित्र्यम् राज्यमुपस्थितम् ।

39. **maatR^inandana** = the one creates happiness to mother! **siddhayaatram** = have successful journey; **te** = your; **maataa** = mother; **kausalyaa** = kausalya; **nandati** = is elighting; **nuunam** = certainly; **pashyantii** = to see; **tvaam** = you; **upasthitam** = having obtained; **pitryam raajyam** = paternal kingdom.

"Oh, Rama, who creates happiness to mother! Have successful journey! Your mother Kausalya will be certainly delighted to see you obtaining the paternal kingdom."

[Verse Locator](#)

सर्वसीमन्तिनीभ्यश्च सीताम् सीमन्तिनीम् वराम् ॥ २-१६-४०

अमन्यन्त हि ता नार्यो रामस्य हृदयप्रियाम् ।

40. **taaH** = those; **naaryaH** = women; **amanyantahi** = thought; **siitaam** = Sita; **raamasya hR^idayapriyaam** = who is dear to Rama's heart; **varaam** = is better; **siimantiim** = woman; **sarvasiimantiibhyaH** = than all women.

Those women thought that Sita, who is dear to Rama's heart, is better woman than all women.

[Verse Locator](#)

तया सुचरितम् देव्या पुरा नूनम् महत्तपः ॥ २-१६-४१

रोहिणीव शशाङ्केन रामसम्योगमाप या ।

41. **yaa** = which Sita; **rahiNii iva** = like Rohini star; **shashaaNkena** = with moon; **aapa** = has obtained; **raamasmyogam** = union with Rama; **tayaa devyaa** = by such Sita; **mahat** = great; **tapaH** = penance; **muunam** = indeed; **sucharitam** = was performed well; **puraa** = in former times.

"As Rohini star stays together with the moon, Sita having obtained Rama as husband must have certainly performed a great penance in former times."

[Verse Locator](#)

इति प्रासादशृङ्गेषु प्रमदाभिर्नरोत्तमः ॥ २-१६-४२

शुश्राव राजमार्गस्थः प्रिया वाच उदाहृताः ।

42. **narottamaH** = Rama; the best of men; **raajamaargasthaH** = who was in the royal road; **sushraava** = heard; **priyaaH vaachaH** = pleasant words; **udaahR^itaaH** = spoken; **iti** = thus; **pramadaabhiH** = by women; **praasaadasR^ingeshhu** = who were in turrets.

While going through the royal road, Rama heard those pleasant words spoken thus by women standing in turrets.

[Verse Locator](#)

स राघवः तत्र कथा प्रलापम् ।

शुश्राव लोकस्य समागतस्य ।

आत्म अधिकारा विविधाः च वाचः ।

प्रहृष्ट रूपस्य पुरे जनस्य ॥ २-१६-४३

43. **tadaa** = then; **saH** = that; **raaghavaH** = Rama; **sushraava** = heard; **pralapaan** = words; **lokasya** = of people; **samaagatasya**; gathered; **tatra** = there; **vaachaH cha** = and also

words; **vividhaaH** = variously; **aatmaadhikaaraaH** = pertaining to himself; **pure janasya** = by citizens; **prahR^ishhTaruupasya** = who were much delighted.

Then, Rama heard the words of people gathered there and also the words variously pertaining to himself, by citizens.

[Verse Locator](#)

एष श्रियम् गच्छति राघवो अद्य।
राज प्रसादात् विपुलाम् गमिष्यन्।
एते वयम् सर्व समृद्ध कामा।
येषाम् अयम् नो भविता प्रशास्ता ॥ २-१६-४४

44. **raaja prasaadaat** = by king's propitiousness; **eshhaH** = this; **raaghavaH** = Rama; **gamishhyan** = who will obtain; **vipulaam** = the earth; **adya** = now; **gachchhati** = will gain; **shriyam** = wealth; **yeshhaam naH** = for which of us; **ayam** = he; **bahvitaa** = will become; **prashastaa** = ruler; **ete vayam** = such of us; **sarvasamR^idhdhakaamaa** = will have fulfilled all desires.

"By the king's propitiousness, this Rama today is going to obtain this earth and the wealthy kingdom. All our desires are going to be fulfilled because Rama will become the ruler."

[Verse Locator](#)

लाभो जनस्य अस्य यद् एष सर्वम्।
प्रपत्स्यते राष्ट्रम् इदम् चिराय।
स घोषवद्भिः च हयैः सनागैः।
पुरस्सरैः स्वस्तिक सूत मागधैः ॥ २-१६-४५

45. **yat** = since when; **eshhaH** = this Rama; **pravatsyate** = will get; **sarvam idam raashhTram** = this entire state; **chiraaya** = for a long time(since then); **laabhaH** = benefit; **asya janasya** = for these people; **asmin mamjaadhipe** = when this Rama becomes king; **kashchit** = anyone; **jaatu** = at anytime; **na pashyet hi** = will not see kichana = anything; **apriyam** = unkindly; **na** = nor; **duHkham** = grief.

"If Rama rules this state for a long time, it will be a great benefit to the people. If he becomes a king none can see dislike and sorrow at any time."

[Verse Locator](#)

स घोषवद्भिश्च हयैः सनागैः।
पुरस्सरैः स्वस्तिकसूतमागधैः।
महीयमानः प्रवरैः च वादकैः।
अभिष्टुतः वैश्रवणो यथा ययौ॥ २-१६-४६

46. **suutamaagadhaiH** = bards and panegyrists; **svastika** = invoking blessings; **purassaraiH** = moving in front; **mahiiyamaanaH** = praising with great respect; **abhishhTutaH** = eulogised; **pravaraiH vaadyakaiH** = by the most excellent instrumentalists; **saH** = that Rama; **vaishraavaNotatha** = like Kubera the god of wealth; **yayau** = went; **hayaiH** = with horses; **sanaagaiH** = together with elephants; **ghoshhavadbhiH** = having resounds.

While bards and panegyrists were moving in front praising with great respect, invoking blessings and eulogised by the most excellent instrumentalists, Rama, like Kubera the god of wealth, went with resounding horses and elephants.

[Verse Locator](#)

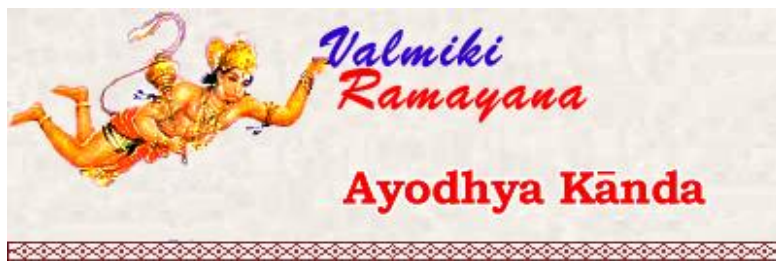
करेणु मातन्ग रथ अश्व सम्कुलम् ।
महा जन ओघैः परिपूर्ण चत्वरम् ।
पभूतरत्नम् बहुपण्यसंचयम् ।
ददर्श रामो विमलम् महापथम् ॥ २-१६-४७

47. **raamaH** = Rama; **dadarsha** = saw; **mahaapatham**; great royal road; **vimalam** = which was spotless; **prabhuuta ratnam** = having abundant diamonds; **bhaupaNya sanchayam** = having abundant diamonds; **bahupaNya sanchayam** = having many vendible commodities; **kareNu maataN^ga rathaashva sankulam** = full of female and male elephants; chariots and horses; **paripuurNa chatvaram** = the road junctions were filled; **janaughaiH** = with multitude of people.

Rama saw the great royal road which was spotlessly clean, having diamonds and various vendible commodities. It was full of male and female elephants, horses and chariots. There was abundance of people gathered at road junctions.

॥ इति श्रीमद् रमयने षोडश सर्गः ॥

Thus completes sixteenth sarga of Ayodhya Kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 17

Verses converted to UTF-8, Nov 09

Introduction

This chapter further describes journey towards the royal palace. On the way Rama hears blessings and well meaning words of his friends and various people gathered there.

[Verse Locator](#)

स रामः रथम् आस्थाय सम्प्रहृष्ट सुहृज् जनः ।
पताकाध्वजसंपन्नं महार्हगुरुधूपितम् ॥ २-१७-१
अपश्यन् नगरम् श्रीमान् नाना जन समाकुलम् ।

1. raamaH = Rama; sriimaan the glorious man; samprahR^ishhTa suhR^ijjanaH = having joyful friends; aasthaaya = ascended ; ratham = the chariot; apashyat = saw; nagaram = the city; pataakaadhavaja sampannam = rich with flags and banners; mahaarhaguru dhuupitam = perfumed with excellent befitting wood; naanaajanasantamvitam = endowed with varied types of people.

Rama the glorious man, who was with his joyful friends, ascended the chariot and saw the city which was decorated with flags and banners, which was perfumed all around by burning excellent aloe wood and which was endowed with varied types of people.

[Verse Locator](#)

स गृहैः अभ्र सम्काशैः पाण्डुरैः उपशोभितम् ॥ २-१७-२
राज मार्गम् ययौ रामः मध्येन अगुरु धूपितम् ।

2. saH raamaH = that Rama; yayau = went; raajamaargam madhyena = through; middle of royal = passage; agarudhuupitam = which was incensed with aloe wood; upashobhitam = splendid; paN^duraiH grihaiH = with white houses; abhrasana^kaashaiH = resembling like clouds.

That Rama went through the royal passage which was incensed with aloe wood. That royal street was splendid with white houses resembling clouds.

[Verse Locator](#)

चन्दनानाम् च मुख्यानामगुरुणाम् च संचयैः ॥ २-१७-३
उत्तमानाम् च गन्धानां क्षौमकौशाम्बरस्य च ।
अविद्धाभिश्च मुक्ताभिरुत्तमैः स्फाटिकैरपि ॥ २-१७-४
शोभमानम् असम्बाधम् तम् राज पथम् उत्तमम् ।
सम्पन्तम् विविधैः पण्यैः भक्ष्यैः उच्च अवचैः अपि ॥ २-१७-५

3;4;5. tam = that; uttamam = excellent; raajapatham = royal route; samvritam = filled with; chandanaanaam = sandal; mukhyaanaam = superior; aguruNaam = aloe-

wood; **uttamaanaam** = excellent; **gandhaanaam** = perfumes; **kshhoumakaushaam** **barashya cha** = silk and linen cloth; **sanchayaiH** = heaps of them; **avidhaabhiH** = unpierced; **muktaabhiH** = unpierced; **muktaabhiH** = pearls; **uttamaiH** = excellent; **sphatikairapi** = things made of crystal; **shobhamaanam** = splendid with; **vividhaiH** = various kinds of; **pusshpaiH** = flowers; **uchaavachaiH** = various kinds of; **bhakshhaiH** = eatables.

Rama entered that excellent royal route, which was filled with sandal, superior aloe-wood, excellent perfumes, silk and linen cloth, heaps of them, unpierced pearls, excellent things made of crystal, splendid with various kinds of flowers and eatables and which was not congested.

[Verse Locator](#)

ददर्श तं राजपथं दिवि देवपथम् यथा ।
दध्यक्षतहविलजिधूपैरगुरुचंदनैः ॥ २-१७-६
नानामाल्योपगंधैश्च सदाभ्यर्चितचत्वरम् ।

6. **dadarsha** = (Rama) saw; **tam raajapatham** = that royal passage; **devapatham yathaa** = like divine passage; **divi** = in heaven; **abhyarahita chatvaram** = whose road junctions were worshipped; **sadaa** = perpetually; **dadhyakshhata havirlaajaiH** = with yoghurt; unbroken rice; clarified butter; fried grain; **dhuupaiH** = incense; **aguruchandanaiH** = aloe and sandal wood; **naanaa maalyopagandhaishcha** = and all types of garlands and perfumes.

Rama saw that royal route like divine passage in heaven. All the road junctions there were regularly worshipped with yoghurt, unbroken rice, clarified butter, fried grain, incense, aloe and sandal and all types of garlands and perfumes.

[Verse Locator](#)

आशीर्वादान् बहून् शृण्वन् सुहृद्भिः समुदीरितान् ॥ २-१७-७
यथा अहम् च अपि सम्पूज्य सर्वान् एव नरान् ययौ ।

7. **shR^iNvan** = hearing; **bahuun** = various; **aashiirvaadaan** = blessings; **samudiiritaan** = spoken; **suhR^idbhiH** = by friends; **yayau** = (he) went; **sampuujaacha** = acknowledging; **sarvaanena** = all; **naraan** = people; **yathaarham** = according to merit.

Hearing the various blessing words spoken by his friends, he went acknowledging all those people suitably.

[Verse Locator](#)

पितामहैः आचरितम् तथैव प्रपितामहैः ॥ २-१७-८
अद्य उपादाय तम् मार्गम् अभिषिक्तः अनुपालय ।

8. **abhishhiktaH** = get coronated; **adya** = today; **upaadaaya** = take; **tam maargam** = that path; **aacharitam** = followed **pitaamahaiH** = by grandfathers; **tathaiva** = and likewise; **prapitaamahaiH** = by greatgrandfathers; **ampaalaya** = and preserve(kingdom).

"Get coronated today, take the path followed by your grandfathers and great grandfathers and rule the kingdom."

[Verse Locator](#)

यथा स्म लालिताः पित्रा यथा पूर्वैः पितामहैः ॥ २-१७-९
ततः सुखतरम् सर्वे रामे वत्स्याम राजनि ।

9. **raame** = Rama; **raajanisati** = being king; **vatsyaamaH** = (we shall) dwell; **sukhataram** = happily further; **tataH** = than that; **pitraa** = by father; **yathaa** = in which way; **poshhtaasma** = we were ruled; **yathaa** = by which way; **sarvaiH** = by all; **pitaamahaiH** = grandfathers.

"If Rama becomes king, we shall be more happy than when his father ruled and also when his grandfathers ruled.

[Verse Locator](#)

अलमद्य हि भुक्तेन परम अर्थेः अलम् च नः ॥ २-१७-१०
यथा पश्याम निर्यान्तम् रामम् राज्ये प्रतिष्ठितम् ।

10. **pashyaamayadi** = if we can see; **raamam** = Rama; **niryaantam** = going forth in city; **pratisThitam** = being established; **raajye** = in kingdom; **adya** = today; **alam** = it is enough; **bhuktena** = of eating; **alam** = it is enough; **paramaarthaiH** = of other concerns.

"If we can see Rama going forth in the city after getting coronated today, it is enough of eating or other activities."

[Verse Locator](#)

ततः हि न प्रियतरम् न अन्यत् किञ्चित् भविष्यति ॥ २-१७-११
यथा अभिषेको रामस्य राज्येन अमित तेजसः ।

11. **kimchit** = "which anyat = other thing; **nabhavishhyati** = is not about to be; **priyataram** = dearer; **natt** = to us; **yathaa** = as; **abhishhekaH** = coronation; **raajyena** = in kingdom; **raamasya** = of Rama; **annitachetasaH** = of unbounded splendour.

"There is no other dearer thing to us than coronation of Rama of unbounded splendour".

[Verse Locator](#)

एताः च अन्याः च सुहृन्दाम् उदासीनः कथाः शुभाः ॥ २-१७-१२
आत्म सम्पूजनीः शृण्वन् ययौ रामः महा पथम् ।

12. **raamaH** = Rama; **shriNvan** = hearing; **etaaH** = these; **anyaashcha** = other; **shubhaaH** = good; **kathaaH** = tales ; **suhR^idaam** = from friends; **aatma sampuujaniiH** = adoring oneself; **udaasiinaH** = was passive; **yayau** = went; **mahaapatham** = in royal route.

Rama, though hearing of these good, words spoken by his friends about himself was passive and went in royal route.

[Verse Locator](#)

न हि तस्मान् मनः कश्चिच् चक्षुषी वा नर उत्तमात् ॥ २-१७-१३
नरः शक्नोति अपाक्रष्टुम् अतिक्रान्ते अपि राघवे ।

13. **raaghava atikraante api** = though Rama has gone distantly; **kashchit naraH** = which man; **na shaknotihi** = was not able; **apaakrashhTum** = to turn back; **chakshhushhii** = eyes; **manaH** = mind; **tasmaat** = that; **narottamaat** = best of men.

Though Rama became distant, no one could turn back one's eyes and mind from him, the best of men.

[Verse Locator](#)

यश्च रामं न पश्येत्तु यं च रामो न पश्यति ॥ २-१७-१४
निन्दतः सर्वलोकेषु स्वात्माप्येनम् विगर्हते ।

14. **yashcha** = who; **napashyethu** = did not see; **raamam** = Rama; **yamcha** = and to whom; **raamaH** = Rama; **napashyati** = did not see; **ninditaH** = was blamed; **sarvalokeshhu** = among all people; **svaatmaapi** = one's mind also; **vigarhate** = would blame; **enam** = oneself.

All the people blamed the one who did not see Rama and the one who was not seen by Rama. Such a person would blame himself of it.

[Verse Locator](#)

सर्वेषाम् स हि धर्म आत्मा वर्णानाम् कुरुते दयाम् ॥ २-१७-१५
चतुर्णाम् हि वयस्स्थानाम् तेन ते तम् अनुव्रताः ।

15. saH = that Rama; dharmaatmaa = the virtuous; kurute dayaa = took pity on; sarveshu = all men; chaturNaami = of four; varNaanaam = classes; vayasthaanam = towards the aged; tena = hence; te = they; anuvartaaH = were devoted; tam = to him.

Rama, the virtuous, had compassion towards all the four classes of men and towards the aged people. Hence, they were all devoted to him.

[Verse Locator](#)

चतुष्पथान् देवपथांश्चैत्यान्यायतनानि च ॥ २-१७-१६
प्रदक्षिणम् परिहरन् जगाम नृपतेस्सुतः ।

16. nnapate sutaH = Rama; the prince jagaama = went; pariharam = by crossing; chatushpathaan = road junctions; devapathaan = god's paths; chaityaan = sacred trees; aayatanaanicha = and temples; pradakshhiNam = keeping his; right side towards them.

Rama went by crossing road junction, god's paths, sacred trees and temples keeping his right side towards them.

[Verse Locator](#)

स राज कुलम् आसाद्य महा इन्द्र भवन उपमम् ॥ २-१७-१७
प्रासादशृङ्गैर्विविधैः कैलासशिखरोपमैः ।
आवारयद्भिर्गनं विमानैरिव पाण्डुरैः ॥ २-१७-१८
वर्धमानगृहैश्चापि रत्न जालपरिष्कृतैः ।
तत्पृथिव्यां गृहवरं महेन्द्रसदनोपमम् ॥ २-१७-१९
राज पुत्रः पितुर् वेश्म प्रविवेश श्रिया ज्वलन् ।

17;18;19. raajaputraH = that Rama; aasaadya = approached; raajakulam = royal abode; pravivesha = entered; tat = that; pituH veshma = father's palace; gR^ihavaram = which was the best palace; jvalan = blazing; shriyaa = with radiance; mahendra sadanopamam = like palace of Indra; the king of celestials pR^ithivyaam = on earth; vividhaiH = various types of ; praasaada shR^iN^gaiH = turrets; shubhaiH = which were auspicious; kailaasa shikharo pamaiH = looking like mount Kailasa; maghasamghopamaiH = as group of clouds; paaNduraiH vimaanairiva = as white heavenly cars; aavaarayadbhiH = covering; gaganam = the sky; vardhamaanagR^ihaishchaapi = also with royal houses named vardhamana; ratnajaala parishhkr^itaiH = adorned with a net of jewels.

Rama approached the royal abode and entered his father's palace which was the best palace with blazing radiance like the palace of king of celestials on earth. All around the house, there were various types turrets looking like Mount Kailasa, as group of clouds, as white heavenly cars touching the sky. There were royal houses named vardhamana which were adorned with a net of precious stones.

[Verse Locator](#)

स कक्ष्या धन्विभिर्गुप्तास्तिस्रोऽतिक्रम्य वाजिभिः ॥ २-१७-२०
पदातिरपरे कक्ष्ये द्वे जगाम नरोत्तमः ।

20. saH = that Rama; narottamaH = the best of men; atikramya = crossed vaajibhiH = with horses; tinraH kakshhyaH = three enclosures; guptaaH = guarded; dhanvibhiH = by men armed with bows; jagaama = got; apare = other; dve kakshhye = two enclosures; guptaaH = guarded; dhanvibhiH = by men armed with bows; jagaama = got; apare = other; dve kakshhye = two enclosures; padaatiH = by foot.

Rama the best of men crossed with chariot three enclosures protected by men armed with bows and moved over the other two enclosures by foot.

[Verse Locator](#)

स सर्वाः समतिक्रम्य कक्ष्या दशरथ आत्मजः ॥ २-१७-२१

सन्निवर्त्य जनम् सर्वम् शुद्ध अन्तः पुरम् अभ्यगात् ।

21. saH dasharathaatmajaH = that Rama; samatikramya = crossed; sarvaaH = all; kakshhyaH = gates; samnivartya = sent back; sarvam janam = all people; abhyagaat = veached; shuddhaantaH puram = the palace.

That Rama passed over all the gates, sent all the people back and entered the palace.

[Verse Locator](#)

तस्मिन् प्रविष्टे पितुर् अन्तिकम् तदा ।

जनः स सर्वो मुदितः न्यप आत्मजे ।

प्रतीक्षते तस्य पुनः स्म निर्गमम् ।

यथा उदयम् चन्द्रमसः सरित् पतिः ॥ २-१७-२२

22. tadaa = then; tasmin = that; nR^ipaاتمaje = prince; pravishhTe = went; antikaH = nearer; pituH = to father; saH sarvaH = all those; janaH = people; muditaH = wer delighted; pratiikshhatesma = waited; punaH nirgamam = for exit again; chandramasaH udryam yathaa = as of rising of moon saritpatiH = the ocean.

When Rama went nearer to his father, all the people there were delighted waiting for his return as the ocean waits for raising of the moon.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तदशः सर्गः ॥

Thus completes the seventeenth sarga of Ayodhya Kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 18

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Rama arrives at the king's presence. Seeing King disturbed, Rama becomes grieved and wants to know the cause of king's perturbation. Queen Kaikeyi describes to Rama about the boons that Dasaratha had given earlier and also her wishes of coronating Bharatha instead of Rama and sending Rama to Dandaka forest. On listening to these harsh words of Kaikeyi, Rama did not become sorrowful, but Dasaratha was very much disturbed.

[Verse Locator](#)

स ददर्श आसने रामः निषण्णम् पितरम् शुभे ।
कैकेयी सहितम् दीनम् मुखेन परिशुष्यता ॥ २-१८-१

1. saH raamaH = that Rama; dadarsha = saw; pitaram = father; nishhaNNam = sitting; shubhe aasane = on beautiful seat; mukhena = with face; parishushhyataa = parched up; diinam = miserable; kaikeyyaa sahitam = together with Kaikeyi.

Rama saw his father sitting on a beautiful seat, but with his face looking completely parched up and miserable. Kaikeyi was at his side.

[Verse Locator](#)

स पितुः चरणौ पूर्वम् अभिवाद्य विनीतवत् ।
ततः ववन्दे चरणौ कैकेय्याः सुसमाहितः ॥ २-१८-२

2. saH = Rama; viniitavat = being humble; susamaahitaH = well compsed; puurvam = first; abhivaadya = reverentially saluted; pituH = father's charaNau = feet; tataH = then; vavande = saluted; kaikeyyaaH = Kaikeyi's; charaNau = feet.

Rama being humble and well composed, first reverentially saluted his father's feet and then saluted Kaikeyi's feet.

[Verse Locator](#)

राम इति उक्त्वा च वचनम् वाष्प पर्याकुल ईक्षणः ।
शशाक न्यपतिर् दीनो न ईक्षितुम् न अभिभाषितुम् ॥ २-१८-३

3. nR^ipatiH = the king Dasaratha; uktvaa = spoke; vachanam = the word; raamaiti = "Oh; Rama!" bhaashhpa paryaakulekshhaNaH = with his eyes filled with tears; diinaH = dejected; nashashaaka = being not able; iikshhitum = to see; na = nor able; abhibhaashhitum = to talk.

Dasaratha spoke only one word "Rama!" with his eyes filled with tears and dejected, being not able to see or to talk any further words.

[Verse Locator](#)

तत् अपूर्वम् नर पतेर् दृष्ट्वा रूपम् भय आवहम् ।

रामः अपि भयम् आपन्नः पदा स्पृष्ट्वा इव पन्नगम् ॥ २-१८-४

4. dR^ishhTvaa = having seen; apuurvam = not earlier; tat ruupam = that form; narapateH = of king; bhayaavaham = producing fear; raamo.api = even Rama; bhayam aapannaH = was struck with fear; spR^ishhTeva = as seizure; pannagam = of snake; padaa = with foot.

Having not seen earlier such a fearful form of his father, even Rama was frightened as though he seized a snake by his foot.

[Verse Locator](#)

इन्द्रियैः अप्रहृष्टैः तम् शोक सन्ताप कर्षितम् ।

निहृष्वसन्तम् महा राजम् व्यथित आकुल चेतसम् ॥ २-१८-५

ऊर्मि मालिनम् अक्षोभ्यम् क्षुभ्यन्तम् इव सागरम् ।

उपप्लुतम् इव आदित्यम् उक्त अन्तम् णिम् यथा ॥ २-१८-६

5;6. tam mahaaraajam = that king Dasaratha; niH shvasantam = was sighing; indriyaiH = with senses; aprahR^ishhTaiH = sans pleasure; shoka santaapa karishitam = emaciated with grief and anguish; vyathitaakulachetasam = with distressed and agitated mind; saagaram iva = like ocean; akshhobhyantam = becoming perturbed; uurmimaalinam = with now of waves; aadityam iva = like sun; upaplutam = which is eclipsed; R^ishhimyathaa = as a sage; uktaanR^itam = who spoke untruth.

That king Dasaratha was sighing heavily with senses sans pleasure, emaciated with grief and anguish, with distressed and agitated mind, like ocean which cannot be perturbed, becoming perturbed with row of waves, like sun which is eclipsed and who lost lustre like by a sage who spoke untruth.

[Verse Locator](#)

अचिन्त्य कल्पम् हि पितुस् तम् शोकम् उपधारयन् ।

बभूव सम्रब्धतरः समुद्रैव पर्वणि ॥ २-१८-७

7. upadhaarayan = contemplating over; tam = that; achintyakalpam = unimaginable; shokam = grief; nR^ipate = of the king; babhuuva = became; samrabdhatarah = very much perturbed; samudra iva = like ocean; parvaNi on full moon day.

Contemplating over the unimaginable sorrow of the king, he was very much perturbed as an ocean does on a full moon day.

[Verse Locator](#)

चिन्तयाम् आस च तदा रामः पितृ हिते रतः ।

किंस्विद् अद्य एव न्यपतिर् न माम् प्रत्यभिनन्दति ॥ २-१८-८

8. chaturaH = the ingenious; raamaH = Rama; rataH = who is fond of; pitR^ihite = father's welfare; chintayaamaasa = anxiously thought; kimsvid = "why indeed; nR^ipatiH = king; adyaiva = just today; napratyabhinandati = is not greeting in return; maam = to me?"

The ingenious Rama, who is fond of his father's welfare, anxiously thought : " why indeed the king is not greeting me in return just today?"

[Verse Locator](#)

अन्यदा माम् पिता दृष्ट्वा कुपितः अपि प्रसीदति ।
तस्य माम् अद्य सम्प्रेक्ष्य किम् आयासः प्रवर्तते ॥ २-१८-९

9. anyadaa = at other times; pitaa = father; kupito.api = eventhough angry; prasiidati = used to be gracious; dR^ishhTvaa = after seeing; maam = me; kim = why; tasya = such father; adya = today; pravartate = has become; aayaasaH = weary; samprekshhya = after seeing; maam = me;

"At other times, the father, even though angry used to be gracious after seeing me why today such a father has become weary after seeing me?"

[Verse Locator](#)

स दीनैव शोक आर्तः विषण्ण वदन द्युतिः ।
कैकेयीम् अभिवाद्य एव रामः वचनम् अब्रवीत् ॥ २-१८-१०

10. saH raamaH = that Rama; diina eva = indeed distressed; shokaartaH = afflicted with grief; vishhaNNavadanadyntiH = with lustre reduced from his face; abhivaadyaiva = saluted; kaikeyaam = to Kaikeyi; abraviit = spoke; vachanam = these words.

Rama indeed distressed and afflicted with grief, with lustre faded from his face, offered his salutation to Kaikeyi and spoke these words.

[Verse Locator](#)

कच्चिन् मया न अपराधम् अज्ञानात् येन मे पिता ।
कुपितः तन् मम आचक्ष्व त्वम् चैव एनम् प्रसादय ॥ २-१८-११

11. naaparaddham kachchit = I hope that no wrong was done; mayaa = by me; aJNyaanaat = through ignorance; aachakshhva = tell; mama = me; yena = why; pitaa = father; kupitaH = is angry; me = with me; tvameva = you alone; prasaadaya = propitiate; enam = him.

"I hope that I have not done anything wrong through ignorance. Tell me why father is angry with me. You alone propitiate him in my favour."

[Verse Locator](#)

अप्रसन्नमनाः किम् नु सदा मां प्रति वत्सलः ।
विवर्ण वदनो दीनो न हि माम् अभिभाषते ॥ २-१८-१२

12. aprasannaa manaaH kimnu = how mind has become displeased; maam prati = towards me; vatsalaH = who was affectionate towards offspring; sadaa = always; vivarNa vadanaH = with face becoming pale; diinaH = dejected; naabhibhashhate hi = not talking; maam = to me.

"Why my father, who was always affectionate to me, has become displeased? With his face becoming pale and dejected, he is not talking to me."

[Verse Locator](#)

शारीरः मानसो वा अपि कच्चित् एनम् न बाधते ।
सन्तापो वा अभितापो वा दुर्लभम् हि सदा सुखम् ॥ २-१८-१३

13. kachchit = I hope that; santaapova.api = either affliction; shaariiraH = of body; abhitaapovaa = or distress; maanasaH = of mind; na baadhate = is not troubling; evam = him; sukham = happiness; durlabham hi = is indeed difficult to be attained; sadaa = always.

"I hope that either bodily affliction or mental distress is not troubling him. The object of happiness is indeed difficult to be attained always!"

[Verse Locator](#)

कच्चिन् न किञ्चित् भरते कुमारं प्रियं दर्शने ।
शत्रुघ्ने वा महा सत्त्वे मात्स्न्याम् वा मम अशुभम् ॥ २-१८-१४

14. **nakachchit ashubham** = I hope no bad thing occurred; **kimchit** = a little; **bharate** = to Bharata; **priyadarshane** = the delightful man to look at; **shatrughne** = or to great strength; **matruuNaamva** = or to mothers; **mama** = of mine.

"I hope that no bad thing occurred to Bharata, the delightful man to look at or to Shatrughna, the man of great strength or to my mother. "

[Verse Locator](#)

अतोषयन् महा राजम् अकुर्वन् वा पितुर् वचः ।
मुहूर्तम् अपि न इच्चेयम् जीवितुम् कुपिते न्ये ॥ २-१८-१५

15. **nR^ipe kupite** = if our father is angry; **nechchheyam** = i do not desire; **jiivitum** = to live; **muhuurtampai** = even for a moment; **atoshhayan** = without satisfying; **mahaarajan** = the king; **akurvan** = without doing; **vachaH** = word; **pituH** = of father.

"If our father becomes angry, I do not desire to live even for a moment without satisfying him or without fulfilling his command."

[Verse Locator](#)

यतः मूलम् नरः पश्येत् प्रादुर्भावम् इह आत्मनः ।
कथम् तस्मिन् न वर्तेत प्रत्यक्षे सति दैवते ॥ २-१८-१६

16. **naraH** = MN; **iha** = in this world; **pashyet** = sees; **yatomuulam** = from what root; **aatmanaH** one's own; **pradurbhaavam** = coming into existence; **tasmin** = that father; **sati** = being; **pratyakshhe** = the visible; **daivate** = god; **katham** = how; **navarteta** = behaves not.

"Man sees father as the visible god who is the root cause of one's own coming into existence and how else can he behave towards him other than like that?"

[Verse Locator](#)

कच्चित् ते परुषम् किञ्चित् अभिमानात् पिता मम ।
उक्तः भवत्या कोपेन यत्र अस्य लुलितम् मनः ॥ २-१८-१७

17. **mama pitaa kachchituktaH** = i hope my father has been spoken; **kinchit** = any words; **yena** = by which; **lulitam** = (they) disturbed; **asya** = his; **manaH** = conscience; **te abhimaanaat** = by your pride; **bhavityaa roshheNa** = by your angry; **parushham** = which was harsh.

"I hope you have not spoken anything which hurt my father's conscience with your pride and anger."

[Verse Locator](#)

एतत् आचक्ष्व मे देवि तत्त्वेन परिज्ज्वतः ।
किम् निमित्तम् अपूर्वो अयम् विकारः मनुज अधिपे ॥ २-१८-१८

18. **devi** = oh; **queen ! kimninuniiHam** = for what vacason; **ayam** = this; **vikaaraH** = perturbation; **apuurvaH** = which was not there earlier; **manujaadhipe** = in the

king; **achakshhva** = tell; **me** = me; **paripR^ichchhataH** = who is questioning; **etat** = this matter; **tattvaina** = in reality.

"I am asking you why my father got this perturbation, which was not there earlier. Tell me the true position."

[Verse Locator](#)

एवमुक्ता तु कैकेयी राघवेण महात्मना ।
उवाचेदं सुनिर्लज्जा धृष्टमात्महितं वचः ॥ २-१८-१९

19. **evam** = thus; **uktaa** = spoken; **raaghavaNa** = by Rama; **mahaatmanaa** = the great-souled; **kaikeyii** = Kaikeyi; **dhR^ishhTam** = fearlessly; **uvaacha** = spoke; **idam vachaH** = these words; **aatmahitam** = for her own benefit; **sunirlajjaa** = without any shame.

Thus questioned by the great souled Rama, Kaikeyi fearlessly spoke these words for her own benefit, without any shame on her part.

[Verse Locator](#)

न राजा कुपितो राम व्यसनम् नास्य किञ्चन ।
किञ्चिन्मनोगतं त्वस्य त्वद्भयान्नाभिभाषते ॥ २-१८-२०

20. **raama** = Oh; **Rama! raajaa** = the king; **nakupitaH** = is not angry; **nakinchana** = there is nothing of vyananam = distress; **asya** = for him; **tu** = but; **asya** = to him; **knchit** = there is something manogatham = in mind; **naabhibhaashhate** = which he is not telling; **tvadbhayaat** = from fear of you.

"Oh, Rama! The king is not angry. There is nothing of distress for him. But he has something in mind which he is not telling from fear."

[Verse Locator](#)

प्रियम् त्वामप्रियम् वक्तुम् वाणी नास्योपपर्तते ।
तदवश्यम् त्वया कार्यम् यदनेनाश्रुतम् मम ॥ २-१८-२१

21. **asya** = his; **vaaNii** = words; **nopavartate** = are not coming off; **vaktum** = to tell; **apriyam** = the disagreeable; **tvaam** = to you; **priyam** = the loveful one; **yat** = which; **anena** = by him; **ashrutam** = is promised; **mama** = to me; **tat** = that; **kaaryam** = is to be done; **avashyam** = certainly; **tvayaa** = by you.

"To him, words are not coming off to tell disagreeable utterance to you, the dear one. He promised me a word. It is to be certainly done by you."

[Verse Locator](#)

एष मह्यम् वरम् दत्त्वा पुरा मामभिपूज्य च ।
स पश्चात्तप्यते राजा यथान्यः प्राकृतस्तथा ॥ २-१८-२२

22. **puraa** = long ago; **saH eshaH raajaa** = such of this king; **maam abhipuujyacha** = honoured me and; **dattvaa** = gave; **varam** = the boon; **yatha** = as; **anyaH** = other; **praakR^itaH** = common man; **tathaa** = so; **pashchaattapyate** = he is repenting.

"Long ago, the king honoured me and gave me a boon. Like a common man, he is repenting now for having given the boon."

[Verse Locator](#)

अतिसृज्य ददानीति वरम् मम विशाम्पतिः ।
स निरर्थं गतजले सेतुम् बन्धितुमिच्छति ॥ २-१८-२३

23. saH vishaampatiH = that king; atisR^ijya = promised; dadaami iti = to give thus; varam = the boon; mama = to me; ichchhati = desires; bandhitum = to build; nivartham = wastefully; setum = dam; gatajale = on a place where water has gone away.

"This king promised me to give the boon and now he desires to build a dam wastefully on a place where water has gone away."

[Verse Locator](#)

धर्मूलमिदम् राम विदितम् च सतामपि ।
तत्सत्यम् न त्यजेद्राजा कुपितस्त्वत्कृते यथा ॥ २-१८-२४

24. raama = oh; Rama! viditam = it is known; sataamapi = even by wise men; idam = that truth; dharmamuulam = is the root of righteousness; kupitaH = the offended; rajaa = king; natyajet = let him not abandon; tat satyam = such truth; yathaa = as; tvatkR^ite = for your sake.

"Oh, Rama! It is known by even wise men, that truth is the root of righteousness. See that the offended king does not abandon such a truth for your sake."

[Verse Locator](#)

यदि तद्वक्ष्यते राजा शुभम् वा यदि वाऽशुभम् ।
करिष्यसि ततः सर्वमाख्यामि पुनस्त्वहम् ॥ २-१८-२५

25. raajaa = the king; vakshhyate = is about to mention(to you); tat = that truth; shubhamvaa = either auspicious; ashubhamyadiavaa = or inauspicious; aham punastu = still; I; aakhyaasyaami = shall tell; sarvam = all that; karishhyasi yadi = if you shall do it; tataH = afterwards.

"The king is about to mention that truth which may look auspicious or inauspicious to you. Still, I shall tell you all that, if you shall do it afterwards."

[Verse Locator](#)

यदि त्वभिहितं राजा त्वयि तन्न विपत्स्यते ।
ततोऽहमभिधास्यामि न ह्येष त्वयि वक्ष्यति ॥ २-१८-२६

26. tat = what; abhihitam = is spoken; raajjNyaa = by the king; na vipatsyate = does not go wrong; tvayi = in you; aham = I; abhidhaasyaami = shall tell; tatH = then; eshaH = this king; navakshhyatihi = whill not indeed tell; tvayi = unto you.

"If what is spoken by the king does not create unfavourableness in you, I shall then tell you. This king will not indeed tell you."

[Verse Locator](#)

एतात्तु वचनं श्रुत्वा कैकेय्या समुदाहृतम् ।
उवाच व्यथितो रामस्ताम् देवीम् नृपसन्निधौ ॥ २-१८-२७

27. shrutvaa = after hearing; etat = these; vachanam = words; samudaahR^itam = spoken; kaikeyyaa = by Kaikeyi; raamaH = Rama; vyathitaH = was pained; uvaacha = and spoke; taam deviim = to that queen; nR^ipasannidhau = in the presence of the king.

After hearing the words of Kaikeyi, Rama felt painful and spoke thus to her in the presence of the king.

[Verse Locator](#)

अहो धिङ्नाहर्से देवि पक्तुं मामीदृशं वचः ।

अहम् हि वचनात् राज्ञः पतेयम् अपि पावके ॥ २-१८-२८

भक्षयेयम् विषम् तीक्ष्णम् मज्जेयम् अपि च अर्णवे ।

नियुक्तः गुरुणा पित्रा न्यपेण च हितेन च ॥ २-१८-२९

28; 29. **aho devii** = Oh; **queen! dhik** = what a pity! **naarhasi** = you are not worthy; **vaktum** = to talk; **iidR^isham** = theses type of ; **vachaH** = words; **maam** = about me; **hi** = because; **vachanaat** = by word; **raaJNyaH** = of king; **aham** = I; **pateyam** = shall jump; **paavake.api** = even in fire; **niyuktaH** = commanded; **pitraa** = by father; **nR^ipeNa** = who is the king; **hitenacha** = who wishes my welfare; **guruNaa** = who is venerable; **bhakshhayeyam** = I shall eat; **tiikshhNam** = fiery; **vishham** = poison; **apcha** = and **majjeyam** = sink; **aarNave** = into ocean.

"Oh, queen! what a pity! Do not talk like that to me. If father tells me, I shall jump even in fire. If father, who is a king, who wishes my welfare and who is venerable, commands me, I shall eat fiery poison and shall sink into an ocean."

[Verse Locator](#)

तत् ब्रूहि वचनम् देवि राज्ञो यद् अभिकान्क्षितम् ।

करिष्ये प्रतिजाने च रामः द्विर् न अभिभाषते ॥ २-१८-३०

30. **devii** = oh; **queen! tat** = hence; **bruuhi** = tell; **vachanam** = the words; **yat** = which; **abhikaaNkshhitam** = are desired; **raaJNyaH** = by the king; **pratijaanecha** = I even promise; **karishhye** = to do; **raamaH** = Rama; **naabhibhaashhate** = does not speak; **dviH** = two things.

"Oh queen! Tell me the words of the king as desired by him. I even promise to do it. Rama does not speak two things."

[Verse Locator](#)

तम् आर्जव समायुक्तम् अनार्या सत्य वादिनम् ।

उवाच रामम् कैकेयी वचनम् भृश दारुणम् ॥ २-१८-३१

31. **anaaryaa** = the vulgar; **kaikeyii** = Kaikeyi; **uvaacha** = uttered; **bhR^isha daarunam** = very cruel; **vachanam** = words; **tam raamam** = to that Rama; **aarjavasamaayuktam** = who was committed to sincerity; **satyavaadinam** = and speaking of truth and a great war.

That vulgar Kaikeyi uttered very cruel words to that Rama, who was committed to sincerity and speaking of truth.

[Verse Locator](#)

पुरा देव असुरे युद्धे पित्रा ते मम राघव ।

रक्षितेन वरौ दत्तौ सशल्येन महा रणे ॥ २-१८-३२

32. **raaghava** = oh; **Rama! puraa** = long ago; **daivaasurayuddhe** = during battle between celestials; **mahaaraNe** = during the great war; **te pitraa** = by your father; **sa shalyena** = pierced by darts; **rakshhitena** = protected(by me) **dattau** = were given; **mama** = to me; **varau** = two boons.

"Oh, Rama! During a battle and a great war between celestials and demons long ago, I protected your father who was pierced by darts. Then, he gave me two boons."

[Verse Locator](#)

तत्र मे याचितः राजा भरतस्य अभिषेचनम् ।

गमनम् दण्डक अरण्ये तव च अद्य एव राघव ॥ २-१८-३३

33. raaghava = oh; Rama! tatra = under those circumstances; raajaa = the king; yaachitaH = was asked; abhishhechanam = for coronation; bharatasya = of Bharata; tava = your; gamanam = going; daNdakaaraNye = to the forest of Dandaka; adyaiva = now itself.

"Oh, Rama! According to those boons, I asked the king for coronation of Bharata and for your going to Dandaka forest today itself."

[Verse Locator](#)

यदि सत्य प्रतिज्ञम् त्वम् पितरम् कर्तुम् इच्चसि ।

आत्मानम् च नर रेष्ठ मम वाक्यम् इदम् शृणु ॥ २-१८-३४

34. narashreshhTa = Oh Rama; the best of men! tvam ichchhasi yadi = If you want; kartum = to make; pitaram = father; aatmaanamcha = and yourself; satya pratiJNyam = faithful to a promise; shruNu = listen to idam vaakyam = these words; mama = of mine.

"Oh, Rama! If you want to make yourself and your father faithful to a promise, listen to these words of mine."

[Verse Locator](#)

स निदेशे पितुस् तिष्ठ यथा तेन प्रतिश्रुतम् ।

त्वया अरण्यम् प्रवेष्टव्यम् नव वर्षाणि पन्च च ॥ २-१८-३५

35. tishhTa = abide; pituH sannideshe = in father's command; yathaa = as; pratishrutam = promised; tena = by him; araNyam = forest; praveshhTavyam = is to be occupied for navapanchacha = fourteen; varshhaaNi = years; tvayaa = by you.

"Abide by your father's command. As per his assurance, you have to stay in the forest for fourteen years."

[Verse Locator](#)

भरतस्त्वभिषिच्येत यदेतदभिषेचनम् ।

त्वदर्थे विहितम् राजा तेन सर्वेण राघव ॥ २-१८-३६

36. raaghava = oh; Rama! bharataH = Bharata; abhishhechyeta = should be enthroned; tena sarveNa = completely in that manner; yat = in line with; etat = this; abhishhechanam = initiation; vihitam = arranged; tvadarthe = for your sake; raajNyaa = by the king.

"Bharata is to be enthroned with the use of complete collection of materials already arranged by the king for your sake."

[Verse Locator](#)

सप्त सप्त च वर्षाणि दण्डक अरण्यम् आश्रितः ।

अभिषेकम् इमम् त्यक्त्वा जटा चीर धरः वस ॥ २-१८-३७

37. tyaktvaa = leaving; imam abhishhekam = this coronation function; vasa = dwell; daNdakaaraNyam aashritaH = taking refuge in the forest of Dandaka; sapta saptacha varshhaaNi = for fourteen years; jaTaaajinadharaH = wearing braided hari and covered with a hide.

"You have to leave this coronation function and dwell in the forest of Dandaka for fourteen years, wearing braided hair and covered with a hide."

[Verse Locator](#)

भरतः कोसल पुरे प्रशास्तु वसुधाम् इमाम् ।
नाना रत्न समाकीर्णम् सवाजि रथ कुन्जराम् ॥ २-१८-३८

38. **bharataH prashaastu** = let Bharata rule; **imaam vasudhaam** = this earth; **kosalapure** = Ayodhya; the capital of kosala; **naanaaratna samaakiirNam** = completely covered with various types of precious things; **savaajirathakuN^jaraam** = filled with horses; chariots and elephants.

"Let Bharata rule this earth, by residing in Ayodhya filled with various types of precious thing together with horses, chariots and elephants."

[Verse Locator](#)

एतेन त्वां नरेन्द्रोयम् कारुण्येन समाप्लुतः ।
शोकसंक्लिष्टवदनो न शक्नोति निरीक्षितुम् ॥ २-१८-३९

39. **etena** = for this reason; **ayam narendraH** = this king Dasaratha; **samaaplutaH** = overwhelmed; **kaarunyen** = with sympathy; **na shaknoti** = is not able; **niriikshhitum** = to see; **tvaam** = you; **shoka samklishtaavadanaH** = with face afflicted with grief.

"For this reason, king Dasaratha who is overwhelmed with sympathy towards you is not able to see you with his face, afflicted with grief."

[Verse Locator](#)

एतत्कुरु नरेन्द्रस्य वचनं रघुनन्दन ।
सत्यन महता राम तारयस्व नरेश्वरम् ॥ २-१८-४०

40. **raghunandana** = oh; **Rama! kuru** = do; **etat vachanam** = these words; **narendrasya** = of the king; **taarayasya** = liberate; **narenshvaram** = the king.

"Oh, Rama! Do as per the words of the king and liberate him by giving your father an opportunity to maintain the truth."

[Verse Locator](#)

इतीव तस्यां परुषम् वदन्त्याम् ।
नचैव रामः प्रविवेश शोकम् ।
प्रविव्यधे चापि महानुभावो ।
राजा तु पुत्रव्यसनाभितप्तः ॥ २-१८-४१

41. **tasyaam vadantyaam** = while she was speaking; **parushham** = harsh words; **itiiva** = in this way; **raamaH** = Rama; **nachaiva pravivesha** = did not even enter; **shokam** = the sorrowfulness; **raajaatu** = but the king; **mahaanubhaavaH** = the mighty; **pravivyathe** = become much disturbed **putravysanaabhitaptaH** = having been afflicted by calamity occurred to his son.

Though she was speaking such harsh words, Rama was not affected with sorrow. But the mighty Dasaratha became highly disturbed, having been afflicted by the calamity occurred to his son.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टादशः सर्गः ॥

Thus completes the eighteenth sarga of Ayodhya kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 19

Verses converted to UTF-8, Nov 09

Introduction

Rama on hearing the harsh and cruel words of Kaikeyi remains unruffled. He asks Kaikeyi sorrowfully about the reason the king did not speak to him directly about the matter. He then immediately decides to leave for forest after duly saluting the king and Kaikeyi. On the way to forest He desires to visit his mother and Sita and inform them of his decision.

[Verse Locator](#)

तत् अप्रियम् अमित्रघ्नः वचनम् मरण उपमम् ।
श्रुत्वा न विव्यथे रामः कैकेयीम् च इदम् अब्रवीत् ॥ २-१९-१

1. raamaH = Rama; amitraghnaH = the annihilator of enemies; amitraghnaH = those words; apriyam = which were harsh; maraNopamam = equivalent to death; navivvyathe = was unruffled; abrabiit = spoke; idam = these words; kaikeyiim = to Kaikeyi.

Rama the annihilator of enemies heard those harsh and deadly words but was unruffled. He spoke these words to Kaikeyi.

[Verse Locator](#)

एवम् अस्तु गमिष्यामि वनम् वस्तुम् अहम् तु अतः ।
जटा चीर धरः राज्ञः प्रतिज्ञाम् अनुपालयन् ॥ २-१९-२

2. astu = let it be; evam = thus; aham = I; anupaalayam = shall be fulfilling; pratiJNyaam = the promise; raajJNyaH = of the kings; gamishhyaami = shall go; vanam = to the forest; itaH = from here; vastum = to reside; jataajinadharaH = wearing braided hair and covered with a hide.

"Let it be, as you said it. I shall fulfil the king's promise, go to the forest from here to reside there, wearing braided hair and covered with a hide."

[Verse Locator](#)

इदम् तु ज्ञातुम् इच्छामि किम् अर्थम् माम् मही पतिः ।
न अभिनन्दति दुर्धर्षो यथा पुरम् अरिम् दमः ॥ २-१९-३

3. ichchhaami = I want; N^yaatum = to know; idam tu = this as to; kimartham = why; mahiipatiH = the king; durdharshhaH = the inviolable; arindamaH = the subduer of enemies; naabhinandati = is not greeting; maam = me; yathaapuram = as before.

"But I want to know why the king, the inviolable and the subduer of enemies, is not greeting me today as before."

[Verse Locator](#)

मन्युर् न च त्वया कार्यो देवि ब्रूहि तव अग्रतः ।
यास्यामि भव सुप्रीता वनम् चीर जटा धरः ॥ २-१९-४

4. **devi** = "Oh; **queen!** **nakaaryaH** = indignation; **tvayaa** = by you; **bruumi** = I am telling; **tava agrataH** = before you; **yaasyaami** = I shall go; **vanam** = to forest; **chiirajataadharaH** = wearing rags and braided hair; **bhava** = become; **supriitaa** = delighted well.

"Oh, queen! you need not be indignant. I am telling before you that I shall go to the forest, wearing rags and braided hair. Become delighted well."

[Verse Locator](#)

हितेन गुरुणा पित्रा कन्तज्ञेन न्येण च ।
नियुज्यमानो विश्रब्धम् किम् न कुर्यात् अहम् प्रियम् ॥ २-१९-५

5. **nakuryaam kim** = how can i not do; **visrabdhaH** = faithfully; **priyam** = action dear; **pitraa** = to father; **niyuajyamaanaH** = as commanded; **hitena** = as well = wisher; **guruNaa** = as person with right conduct; **nR^ipeNa cha** = and as king.

"How can I not do faithfully an action dear to my father, as commanded by him as well-wisher, venerable man, as person with right conduct and as king."

[Verse Locator](#)

अलीकम् मानसम् तु एकम् हृदयम् दहति इव मे ।
स्वयम् यन् न आह माम् राजा भरतस्य अभिषेचनम् ॥ २-१९-६

6. **me** = My; **hR^idayam** = heart; **dahtiiva** = is burning indeed; **ekam** = one; **aliikam** = displeasure; **maanasam** = of mind; **raajaa** = king; **svayam** = himself; **yatnaaha** = has not informed; **maam** = to me; **bharatasya abhishhechanam** = about Bharata's coronation.

"My heart is burning indeed with one sorrowful feeling that king himself has not informed me about Bharata's coronation."

[Verse Locator](#)

अहम् हि सीताम् राज्यम् च प्राणान् इष्टान् धनानि च ।
हृष्टः भ्रात्रे स्वयम् दद्याम् भरताय अप्रचोदितः ॥ २-१९-७

7. **abrachoditaH** = being unasked; **aham** = I; **svayam** = myself; **hR^ishhTaH** = gladly; **dadyaam** = will offer; **siitaam** = Sita; **raajyam** = kingdom; **praaNaan** = life; **ishhTaan** = loved ones; **dhanaanicha** = and wealth; **bharataaya** = to Bharata; **bhraatre** = the brother.

"Without being asked, I myself would have gladly offered even Sita with kingdom, even my life, loved ones and wealth."

[Verse Locator](#)

किम् पुनर् मनुज इन्द्रेण स्वयम् पित्रा प्रचोदितः ।
तव च प्रिय काम अर्थम् प्रतिज्ञाम् अनुपालयन् ॥ २-१९-८

8. **prachoditaH** = being directed; **manujendreNa** = by king; **pitraa** = the father; **svayam** = himself; **kimpunaH** = how much more; **ampaalyan** = obeying; **pratiJJNyaam** = promise; **tava priyakaamaartham** = for the sake of your beloved desire.

"Being directed by king, who is my father himself, how much more should I tell that I can give everything to Bharata, duly obeying father's promise to fulfil your beloved desire."

[Verse Locator](#)

तत् आश्वासय हि इमम् त्वम् किम् न् इदम् यन् मही पतिः ।

वसुधा आसक्त नयनो मन्दम् अश्रूणि मुन्वति ॥ २-१९-९

9. tat = "that is why; tvam = you; aashvaasaya = console; imam = him; kimnu = why indeed; idam = this here; mahiipatiH = the king; muN^chati it yat = is releasing in line thus; ashruuNi = tears; mandam = slowly; vasudhasakta nayanaH = with eyes fixed upon the floor.

"That is why, you console him. Why indeed the king is thus slowly shedding tears, with eyes gazed upon the floor?"

[Verse Locator](#)

गच्चन्तु च एव आनयितुम् दूताः शीघ्र जवैः हयैः ।

भरतम् मातुल कुलात् अद्य एव न्यप शासनात् ॥ २-१९-१०

10. gachchhantu duutaaH = let messengers go; adyaiva = now itself; hayaiH = on horses; shiighrajavaiH = with rapid speed; aanayitum = to bring; bharatam = Bharata; maatulakulaat = from maternal uncle's house; nR^ipashaasanaat = as per orders of king.

"Let messengers go now itself on fleet horses to bring Bharata from maternal uncle's house as per orders of the king."

[Verse Locator](#)

दण्डक अरण्यम् एषो अहम् इतः गच्छामि सत्वरः ।

अविचार्य पितुर् वाक्यम् समावस्तुम् चतुर् दश ॥ २-१९-११

11. satvaraH = Immediately; eshaH aham = I shall hasten; gachchhaami = in going; vastum = to live; daNdakaarNyam = in the forest of Dandaka; chaturdasha = for fourteen; samaaH = years; avichaarsya = without reflecting; vaakyam = on words; pituH = of father.

"Immediately, I shall go to live in forest of Dandaka for fourteen years, without reflecting on whether my father's words are right or wrong."

[Verse Locator](#)

सा ह्न्ष्टा तस्य तत् वाक्यम् श्रुत्वा रामस्य कैकयी ।

प्रस्थानम् श्रद्धधाना हि त्वरयाम् आस राघवम् ॥ २-१९-१२

12. shrutvaa = hearing; tatvaakyam = those words; tasya raamasya = of that Rama; saa kaikayii = that Kaikeyi; hR^ishhTaa = felt glad; shraddhadhaanaa = believing; prasthaanam = his departure; tvarayaamaasa = hastened; raaghavam = Rama.

Hearing Rama's words, Kaikeyi felt glad that he would certainly go and urged him to make haste at once.

[Verse Locator](#)

एवम् भवतु यास्यन्ति दूताः शीघ्र जवैः हयैः ।

भरतम् मातुल कुलात् उपावर्तयितुम् नराः ॥ २-१९-१३

13. bhavatn = "let it be; evam = so; naraaH = men; duutaaH = as messengers; yaasyanti = can go; hayaiH = on horses; shiighrajavaiH = with rapid speed; upaavartayitum = to bring back; bharatam = Bharata; maatulakulaat = from maternal uncle's house.

"Let it be so. Messengers can go on horses having rapid speed, to bring back Bharata from his maternal uncle's house."

[Verse Locator](#)

तव तु अहम् क्षमम् मन्ये न उत्सुकस्य विलम्बनम् ।
राम तस्मात् इतः शीघ्रम् वनम् त्वम् गन्तुम् अर्हसि ॥ २-१९-१४

14. tu = but; aham na manye = i do not think; kshhamam = it is appropriate; tava = of you; utsukasya = who are enthusiastic; vilambanam = to delay; raama = oh; Rama! tasmaat = that is why tvam = you; arhasi = are fit; gantum = to go; vanam = to forest; shiighram = immediately; taH = from here.

"But I think it is not quite appropriate for you who are enthusiastic to go to forest, to delay further."

[Verse Locator](#)

व्रीडा अन्वितः स्वयम् यच् च न्यः त्वाम् न अभिभाषते ।
न एतत् किञ्चिन् नर श्रेष्ठ मन्युर् एषो अपनीयताम् ॥ २-१९-१५

15. etat = this; nakinchit = is nothing; yat = that; naabhibhaashhate nR^ipaH = the king is not talking; vriidaanvitaH = because of shyness; tvaam - to you; eshaH - this; manyuH = indignation; avaniiyataam = be removed.

"It is nothing but shyness that the king is not able to speak to you. Oh Rama, the best of men! Do not worry about it."

[Verse Locator](#)

यावत् त्वम् न वनम् यातः पुरात् अस्मात् अभित्वरन् ।
पिता तावन् न ते राम स्नास्यते भोक्ष्यते अपि वा ॥ २-१९-१६

16. raama = Oh; Rama! te pitaa = your father; na snaasyate = will not take bath; bhokshhyatepi vaa = nor eat a meal; yaavat taavat = so long as; tvam = you; yaataH = do not go; abhitvaram = immediatly; vanam = to the forest.

"Oh, Rama! Your father will neither take his bath nor eat a meal until you leave the city for the forest immediately.

[Verse Locator](#)

धिक् कष्टम् इति निहृष्वस्य राजा शोक परिप्लुतः ।
मूर्चितः न्यपतत् तस्मिन् पर्यन्के हेम भूषिते ॥ २-१९-१७

17. raajaa = the king; iti = thus; niHshvasya = sighed; dhik = what a pity! kashhTam = how much misery!" shokapriplutaH = was overwhelmed with murchhitaH = fainted; nyapatat = fell; tasmin paryaN^ke = in that couch; hemabhuushhite = adorned with gold.

Hearing these words, the king saying "what a pity! How much misery!" was overwhelmed with sorrow, fainted and fell in that couch adorned with gold.

[Verse Locator](#)

रामः अपि उत्थाप्य राजानम् कैकेय्या अभिप्रचोदितः ।
कशया इव आहतः वाजी वनम् गन्तुम् क्न्त त्वरः ॥ २-१९-१८

18. raamo.api = Rama; utthaapya = lifted up; raajaanam = the king; kR^itatvaraH = got hurried up; gantum = to go; vanam = to the forest; abhiprachoditaH = as istigated; kaikeyyaa = by Kaikeyi; vaajiiva = as horse; aahataH = was hit; kashayaa = by whip.

Rama lifted up the king and soon got hurried up to leave for the forest he was again instigated by Kaikeyi as a horse was hit by a whip.

[Verse Locator](#)

तत् अप्रियम् अनार्याया वचनम् दारुण उदरम् ।
श्रुत्वा गत व्यथो रामः कैकेयीम् वाक्यम् अब्रवीत् ॥ २-१९-१९

19. raamaH = Rama; shrutvaa = hearing; anaaryaayaaH tat vachanam = that vulgar woman's words; daaruNodayam = having cruel consequence; apriyam = which were harsh; gatavyathaH = was unruffled; abraviit = spoke; vaakyam = the words; kaikeyiim = to Kaikeyi.

Rama after hearing that vulgar woman's words, which were harsh and having consequence, was unruffled and spoke these words to Kaikeyi.

[Verse Locator](#)

न अहम् अर्थ परः देवि लोकम् आवस्तुम् उत्सहे ।
विद्धि माम् णिभिस् तुल्यम् केवलम् धर्मम् आस्थितम् ॥ २-१९-२०

20. devi ! = Oh; quee;! aham = I; na = am not; arthaparaH = concerned with wealth; utsaahe = I am active; aavastum - to receive hospitably; lokam = the world; viddhi = know maam = me; tulyam = as equal to R^ishhibhiH = sages; aasthitam = abiding; dharmam = in righteousness; kevalam = alone.

"Oh queen! I am not concerned with wealth. I want to receive the world hospitable. Know me as equal to a sage, abiding in righteousness alone."

[Verse Locator](#)

यद् अत्रभवतः किञ्चित् शक्यम् कर्तुम् प्रियम् मया ।
प्राणान् अपि परित्यज्य सर्वथा क्तम् एव तत् ॥ २-१९-२१

21. kinchit = whatever; kartum shakyam = is to be able to do; yat priyam = that is dearer; atrabhavataH = to my revered father; mayaa = by me; tat = that ; kR^itameva = is just done; sarvathaa = in all respects; parityajyaapi = even by renouncing; praNaan = life.

"If I have to do whatever action is dearer to my revered father, that action is just done in all respects even by renouncing life."

[Verse Locator](#)

न हि अतः धर्म चरणम् किञ्चित् अस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचन क्रिया ॥ २-१९-२२

22. naasti hi = there is not indeed; kimchit = anything; mahattaram = of greater; dharmacharaNam = performance of duty; ataH = than this; yathaa = as; shushruushhaa = doing service; pitari = to father; tasya vachana kriyaavaa = or doing what he commands.

"There is not indeed anything of greater performance of duty than doing service to father or than doing what he commands."

[Verse Locator](#)

अनुक्तः अपि अत्रभवता भवत्या वचनात् अहम् ।
वने वत्स्यामि विजने वर्षाणि इह चतुर् दश ॥ २-१९-२३

23. **anukto.api** = even if not told; **atrabhavataa** = by our reverent father; **aham** = I
vatsyaami = shall reside; **vane** = in the forest; **vijane** = devoid of people; **iha** = now; **chaturdasa**
varshhaaNi = for fourteen years; **bhavatyaaH vachanaat** = as per your word.

"Even if our reverent father does not tell me, I shall reside in the forest, devoid of people,
now for fourteen years as per your word."

[Verse Locator](#)

न नूनम् मयि कैकेयि किञ्चित् आशंससे गुणम् ।
यद् राजानम् अवोचः त्वम् मम ईश्वरतरा सती ॥ २-१९-२४

24. **kaikeyi** = Oh; **Kaikeyi!** **tvam** = you; **iishvarataraa satii** = even though with; **mama** =
concerning me; **yatavochaH** = talked for which reason; **rajaanam** = to the king; **aashamsane** =
not seeing; **kimchit** = any; **guNam** = merit; **mayi** = in me; **nuunam** = certain!

" In the matter of coronation of Bharata, you told Dasaratha and not to me, even though you
had every authority to tell, me directly. By this, it is known that you have not seen any merit in
me. It is certain!"

[Verse Locator](#)

यावन् मातरम् आप्ज्चे सीताम् च अनुनयाम्य अहम् ।
ततः अद्य एव गमिष्यामि दण्डकानाम् महद् वनम् ॥ २-१९-२५

25. **aham** = I; **yaavat aapR^ichchhe** = shall bid farewell; **maataram** = to
mother; **anunayaami** = shall console; **siitaamcha** = Sita also; **tataH** = afterwards; **adyaiva** =
today iisef; **gamishhyaami** = I shall go; **mahat dandakaanaam vanam** = to the great forest of
Dandaka.

" Today itself, I shall go to the forest of Dandaka after bidding, farewell to my mother and
also after consoling Sita."

[Verse Locator](#)

भरतः पालयेद् राज्यम् शुश्रूषेच् च पितुर् यथा ।
तहा भवत्या कर्तव्यम् स हि धर्मः सनातनः ॥ २-१९-२६

26. **kartavam** = obligation; **bhavatyaa** = by you; **yathaa** = how; **bharataH** =
Bharata; **paalayet** = rules; **raajyam** = kingdom; **tathaa** = so also; **shushruushhecha** = does
service; **pituH** = to father; **saH** = It; **sanaatanaH dharamaH** = is indeed an age old practice.

"While ruling the kingdom, see that Bharata serves our father well. It is indeed an age-old
practice."

[Verse Locator](#)

स रामस्य वचः श्रुत्वा भ्मशम् दुःख हतः पिता ।
शोकात् अशक्नुवन् बाष्पम् प्ररुरोद महा स्वनम् ॥ २-१९-२७

27. **saH** = that Dasaratha; **pitaa** = the father; **shrutvaa** = fater hearing; **raamasya** =
Rama's **vachaH** = word; **duHkhahataH** = was hurt with grief; **bhR^isham** = very
much; **ashaknuvan** = was unable; **vaktum** = to talk; **shokaat** = due to sorrow; **praruroda** =
cried; **mahaasvanam** = with loud noise.

Dasaratha after hearing Rama's words was hurt very much with grief was unable to talk
and wept loudly.

[Verse Locator](#)

वन्दित्वा चरणौ रामः विसम्भ्रस्य पितुस् तदा ।

कैकेय्याः च अपि अनार्याया निष्पपात महा द्युतिः ॥ २-१९-२८

28. raamaH = Rama; mahaadyutiH = with great brilliance; nishhpapaata = came out; vanditvaa = offering obeisance; charaNau = to the feet; pituH = of father; visanjJNyasya = who was fainted; tathaa = and; kaikeyyaashchaapi = also to the feet of Kaikeyi; anaryaayaaH = who was not honourable.

That Rama, with great brilliance, came out, after duly offering obeisance to the feet of his father who was fainted and also to the feet of that vulgar Kaikeyi.

[Verse Locator](#)

स रामः पितरम् कृत्वा कैकेयीम् च प्रदक्षिणम् ।

निष्क्रम्य अन्तः पुरात् तस्मात् स्वम् ददर्श सुहृज् जनम् ॥ २-१९-२९

29. raamaH = Rama; pradakshhiNam kR^itvaa = made circumambulatory salutation; pitaram = to his father; kaikeyiimcha = and Kaikeyi; nishhkramya = left; tasmaat = that; antaH puraat = palace; dadarsha = saw; svam = his; suhR^ijjanam = friends.

Rama made circumambulatory salutation to his father as well as Kaikeyi, left that palace and saw his friends.

[Verse Locator](#)

तम् बाष्प परिपूर्ण अक्षः प्लुतः अनुजगाम ह ।

लक्ष्मणः परम क्रुद्धः सुमित्र आनन्द वर्धनः ॥ २-१९-३०

30. lakshhmaNa = Lakshmana; sumitraananda vardhanaH = who exhilarates sumitra's delight; paramakR^iddhaH = was very angry; bhaashhpa paripuuraNaakshhaH = with tearful eyes; anujagaamaH = accompanied; pR^ishhThataH = behind; tam = Rama;

Lakshmana, the son of Sumitra, felt very angry with his eyes filled with tears and accompanied behind Rama.

[Verse Locator](#)

आभिषेचनिकम् भाण्डम् कृत्वा रामः प्रदक्षिणम् ।

शनैः जगाम सापेक्षो दृष्टिम् तत्र अविचालयन् ॥ २-१९-३१

31. raamaH = Rama; pradakshhiNam kR^itvaa = did circumambulatory salutation; bhaaNdam = around commodities; abhishhechanam = collected coronation; dR^ishhTim = the glance; saapakshhaH = kept respectfully; avichaalayan = without deviation; tatra = on them; jagaama = moved away; shanaiH = slowly.

Rama did a circumambulatory salutation around the auspicious materials collected for the propound coronation and having fixed his attention respectfully on them, moved away slowly.

[Verse Locator](#)

न च अस्य महतीम् लक्ष्मीम् राज्य नाशो अपकर्षति ।

लोक कान्तस्य कान्तत्वम् शीत रश्मेर् इव क्षपा ॥ २-१९-३२

32. kaantatvaat = as pleasing personality; lokakaantasya = he was loved by people; raajyanaashaH = loss of kingdom; na apakarshhati = could not diminish; asya = his; mahatiim = great; lakshhmiim = splendour; khhapaa eva = as a night; siina rashme = of moon's splendour.

As Rama was a pleasing personality, he was loved by all the people. The loss of kingdom could not diminish such a great splendour of Rama as a night cannot diminish the splendour of the moon.

[Verse Locator](#)

न वनम् गन्तु कामस्य त्यजतः च वसुंधराम् ।
सर्व लोक अतिगस्य इव लक्ष्यते चित्त विक्रिया ॥ २-१९-३३

33. **tyajatasya** = in Rama; who was leaving; **vasundharaam** = the earth; **gantukaamasya** = who decided to go; **vanam** = to forest; **chittavikriya** = perturbation of mind; **na lakshhyate** = was not seen; **sarvalokaatigasyeva** = like in an ascetic who is beyond all worlds.

In that Rama, who was leaving the kingdom after having decided to go to the forest, there was no perturbation of mind in him like in an ascetic who is beyond worldly pain and pleasure.

[Verse Locator](#)

प्रतिषिद्ध्य शुभम् छत्रं व्यजने च स्वलंकृते ।
विसर्जयित्वा स्वजनं रथम् पौरास्तथा जन्तान् ॥ २-१९-३४
धारयन् मनसा दुःखम् इन्द्रियाणि निगृह्य च ।
प्रविवेश आत्मवान् वेश्म मातुर प्रिय शंसिवान् ॥ २-१९-३५

34;35. **aatmavaan** = Rama the man of great; **pratishhidhya** = refused; **shubham** = beautiful; **chhatram** = umbrella; **svalaN^kR^ite** = well decorated; **vyajanecha** = fans; **visarjayitvaa** = sent away; **svajanam** = his friends; **ratham** = chariot; **tathaa** = and; **janaan** = people; **pouraan** = relating to the city; **dhaarayan** = kept back; **duHkham** = sorrow; **manasaa** = in mind; **nigR^ihasyacha** = subdued; **indriyaaNi** = senses; **pravivesha** = entered; **maatuH** = mother's veshma = house; **apriya shamsivaan** = to inform the unpleasant.

Rama, the man of great courage, refused fans and umbrella, sent away his friends, chariot and citizens kept back sorrow in his mind, subdued his senses and entered his mother's house to inform the unpleasant news.

[Verse Locator](#)

सर्वो ह्यभिजनः श्रीमान् श्रीमतः सत्यवादिनः ।
नालक्षयत् रामस्य किञ्चिदाकारमानने ॥ २-१९-३६

36. **sarvaH** = all; **abhijanaH** = adjacent people; **shriimaan** = who were intelligent; **naalakshhayata** = could not see; **kinchit** = any small; **aakaaram** = hint; **aanane** = in the face; **raamasya** = of Rama; **shriimataH** = who was splendid; **satyavaadinaH** = who spoke truth.

The people adjacent to Rama could not visualise any change in the face of Rama who was dignified and truthful in his words.

[Verse Locator](#)

उचितम् च महाबाहुर्न जहौ हर्षमात्मनः ।
शारदः समुदीर्णाशुश्रन्द्रस्तेज इवात्मजम् ॥ २-१९-३७

37. **mahaabaahuH** = Rama with great arms; **najahau** = did not lose; **aatmanaH** = his; **uchitam** = usual; **harshham** = joy; **tejaiva** = as the splendour; **aatmajam** = that is natural; **shaaradaH** = of autumnal; **chandraH** = moon; **diirghaamshuH** = with lofty rays.

Rama did not lose his natural joy, as an autumnal moon with lofty rays does not lose its natural splendour.

वाचा मधुरया रामः स्वं सम्मानयन् जनम् ।
मातुस्समीपं धीरात्मा प्रविवेश महायशाः ॥ २-१७-३८

38. **raamaH** = Rama; **dhiiraatmaa** = with courageous spirit; **mahaayashaaH** = who is having great fame; **sammaanayam** = paying his respects; **janam** = to people; **madhurayaa vaachaa** = with sweet words; **pravivesha** = went; **samiipam** = near to; **maatuh** = mother.

Rama with his courageous spirit and of great fame, paying his respects to the people with his sweet words, went nearer to his mother.

[Verse Locator](#)

तं गुणैस्समतां प्राप्तो भ्राता विपुलविक्रमः ।
सौमित्रिरनुवव्राज धारयन् दुःखमात्मजम् ॥ २-१९-३९

39. **saumitriH** = Lakshmana; **praaptaH** = who got; **guNaiH** = virtues; **samataam** = equal to (Rama); **vipulavikramaH** = who had great heroic valour; **bhraataa** = who was the brother; **dhaarayan** = kept; **duHkham** = grief; **aatmajam** = born in his mind; **anuvavraaja** = went along with; **tam** = that Rama.

Lakshmana, who got virtues equal to Rama, who was having great heroic valour and who was the brother, kept the grief within himself and went along with Rama.

[Verse Locator](#)

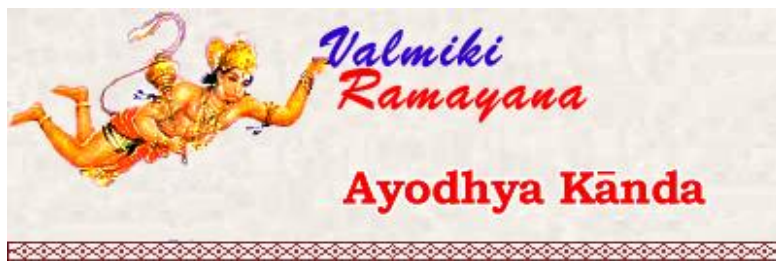
प्रविश्य वेश्म अतिभ्शम् मुदा अन्वितम् ।
समीक्ष्य ताम् च अर्थ विपत्तिम् आगताम् ।
न चैव रामः अत्र जगाम विक्रियाम् ।
सुहृज् जनस्य आत्म विपत्ति शङ्कया ॥ २-१९-४०

40. **raamaH** = Rama; **pravishya** = entered; **veshma** = the house; **anvitam** = overpowered by; **atbhR^isham** = very exceeding; **mudaa** = delight; **nachaiva jagaama** = did not get; **vikriyaam** = perturbation; **aatmavipathi shankayaa** = doubting about possible shock to his; **suhR^ijjanasya** = friends; **atra** = here; **samiikshhya** = understanding; **taam** = that; **aagataam** = incoming; **arthavipathim** = disaster in truth.

When Rama entered, Kausalya's palace was filled with great joy. At that time, Rama did not show any displeasure for the mihlap occurred in truth. He behaved like that because he had doubted about the possible shock to his friends even of fear of their life, if he showed any perturbation.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनविंशः सर्गः ॥

Thus completes the nineteenth canto of Ayodhya in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 20

Verses converted to UTF-8, Nov 09

Introduction

Rama approaches his mother Kausalya to inform her of the calamity. Kausalya on hearing the news, faints. On recovering, she laments in the most grievous tones to Rama.

[Verse Locator](#)

तस्मिंस्तु पुरुष्याघ्रे निष्क्रामति कृताञ्जलौ ।
आर्तशब्दो महान् जज्ञे स्त्रीणाम न्तःपुरे तदा ॥ २-२०-१

1. tadaa = Then; tasmin = that Rama; purushha vyaaaghre = the best of men; nishhkraamati = While leaving; kR^itaanjalou = after offering salutation; sriiNaam = among women; antaHpura = in the palace; jajJNe = there was; mahaan = great aartashsbdH = cry of pain.

While Rama, the best of men was leaving, after offering salutation to his father, women in the palace were weeping loudly.

[Verse Locator](#)

कृत्येष्वचोदितः पित्रा सर्वस्यान्तः पुरस्य च ।
गतिर्यः शरणम् चासीत् स रोओमोऽद्य प्रवत्स्यति ॥ २-२०-२

2. yaH = which Rama; achoditaH = without being prompted; pitraa = by father kR^ityeshhu = in actions; aasiit = became; gatiH = the recourse; sharaNamcha = and protector; sarvasya = to entire; anta purasya = palace; saH raamaH = such Rama; pravatsyati = is going to exile; adya = now.

Which Rama, without being told by his father, used to do necessary activities and protect the entire palace, is about to go to exile now".

[Verse Locator](#)

कौसल्यायाम् यथा युक्तो जनन्याम् वर्तते सदा ।
तथैव वर्ततेऽस्मासु जन्मप्रभृति राघवः ॥ २-२०-३

3. raaghavaH = Rama; janma prabhR^iti = since he was born; vartate = was behaving; tathaiva = in the same way; asmaasu = towards us; yathaa = as how; yuktaH = attentive; sadaa = always; kausalyaam = towards Kausalya; jananyaam = who was the mother.

"Rama, since he was born, was showing the same attention to us, as he was showing to his mother Kausalya."

[Verse Locator](#)

न क्रुध्यत्यभिशस्तोऽपि क्रोधनीयानि वर्जयन् ।

कृद्धान् प्रसादयन् सर्वान् स इतोऽद्य प्रवत्स्यति ॥ २-२०-४

4. **varjayan** = used to avoid; **krodhayaani** = actions which created anger; **prasaadayani** = soothed; **sarvaan** = all; **kruddhaan** = who were angry; **na kruddhyati** = was not furious; **abhishasto api** = even if abused; **saH** = Such Rama Pravatsyati = is going to exile; **adya** = to day; **itaH** = from here.

"He used to avoid actions which created anger and soothed all those who were angry. Rama was not furious with those who abused him. Such Rama is going today to exile."

[Verse Locator](#)

अभुद्धिर्बत नो राजा जीवलोकम् चरत्ययम् ।

यो गतिम् सर्वभूतानाम् परित्यजति राघवम् ॥ २-२०-५

5. **yaH** = Which Dasaratha parityajati = by abandoning raaghavam = Rama gatim = who was helpful sarvabhuutaanaam = to all beings ayam = this naH rajahaa = our king abuddhiH = who is stupid; **charati** = is offending jiivalokam = all beings."

"Our stupid king by abandoning Rama who was helpful to all beings , is offending all the beings."

[Verse Locator](#)

इति सर्वा महिष्यस्ता विवत्सा इव धेनवः ।

पतिमाचुकुशुश्चैव सस्वरम् चापि चुकुशुः ॥ २-२०-६

6. **iti** = Thus sarvaaH = all taaH = those mahishhaH = king's consorts chukrushuHcha api = were weeping sasvaram = with sound; **dhenavaH** = who lost their calves aachukrushushcha eva = also abused patim = husband.

Thus, all the king consorts while weeping loudly, as cows which lost their Calves, abused their husband .

[Verse Locator](#)

स हि चान्तः पुरे घोरमार्तशब्दम् महीपतिः ।

पुत्रशोकाभिसन्तप्तः श्रुत्वा व्यालीयतासने ॥ २-२०-७

7. **shrutva** = After hearing aarta shabdam = the distressful sounds yhoram = which was horrible; **antaHpura** = in the palace mahiipatiH = king Dasaratha vyaaliiyata = clung; **aasane** = to the seat putra shokaabhisantaptaH = with extreme anguish for his son.

After hearing the terrific distressful crying sounds in the palace, Dasaratha clung to the seat, with extreme anguish for his son.

[Verse Locator](#)

रामः तु भ्र्शम् आयस्तः निहृश्वसन् इव कुन्जरः ।

जगाम सहितः भ्रात्रा मातुर् अन्तः पुरम् वशी ॥ २-२०-८

8. **raamastu** = Rama; be it so; **bhRisham** = greatly aayastaH = hurt; **niHshvasan** = sighed kuN^jaraHiva = like elephant; **vashii** = subdued the senses jagaama = went antaHpuram = to the palace maatuH = of mother bhraatraa sahitaH = along with brother.

Rama, who was greatly hurt, sighed like an elephant, subdued his senses and went to his mother's palace along with Lakshmana

[Verse Locator](#)

सो अपश्यत् पुरुषम् तत्र वृद्धम् परम पूजितम् ।
उपविष्टम् गृह द्वारि तिष्ठतः च अपरान् बहून् ॥ २-२०-९

9. **saH** = Rama apashyat = saw parama puujitam = much-worshipped vriddham purusham = old man upavishTam = sitting gR^ihadvaari = at the gateway; **bahuum** = many aparaamshcha = others tishTataH = standing tatra = there.

Rama saw a much worshipped old man sitting at the gateway of the house and many other standing there.

[Verse Locator](#)

दूरैश्चै तु तदा रामं ते सर्वे सहसोत्थिताः ।
जयेन जयताम् श्रेष्ठम् वर्धयन्ति स्म राघवम् ॥ २-२०-१०

10. **tadaa** = Then; **dR^iTvaiva** = after seeing raamam = Rama te sarve = all of them utthitaaH = rose up sahasaa = quickly vardhayantisma = exhilarating their spirits jayena = by uttering "Hail! Glory!" raaghavam = to Rama jayatam shreshTam = the most triumphant man.

After seeing Rama, all of them rose quickly and greeted Rama the most triumphant man, by uttering the words "May you have increased success!"

[Verse Locator](#)

प्रविश्य प्रथमाम् कक्ष्याम् द्वितीयायाम् ददर्श सः ।
ब्राह्मणान् वेद सम्पन्नान् वृद्धान् राज्ञा अभिसत्कृतान् ॥ २-२०-११

11. **saH** = That Rama pravishya = entered prathamaam kakshyaam = the first enclosure; **dadarsha** = saw dvitiiyaam = at the second gate vriddhaaan = old brahmaNaan = brahmanas; **veda sampannaan** = perfect in Vedas abhisatkRitaan = honoured raaGyaa = by king.

Rama crossed the first gate and saw old Brahmanas who were perfect in Vedas and duly honoured by the king.

[Verse Locator](#)

प्रणम्य रामः तान् वृद्धांस् तृतीयायाम् ददर्श सः ।
स्त्रियो वृद्धाः च बालाः च द्वार रक्षण तत्पराः ॥ २-२०-१२

12. **raamaH** = Rama pranamya = saluted taan = those vipraan = brahmanas; **dadarsha** = saw vR^iddhaaH = old striyaH = women tathaa = and balaaH = girls dvaara rakshaNa tatparaH = who were interested in guarding the gate tR^itiiyaayaam = the third enclosure.

Rama offered salutation to those brahmanas and saw old women and girls, guarding the gate in the third enclosure.

[Verse Locator](#)

वर्धयित्वा प्रहृष्टाः ताः प्रविश्य च गृहम् स्त्रियः ।
न्यवेदयन्त त्वरिता राम मातुः प्रियम् तदा ॥ २-२०-१३

13. **tadaa** = Then taaH = those striyaH = women; **prahR^ishTaaH** = having been glad; **vardhayatvaa** = greeted Rama with word of success; **tvaritaaH** = quickly pravishya = entered gR^iham = house; **nyavedayasta** = informed raamamaatuH = Kausalya; **the mother of Rama priyam** = the pleasing news.

Then those women, having been delighted, greeted Rama with good word of success, quickly entered the house and informed Kausalya about the lovely arrival of Rama .

कौसल्या अपि तदा देवी रात्रिम् स्थित्वा समाहिता ।
प्रभाते तु अकरोत् पूजाम् विष्णोर्ह पुत्र हित एषिणी ॥ २-२०-१४

14. **tadaa** = at that time; **kausalyaa** = Kausalya sthitvaa = having stayed samaahitaa = steadfast raatrim = all the night; **akarot** = performed pujaam = worship vishhnoH = to Vishnu prabhaate = at dawn putrahi taishhiNii = for the welfare of the son.

At that time, Kausalya having spent the whole night with steadfastness, who performing worship to Vishnu, at dawn, for the welfare of her son.

[Verse Locator](#)

सा क्षौम वसना ह्मृष्टा नित्यम् व्रत परायणा ।
अग्निम् जुहोति स्म तदा मन्त्रवत् क्त मंगला ॥ २-२०-१५

15. **saa** = Kausalya vrata paraayaNaa = who was interested to practise religious vows nityam = regularly; **kshhouma vesanaa** = was wearing white silk sari kR^ita maN^galaa = made up of auspiciousness; **hR^ishhTaa** = thrilling with rapture; **juhotisma** = was doing sacrificial ceremony agnim = in fire mantravat = reciting vedic hymns.

Kausalya, who was interested to practise religious vows regularly was appearing auspiciously by wearing a white silk sari and gladly performing sacrificial ceremony in a sacred fire, by reciting vedic hymns.

[Verse Locator](#)

प्रविश्य च तदा रामः मातुर् अन्तः पुरम् शुभम् ।
ददर्श मातरम् तत्र हावयन्तीम् हुत अशनम् ॥ २-२०-१६

16. **tadaa** = Then raAmaH = Rama provishya = entered shubham = auspicious maatuH antaHpuram = mother's apartment; **dadarsha** = saw maataram = mother haavayantiim = performing sacrificial ceremony hutaashanam = in sacred fire tatra = there.

Then Rama entered the auspicious mother's apartment and saw his mother performing sacrificial ceremony in sacred fire there.

[Verse Locator](#)

देवकार्यनिमित्तम् च तत्रापश्यत् समुद्यतम् ।
दध्यक्षतम् घृतम् चैव मोदकान् हविषस्तदा ॥ २-२०-१७
लाजान् माल्यानि शुक्लानि पायसम् कृसरम् तथा ।
समिधः पूर्णकुम्भांश्च ददर्श रघुनन्दनः ॥ २-२०-१८

17;18. **tatra** = There; **raghunandanaH** = Rama apashyat = saw samudyatam = articles of worship kept ready devakaaryanimiHam = for the purpose of sacred ceremony; **dadhyakshhatam** = curd; unbroken rice; **gR^itam chaiva** = clarified butter modakaan = sweet meats; **tathaa** = and havishhaH = things fit for oblation laajaan = fried grain; **shuklaani** = white maalyaani = garlands; **paayasam** = rice boiled in milk; **kR^isaram** = mixture of rice and peas with a few spices; **samidhaH** = sacrificial sticks puurNa kumbhaashcha = vessels full of water.

There, Rama saw the articles of worship kept ready for the purpose of the sacred ceremony like curd, unbroken rice, clarified butter, sweet meats, things fit for oblation, fried grain, garlands made of white flowers, rice boiled in milk, mixture of rice and peas with a few spices, sacrificial sticks, vessels full of water etc.

[Verse Locator](#)

ताम् शुक्लक्षौमसम्बीताम् व्रतयोगेन कर्शिताम् ।
तर्पयन्तीम् ददर्शाद्भिः देवताम् देववर्णिनीम् ॥ २-२०-१९

19. **dadarsha** = saw taam = Kausalya shukla kshhouma samviitaam = who was wearing white silk sari; **karshitaam** = became lean vratayogena = because of observance of vow; **devavarNiniim** = having appearance of an angel devataam = gods abdhiH = with water.

Kausalya, who became lean because of observance of vows, was shining like an angel with her white silk sari and was satiating gods by presenting to them libations by water.

[Verse Locator](#)

सा चिरस्य आत्मजम् दृष्ट्वा मात् नन्दनम् आगतम् ।
अभिचक्राम सम्हृष्टा किशोरम् वडवा यथा ॥ २-२०-२०

20. **dr^ishTvaa** = by seeing aatmajam = her son; **aagatam** = who came chirasya = after a long time; **maatR^i nandanam** = who gave delight to his mother; **saa** = Kausalya samhRishhTaa = was glad abhichakrama = approached; by moving in front; **kishoram yathaa** = like a young colt; **badabaa** = by a female horse.

By seeing her son who came after a long time and who gave delight to mother, Kausalya was pleased and approached towards him, like a female horse approaching her young colt.

[Verse Locator](#)

स मातरमभिक्रान्तामुपसम्मृह्य राघवः ।
परिष्वक्तश्च बाहुभ्यामुपाग्रातश्च मूर्धनि ॥ २-२०-२१

21. **raamaH** = Rama upa samgR^ihya = offered salutation by touching the feet abhikraantam = of approaching maataram = mother; **parishhvaktaH** = was embraced baahubhyaam = by her arms; **upaaghraataashcha** = was smelt muurdhani = in his head.

Rama offered salutation to the approaching mother by touching her feet. Then, she took him into her arms and smelt his head.

[Verse Locator](#)

तम् उवाच दुराधर्षम् राघवम् सुतम् आत्मनः ।
कौसल्या पुत्र वात्सल्यात् इदम् प्रिय हितम् वचः ॥ २-२०-२२

22. **kausalya** = Kausalya vuvaacha = spoke idam = these priyahitham = pleasing and salutary vachaH = words putravaatsalyaat = due to affection on son aatmanaH = her sutam = son tam raaghavam = that Rama duraadharshham = who was unassailable

Kausalya spoke these pleasing words affectionately to her son Rama, who was unassailable by enemies.

[Verse Locator](#)

वृद्धानाम् धर्म शीलानाम् राजर्षीणाम् महात्मनाम् ।
प्राप्नुहि आयुः च कीर्तिम् च धर्मम् च उपहितम् कुले ॥ २-२०-२३

23. **praapnuhi** = obtain aayushcha = long life; **kiirtimeha** = glory; **dharmamcha** = and duty upahitam = engrained kule = in your race; **vriddhaanam** = as with the aged; **dharmashhiilaanaam** = the great souled; **raajarshhiNaam** = the royal sages.

"Obtain long life and glory, as obtained by the aged , the virtuous, the great souled and the royal sages .Protect the righteousness engrained in your race"

[Verse Locator](#)

सत्य प्रतिज्ञम् पितरम् राजानम् पश्य राघव ।

अद्य एव हि त्वाम् धर्म आत्मा यौवराज्ये अभिषेक्ष्यति ॥ २-२०-२४

24. **raaghava** = Oh; **Rama!** **pashya** = see raajaanam = the king pitaram = your father; **satya pratiG^yam** = who is having true promise adyaiva = Today itself; **dharmaatmaa** = that virtuous man abhishhekshhyati = will install tvaam = you youvaraajye = as successor to kingdom.

"Oh,Rama ! King Dasaratha ,your father is a man of true promise. Today itself, you will be installed as successor to the kingdom by your virtuous father."

[Verse Locator](#)

दत्तमासनमालभ्य भोजनेन निमन्त्रितः ।

मातरम् राघवः किञ्चित् प्रसार्य अञ्जलिम् अब्रवीत् ॥ २-२०-२५

25. **raaghavaH** = Rama nimantritaH = was called bhojanena = for food; **aalabhya** = touched aasanam = the seat dattam = offered; **prasaarya** = raised kinchit = slightly aNjalim = joined palms; **abraviit** = spoke maataram = to mother.

Kausalya asked Rama to take food , but Rama just touched the seat offered by her and after performing salutation to her, spoke thus to his mother.

[Verse Locator](#)

स स्वभाव विनीतः च गौरवाच् च तदा आनतः ।

प्रस्थितो दण्डकारण्यमाप्रष्टुमुपचक्रमे ॥ २-२०-२६

26. **tadaa** = Then saH = that Rama ; **svabhaava viniitashcha** = being humble in nature; **nataHcha** = and modest gouravaat = due to respect for mother; **prasthtaH** = setting fourth journey daNd^akaaraNy^am = to Dandaka forest; **upakrame** = was set about aaprasTum = to seek permission.

That Rama , being humble in nature , became still modest due to respect for his mother and was set about to ask her permission before setting forth his journey to Dandaka forest.

[Verse Locator](#)

देवि नूनम् न जानीषे महद् भयम् उपस्थितम् ।

इदम् तव च दुःखाय वैदेह्या लक्ष्मणस्य च ॥ २-२०-२७

27. **devii** = oh; **mother!** **na jaaniishhe** = you do not know mahat = -great bhayam = dismay upasthitam = is approaching nuunam = indeed. idam = This duHkhaaya = brings grief tavaacha = to you ; **vaidehyaa** = to Sita lakshhman^asyacha = and to Lakshmana.

"Oh,mother! You do not know that a great dismay is approaching now. It brings grief to you, to Sita and to Lakshmana"

[Verse Locator](#)

गमिष्ये दण्डकारण्यम् किमनेनासनेन मे ।

विष्टरासनयोग्यो हि कालोऽयम् मामुपस्थितः ॥ २-२०-२८

28. **gamishhye** = while going daN^dakaarNy^am = to Dandaka forest; **kim** = why anena = This seat me = for me? ayam = This kaalaH = time upasthitaH = has appeared; **visTaraasanayogyah** = which is fit for a seat made of kusa grass.

"I am going to Dandaka forest. Why this seat for me? Time has come for me to sit on a seat made of Kusha grass."

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ।

मधु मूल फलैः जीवन् हित्वा मुनिवद् आमिषम् ॥ २-२०-२९

29. **vatsyaami** = I shall live vane = in forest; **vijane** = bereft of people munivat = like sage chaturdasha = fourteen varshhaaNi = years hitvaa = leaving off aamishham = meat; **jiivan** = living madhu muulaphalaiH = with honey; roots and fruits.

"I shall live in a solitary forest like a sage for fourteen years, leaving off meat and living with roots, fruits and honey".

[Verse Locator](#)

भरताय महा राजो यौवराज्यम् प्रयच्चति ।

माम् पुनर् दण्डक अरण्यम् विवासयति तापसम् ॥ २-२०-३०

30. **mahaarajaH** = the great king prayachhati = is giving bharataaya = to Bharata youvaraajyam = the succession to kingdom. maam punaH = To me; however; **taapasam** = as a sage nivaasayati = making me stay daN^dakaaraNye = in forest

"The great king is giving to Bharata the succession to kingdom and to me, however, he is making me a sage to stay in the forest of Dandaka."

[Verse Locator](#)

स ष्ट्चाअष्टौ च वर्षाणि वत्स्यामि विजने वने ।

आसेवमानो वन्यानि फलमूलैश्च चर्तयन् ॥ २-२०-३१

31. **saH** = such of myself; **aasevamaanaH** = has to satisfy vanyaani = with things existing in the forest; **vartayam** = live phala nuulai = with roots and fruits vatsyaami = reside in vijane vane = forest; **of people shaTcha** = ashTtoucha = for fourteen varshhaaNi = years.

"I have to satisfy with the things existing in the forest and subsist with roots and fruits in a solitary forest for fourteen years."

[Verse Locator](#)

सा निकृत्तैव सालस्य यष्टिः परशुना वने ।

पपात सहसा देवी देवतेव दिवश्च्युता ॥ २-२०-३२

32. **saa devii** = That queen papaata = fell on floor sahasaa = all at once yashTiH iva = like the branch saalasya = of the tree nikRitta = cut down parashunaa = by axe vane = in the forest; **devatena** = as angel chyutaa = dropping down divaH = from heaven

The queen Kausalya fell on the floor all at once like the branch of a tree, cut down by an axe and as an angel dropping down from heaven.

[Verse Locator](#)

ताम् अदुह्ख उचिताम् दृष्ट्वा पतिताम् कदलीम् इव ।

रामः तु उत्थापयाम् आस मातरम् गत चेतसम् ॥ २-२०-३३

33. **raamaH** = Rama dR^ishTvaa = saw taam maataram = that mother aduHkhochitaam = who was fit to be from sorrow; **utthaapayaamaasa** = lifted up her gatachetanam = who lost consciousness; **patitaam** = who fell on the floor kadaLiimiva = like a plantain tree.

Seeing Kausalya who was fit to be free from sorrow, Rama lifted up her, who had fallen unconsciously on the floor like a plantain tree.

उपावृत्य उत्थिताम् दीनाम् वडवाम् इव वाहिताम् ।
पांशु गुण्ठित सर्व अग्नीम् विममर्श च पाणिना ॥ २-२०-३४

34. **vi mamarsha** = Rama touched paaNinaa = with hand diinaam = miserable Kausalya; **paamsukuNThita sarvaaN^giim** = whose limbs were covered with fragrant powder badamaamiva = like a female horse; **vaahitaam** = made to be carried of load; **utthitaam** = rose upaavR^ittya = after rolling from side to side.

Rama touched with his hand that miserable Kausalya, whose limbs were covered with fragrant powder and who rose like a loaded horse from the floor on which it rolled from side to side.

[Verse Locator](#)

सा राघवम् उपासीनम् असुख आर्ता सुख उचिता ।
उवाच पुरुष व्याघ्रम् उपशृण्वति लक्ष्मणे ॥ २-२०-३५

35. **saa** = That kausalya = sukhochita = who was fit for happiness asukhaartaa = but afflicted with sorrow; **uvaacha** = spoke raaghavam = to Rama purushhavyaagham = the best of men upaasiinam = who was sitting nearby; **lakshhmaN^e** = while Lakshmana upashR^iNvati = was hearing.

Kausalya, who was fit for happiness but was afflicted with grief, spoke thus to Rama the best of men who was sitting nearby, while Lakshmana was hearing.

[Verse Locator](#)

यदि पुत्र न जायेथा मम शोकाय राघव ।
न स्म दुःखम् अतः भूयः पश्येयम् अहम् अप्रजा ॥ २-२०-३६

36. **putra** = oh;son! raaghavaa = Rama! jayethaaH yadi = If you were not born shokaaya = to cause grief mama = to me aham = I nasma pashyeyam = would not have seen bhuuyaH = greater duHkham = grief ataH = than this aprajaaH = without progeny.

"Oh, Rama! I would not have felt this much grief if I were childless .You are born only to produce sorrow to me."

[Verse Locator](#)

एकएव हि वन्ध्यायाः शोको भवति मानवः ।
अप्रजा अस्मि इति सन्तापो न हि अन्यः पुत्र विद्यते ॥ २-२०-३७

37. **putra** = Oh;son! na vidyate = There is no anyaH = other santaapaH = grief vandhyaayaaH = to a barren women bhavati hi = There is indeed ekaH = one shokaH eva = only grief maanasaH = relating to mind iti = that asmi aprajaaH "I have no children"

"Oh, son! There is no other grief to a barren woman except the only worry that "I have no sons".

[Verse Locator](#)

न दृष्ट पूर्वम् कल्याणम् सुखम् वा पति पौरुषे ।
अपि पुत्रे विपश्येयम् इति राम आस्थितम् मया ॥ २-२०-३८

38. **raamaH** = oh; Rama na dR^ishTa puurvam = earlier was not seen sukham vaa = happiness or kalyaaNam = prospering pate pourushhe = during my husband's manliness.

asthitam = It was believed mayaa = by me iti = that api pashyeyam = can I see putre_api = at least in my son

"Oh, Rama! I have not seen any happiness or prosperity earlier, while my husband is in power. I believed that I could see them at last when my son comes to power."

[Verse Locator](#)

सा बहूनि अमनोज्ञानि वाक्यानि हृदयच्चिदाम् ।
अहम् श्रोष्ये सपत्नीनाम् अवराणाम् वरा सती ॥ २-२०-३९

39. **saa aham** = such a person as myself; **varaa satii** = who is a better and virtuous wife; **bahuuni** = so many amaroG^Yaani = disagreeable vaakyaani = words sapatniinaam = of fellow wives; **avaraaNaam** = who are inferior to me; **hR^idayachhidaam** = who pierce the heart.

"I have to hear so many disagreeable words from my fellow-wives who are inferior to me and who pierce my heart with their words though I am a better and virtuous wife among them."

[Verse Locator](#)

अतः दुःखतरम् किम् नु प्रमदानाम् भविष्यति ।
त्वयि सन्निहिते अपि एवम् अहम् आसम् निराक्ता ॥ २-२०-४०

40. **kim nu** = which one bhavishhyati = will be duHkhataram = more sorrowful pramadaanaam = to women ataH = than yaadR^ishaH = which -anantakaH = unending vilaapashcha = and dissolving shokaH = grief mama = to me

"Which one will be more sorrowful to women than this unending and consuming grief that occurred to me now?"

[Verse Locator](#)

त्वयि सन्निहितेऽप्येवमहमासं निराकृता ।
किम् पुनः प्रोषिते तात ध्रुवम् मरणम् एव मे ॥ २-२०-४१

41. **taata** = Oh; **father**(a term of affection addressed to a junior) **tvayi sannihite api** = Even when you are nearby; **aham** = I niraakR^itaa aasam = was rejected evam = thus kim punaH = what to tell proshhite = when you go to exile. maraNam = death dhR^ivam is certain me = to me

"Even when you are near by, I am being rejected. What to tell after you leave for exile? Death indeed is certain to me."

[Verse Locator](#)

अत्यन्तनिगृहीतास्मि भर्तुर्निर्त्यतन्त्रिता ।
परिवारेण कैकेय्या समा वाप्यथवाऽवरा ॥ २-२०-४२

42. **asmi** = Iam; **nityam ;always atyanta nigR^ihiitaa** = held down heaving bhartuH = by husband; **atantritaa** = without independence samaava = equal to athavaa = or avaraa = lower than parivaareNa = servants kaikeyyaaH = of Kaikeyi

"My husband always held me down, without giving me any independence and treat me equal to or even lower than the servants of Kaikeyi"

[Verse Locator](#)

यो हि माम् सेवते कश्चित् अथ वा अपि अनुवर्तते ।
कैकेय्याः पुत्रम् अन्वीक्ष्य स जनो न अभिभाषते ॥ २-२०-४३

43. yaH = kashchit = Anyone whatsoever sevate = serves maam = me athava = or
anuvartate = follows saHjanaH = that person na abhibhaashhate hi = will not indeed speak
anviikshhya = after seeing kaikeyyaaH = Kaikeyi's putram = son

Those who serve me now and those who follow me, will not speak to me, after seeing Bharata".

[Verse Locator](#)

नित्यक्रोधतया तस्याः कथं नु खरवादि तत् ।
कैकेय्या वदनम् द्रष्टुम् पुत्र शक्ष्यामि दुर्गता ॥ २-२०-४४

44. putra = oh; son! durgataa = Myself; the miserable one! katham nu = how
shakshhyaami = can I be able drashhTum = to see adanam = face tasyaaH kaikeyyaaH = of that
Kaikeyi khara vaadi = who talks hurtingly nitya krodhatayaa ;because of the continuous anger

Oh, son! How can I, the miserable one, see the face of Kaikeyi who talks hurtingly because of her continuous anger."

[Verse Locator](#)

दश सप्त च वर्षाणि तव जातस्य राघव ।
असितानि प्रकान्क्षन्त्या मया दुःखं परिक्षयम् ॥ २-२०-४५

45. raaghava = Oh; Rama! aasitaani = sat down mayaa = by me dasha saptacha = for
seventeen varshhaa Ni = years tava jaatasya = after your second birth of your thread
ceremony praakaaNkshhantyya = with hope of duHkha parikshhantyaam = disappearance of
troubles

"Oh,Rama! I have been waiting for seventeen years after your second birth of thread
ceremony, with the hope that my troubles will disappear at one time or the other."

[Verse Locator](#)

तदक्षयम् महादुःखम् नोत्सहे सहितुम् चिरम् ।
विप्रकारम् सपत्नीनामेवम् जीर्णापि राघव ॥ २-२०-४६

46. raaghava = oh; Rama! tat = for that reason; evam = in the way jiir Naapi = even if old
aged; notsahe = I do not wish sahitum = to bear viprakaaram = insult sapatniinaam = of co-
wives; akshhayam = un-ending mahat = great du Hkham = sorrow chiram = for long time

Oh, Rama! In this old age, I cannot bear insult from co-wives and this unending sorrow for a
long time.

[Verse Locator](#)

अपश्यन्ती तव मुखम् परिपूर्णशशिप्रभम् ।
कृपणा वर्तयिष्यामि कथम् कृपणजीविकाम् ॥ २-२०-४७

47. katham = How kR^ipaNa = the pitiable me; vartayishhyaami = can roll on kR^ipaNa
jiivikaam = this miserable life apashhyantii = without seeing tava = your mukham =
face; paripuuraNa sashiprabham = radiating like full moon

"How can I the pitiable one, spend this miserable life without seeing your face radiating like
full moon."

[Verse Locator](#)

उपवासैः च योगैः च बहुभिः च परिश्रमैः ।
दुःखम् सम्वर्धितः मोघम् त्वम् हि दुर्गतया मया ॥ २-२०-४८

48. tvam = you samvardhitaH = were nourished mogham = in vain mayaa = by me durgatayaa = the unfortunate one; upavaasaishcha = and painful voes.

"You were nourished in vain by me ,the important one by fasts, by meditations, by various difficult and painful vows ."

[Verse Locator](#)

स्थिरम् तु हृदयम् मन्ये मम इदम् यन् न दीर्यते ।
प्रावृषि इव महा नद्याः स्पृष्टम् कूलम् नव अम्भसा ॥ २-२०-४९

49. idam = This; mama = my hR^idayam = heart yat = for which reason na diiryate = is not breached kuulam iva = like bank mahaanadyaa = of great river spR^ishhTam = struck navaam bhasaa = by new water praavR^ishhi = in rainy season; manye = I think it sthhiram = as strong.

"My heart is not breached, as bank of a great river, struck by new water in monsoon, by hearing this news.That is why, I feel it is strong."

[Verse Locator](#)

मम एव नूनम् मरणम् न विद्यते ।
न च अवकाशो अस्ति यम क्षये मम ।
यद् अन्तको अद्य एव न माम् जिहीर्षति ।
प्रसह्य सिम्हो रुदतीम् म्नीम् इव ॥ २-२०-५०

50. na vidyate = There is no maraNam = death naasti = There is no nuunam = indeed. avakaashaH = place; mama = to me yamakshhaye = in the abode of yama. yat = for which reason; antakaH = yama; the god of death najihiirshhati = is not wishing to carry off maam = me adyaiva = now itself prasahya = forcibly.

"There is no death to me, indeed .I have no place in the abode of god yama who presides over the spirits of the dead .That is why, Yama is not forcibly carrying me off like a lion carrying off a wailing antelope."

[Verse Locator](#)

स्थिरम् हि नूनम् हृदयम् मम आयसम् ।
न भिद्यते यद् भुवि न अवदीर्यते ।
अनेन दुःखेन च देहम् अर्पितम् ।
ध्रुवम् हि अकाले मरणम् न विद्यते ॥ २-२०-५१

51. anena duHkhena = By the grief; deham = body arpitam = is pierced. nuunam = Indeed mama = my hR^idayam = heart sthhiram = which is hard aayasam = is made of iron. yat = for which reason na bhidyate = it is not broken naavadiiryate = it has not fallen into pieces; bhuvi = on the floor na vidyate = There is no akaale = untimely = maraNam = death dhR^ivam = It is certain.

"This grief is inserted into my body. Even then, my heart is stable. It has not broken into pieces and fallen on the floor .It is indeed made of iron. There is no untimely death, it is certain"

[Verse Locator](#)

इदम् तु दुःखम् यद् अनर्थकानि मे
व्रतानि दानानि च सम्यमाः च हि ।

तपः च तप्तम् यद् अपत्य कारणात् ।
सुनिष्फलम् बीजम् इव उप्तम् ऊषरे ॥ २-२०-५२

52. **idam** = This is duHkham = sad anarthakaaniiti = to speak about waste of me = my vrataani = religious voes daanaamicha = charities samyamaashcha = and restraints. yat = which tapaH = austerity taptam = is performed apatya kaaraNaat = for the sake of offspring; **sunishhphalam** = is completely in vain biijam iva = as seed uptam = sown uushhare = in saline soil.

"I feel bad since all my religious vows, charities, restraints have all gone waste. The austerity I performed for the sake of of -spring has gone in vain, as a seed sown in a saline soil."

[Verse Locator](#)

यदि हि अकाले मरणम् स्वया इच्चया ।
लभेत कश्चित् गुरु दुःख कर्षितः ।
गता अहम् अद्य एव परेत संसदम् ।
विना त्वया धेनुर् इव आत्मजेन वै ॥ २-२०-५३

53. **kaschit** = If a person guruduHkhakarshitaH = in great distress labheta yadi = can get akaale = premature maraNam = death svayaa = ichchhayaa = out of his own will; **aham** = I gataa = would have got pareta sampadam = glory of the dead adyaiva = now itself tvayaa vinaa = without you dhenuriva = like cow aatmajenavina = without calf

"If a man in great distress can get premature death out of his own will, I being separated from you ,would have attain the glory of the dead now itself like cow without the calf."

[Verse Locator](#)

अथापि किम् जीवित मद्य मे वृथा ।
त्वया विना च्द्रनिभाननप्रभ ।
अनुव्रजिष्यामि वनम् त्वयैव गौः ।
सुदुर्बला वत्समिवानुकाङ्क्षया ॥ २-२०-५४

54. **athaapi** = Moreover; **chandranibhaanana prabha** = oh; Rama! With your brilliant face shining like moon! **kim** = what me = my jiivitam = life tvayaavinaa = without you! vR^ithaa = waste indeed. adya = Now anuvrajishhyaami = I can accompany tvayaiva = you only vanam = to the forest; **vatsam iva** = like with calf sudurbalaa = a completely weak cow gouH = cow anukaaNkshhayaa = with compassion

"Moreover, what is the use of life? Oh, Rama! With your brilliant face shining like moon! My life is useless without you. I shall accompany you to the forest like a weak cow going behind it's calf"

[Verse Locator](#)

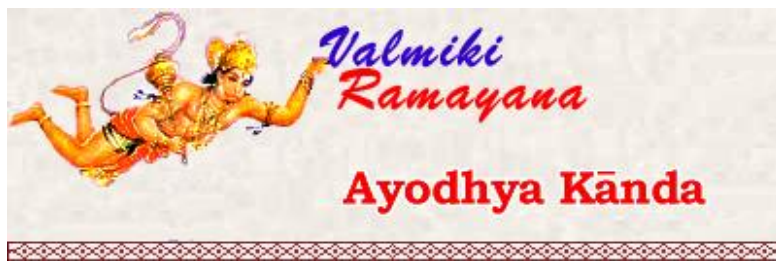
भृशम् असुखम् अमर्षिता तदा ।
बहु विललाप समीक्ष्य राघवम् ।
व्यसनम् उपनिशाम्य सा महत् ।
सुतम् इव बद्धम् अवेक्ष्य किन्नरी ॥ २-२०-५५

55. **tadaa** = Then; **saa** = that Kausalya samiikshhya = looked at raaghavam = Rama; **upanishaamya** = beholden with mahat = great vyasanam = calamity; **avekshhya** = saw sutam = son badhham = tied up; **vilaapa** = lamented bhR^isham = very much bahu = in many ways asukham = uneasily amarshhitaa = with anger kinnariiva = like kinnara woman.

Then, that Kausalya looked at Rama to whom a great calamity has occurred, saw her son bound by grief and lamented very much in various ways like a kinnara woman.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे विंशः सर्गः ॥

Thus completes the twentieth canto of Ayodhya Kanda in srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 21

Verses converted to UTF-8, Nov 09

Introduction

This chapter describes Lakshmana's anger and Rama consoling Lakshmana.

[Verse Locator](#)

तथा तु विलपन्तीम् ताम् कौसल्याम् राम मातरम् ।

उवाच लक्ष्मणो दीनः तत् काल सदृशम् वचः ॥ २-२१-१

1. lakshhmanah = Lakshmana; diinah = became dejected; uvaacha = spoke; vachah = the words; tatkaala sadR^isham = suitable for that time; taam kausalyaam = to that kausalya; rama maataram = Rama's mother; tathaa = thus; vilapantiim = weeping.

Lakshmana became dejected and spoke these words, properly befitting for that time, to that Rama's mother Kausalya who was thus weeping.

[Verse Locator](#)

न रोचते मम अपि एतत् आर्ये यद् राघवो वनम् ।

त्यक्त्वा राज्यं श्रियम् गच्छेत् स्त्रिया वाक्यं वशम् गतः ॥ २-२१-२

2. "aarye = Oh; the venerable lady! atat = this; na rochate = is not liking; mamaapi = to me also; itiyat = as in the manner this; raaghavaH = Rama; vaakyaarasham gataH = being influenced by the words; striyaaH = of a woman; gachchhet = go; vanam = to forest; tyaktvaa = leaving; raajya sriyam = prosperous kingdom."

"Oh, the honoured lady ! I also do not like Rama to be influenced by the words of a woman and go to the forest, leaving the prosperous kingdom."

[Verse Locator](#)

विपरीतः च वृद्धः च विषयैः च प्रधर्षितः ।

नृपः किम् इव न ब्रूयाच् चोद्यमानः समन्मथः ॥ २-२१-३

3. "nR^ipaH = king; vipariitasheha = with perverted mind; vR^idhdhhashcha = old aged; pradhharshhitaH = who is outraged; vishhayaiH = by sensual enjoyments; samanimadhaH = who is possessed of passion; na bruuyaat = can he not talk; kimiva = of anything; chodyamaanaH = prompted (by Kaikeyi).

"The king with perverted mind, of old age, one who is outraged by sensual enjoyments and possessed of passion can talk any thing, prompted by Kaikeyi."

[Verse Locator](#)

न अस्य अपराधम् पश्यामि न अपि दोषम् तथा विधम् ।

येन निर्वास्यते राष्ट्रात् वनं वासाय राघवः ॥ २-२१-४

4. **na pashyaami** = I can neither see; **aparaadham** = offence; **na pashyaami** = nor can I see; **doshshamapi** = even fault; **asya** = in him; **tathaa vidham** = that can; **yena** = by any means; **nirvaasyate** = expel; **raaghavaH** = Rama; **raashhTraat** = from state ; **vanavaasaaya** = to forest."

"I can not see any offence or cause for blame in Rama that can expel him from the state to the forest."

[Verse Locator](#)

न तम् पश्याम्य् अहम् लोके परोक्षम् अपि यो नरः ।
स्वमित्रोऽपि निरस्तोऽपि योऽस्यदोषमुदाहरेत् ॥ २-२१-५

5. **aham** = I; **na pashyaami** = have not seen; **loke** = in this world; **tam** = such a person; **udaaharet** = who talks; **dosham** = ill; **asya** = of Rama; **parokshhamapi** = even indirectly; **yaH naraH** = that person who is; **svamitro api** = even an enemy; **nirasto api** = or an expellee."

I have not seen in this world any person, whether an enemy or an expellee, speaking ill of Rama indirectly."

[Verse Locator](#)

देव कल्पम् ऋजुम् दान्तम् रिपूणाम् अपि वत्सलम् ।
अवेक्षमाणः को धर्मम् त्यजेत् पुत्रम् अकारणात् ॥ २-२१-६

6. "**kaH** = who; **avekshhamaaNaH** = observing; **dharmam** = ethicalness; **akaaraNaat** = causelessly; **tyajet** = get rid of; **putram** = son; **devakalpam** = who is equal to god; **R^ijum** = who is honest; **daantam** = who is self-restrained; **vatsalam** = who is affectionate; **R^ipuuNaamapi** = even towards enemies?"

"Can anybody observing ethicalness, causelessly get rid of a son who is equal to god who is honest, who is self-restrained and who is affectionate even towards adversaries?"

[Verse Locator](#)

तत् इदम् वचनम् राज्ञः पुनर् बाल्यम् उपेयुषः ।
पुत्रः को हृदये कुर्यात् राज वृत्तम् अनुस्मरन् ॥ २-२१-७

7. "**kaH** = which son; **anusmaran** = who remembers; **raja vR^ittam** = royal usage; **kuryaat** = act; **hR^idaye** = with heart; **tat idam vachanam** = such of these words; **raajjNaH** = of king; **upeyushhaH** = who got; **baalyam** = childhood **punaH** = again?"

"Which son, knowing royal usage, can agree to the words of this king who is behaving as though he got childhood again?"

[Verse Locator](#)

यावद् एव न जानाति कश्चित् अर्थम् इमम् नरः ।
तावद् एव मया साधम् आत्मस्थम् कुरु शासनम् ॥ २-२१-८

8. "**yaavadeva** = even till; **kashchit** = any; **naraH** = person; **na jaanaati** = does not know; **ivam artham** = this matter; **taava deva** = in the mean time; **kuru** = make; **shaasanam** = dominion; **aatmastham** = your own; **mayaa sa ardham** = together with me."

"Even before others get to know about this matter, make this dominion your own, with my help."

[Verse Locator](#)

मया पार्श्वे सधनुषा तव गुप्तस्य राघव ।

कः समर्थो अधिकम् कर्तुम् कृत अन्तस्य इव तिष्ठतः ॥ २-२१-९

9. raaghava = Oh; Rama! guptasya = protected; mayaa = by me ; parshve = on your side; sadhamshhaa = along with a bow; tishhThataH = you standing; kR^itaantasyeva = like Yama; the god of death; kaH = who; samarthaH = the competent one; kartum = to do; adhikam = too much?"

"Oh, Rama! While I am standing by your side along with a bow, protecting you who are standing as God of Death, who is capable of doing too much ?"

[Verse Locator](#)

निर्मनुष्याम् इमाम् सर्वाम् अयोध्याम् मनुज ऋषभ ।

करिष्यामि शरैः तीक्ष्णैः यदि स्थास्यति विप्रिये ॥ २-२१-१०

10. manushharshhabha = Oh the best of men! sthaasyati yadi = If it stands; vipriye = disagreeable to you; karishhyaami = I shall make; imaam = this; kR^itsnaam = entire; ayodhyam = Ayodhya; nirmanushhyaam = deserted of people; sharaH tiikshhNaiH = with sharp arrows."

"Oh, Rama, the best of men! If the city of Ayodhya turns against you, I shall make it desolate of men with sharp arrows"

[Verse Locator](#)

भरतस्य अथ पक्ष्यो वा यो वा अस्य हितम् इच्छति ।

सर्वान् एतान् वधिष्यामि मृदुर् हि परिभूयते ॥ २-२१-११

11. "atha = and vadhishhyaami = I shall kill; etaam sarvaan = all those; pakshhyovaa = who are siding; bharatasya = Bharata; yovaa = and who; ichchhati = desire; asya = his; hitam = benefit; mR^iduH = soft person; paribhuuyate hi = indeed gets disgraced."

"I shall kill all those who are siding Bharata ,and are favourable to him. Soft person indeed gets disgraced!"

[Verse Locator](#)

प्रोत्साहितोऽयम् कैकेय्या स दुष्टो यदिः पिता ।

अमित्रभूतो निस्सङ्गम् वध्यताम् बध्यतामपि ॥ २-२१-१२

12. "protsaahitaH = Instigated; kaikeyyaa = by Kaikeyi saH = such of; naH putraa = our father; dushhTaH = as bad person; amitra bhuutaH = becomes enemy; ayam badhyataam = let him be imprisoned; mi ssaNgam = without personal attachment; vaadhyataamapi = and be killed!"

"If our father with an evil mind behaves like our enemy with instigation by Kaikeyi. I shall keep him imprisoned with out personal attachment or if necessary, kill him."

[Verse Locator](#)

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।

उत्फथम् प्रतिपन्नस्य कार्यम् भवति शासन्म् ॥ २-२१-१३

13. gurorapi = Even for a venerable person; avaliptasya = who is arrogant; ajaanataH = who does not know; kaaryaakaaryam = good and evil actions; pratipunnasya = who resorts to; utpatham = wrong route; shaasanam = punishment; bhavati = becomes; kaaryam = feasible."

"Even a venerable person is to be punished, if he becomes arrogant, if he does not know good and evil actions and if he takes to a wrong route."

[Verse Locator](#)

बलमेष किमाश्रित्य हेतुम् वा पुरुषर्षभ ।
दातुमिच्छति कैकेय्य राज्यम् स्थितमिदम् तव ॥ २-२१-१४

14. **purushharshhabha** = Oh the best of men! **kim** = what; **balam** = strength; **hetum vaa** = or reason; **eshhaH** = he; **aastritya** = has taken shelter; **ichchhati** = desiring ; **daatum** = to give; **idam** = this ; **raajyam** = kingdom; **tava sthitam** = belonging to you; **kaikeyyai** = for Kaikeyi.

"Oh, Rama, the best of men! On what strength or season has he taken shelter to give away this kingdom belonging to you to Kaikeyi?"

[Verse Locator](#)

त्वया चैव मया चैव कृत्वा वैरम् अनुत्तमम् ।
कस्य शक्तिः श्रियम् दातुम् भरताय अरि शासन ॥ २-२१-१५

15. **arishaasana** = Oh; the chastiser of enemies ! **kaa shaktiH** = what ability is there; **asya** = to him; **daatum** = to give; **shriyam** = high rank; **bharataaya** = to Bharata; **kR^itvaa** = by making; **anuttamam** = great; **vairam** = enmity; **tvayaa chaiva** = with you; **mayaa chaiva** = and with me."

"Oh, Rama the chastiser of enemies! Where is the ability for him to give kingdom to Bharata, by making great enmity against you and me "

[Verse Locator](#)

अनुरक्तः अस्मि भावेन भ्रातरम् देवि तत्त्वतः ।
सत्येन धनुषा चैव दत्तेन इष्टेन ते शपे ॥ २-२१-१६

16. **devi** = Oh; **queen!** **tattvataH** = really; **anuraktaH asmi** = I am attached; **bhaavena** = devotedly; **bhraataram** = my brother Rama; **shape** = I am swearing an oath; **te** = to you; **satyena** = by truth; **dhanushhaachaiva** = by bow; **daltena** = by the act of giving; **ishhTena** = by the act of sacrifice."

"Oh, queen! Really, I am devotedly attached to my brother Rama. I am swearing an oath to you by truth by bow, by the act of giving and by the act of sacrifice."

[Verse Locator](#)

दीप्तम् अग्निम् अरण्यम् वा यदि रामः प्रवेक्ष्यते ।
प्रविष्टम् तत्र माम् देवि त्वम् पूर्वम् अवधारय ॥ २-२१-१७

17. **devi** = oh;queen! **ramaH pravekshhyati yadi** = If Rama can enter; **diiptam** = blazing; **agnim** = fire; **araNyam vaa** = or forest; **tvam** = you avadhaaraya = make certain; **puurvam** = even before; **maam** = mine; **pravishhTam** = who can enter; **tatra** = there.

"Oh, queen! If Rama can enter blazing fire or forest, you make certain that even before, I can enter there"

[Verse Locator](#)

हरामि वीर्यात् दुह्खम् ते तमः सूर्येव उदितः ।
देवी पश्यतु मे वीर्यम् राघवः चैव पश्यतु ॥ २-२१-१८

18. **haraami** = I shall alleviate; **te duHkham** = your grief; **viiryaat** = by my valour; **tama iva** = as darkness; **uditaH** = by rising; **suuryaH** = sun; **pashyatu devii** = Let the queen see; **me viiryam** = my valour; **pashyatu raaghavashchaiva** = Let Rama also see."

"I shall alleviate your grief, by showing my valour like the rising sun alleviating darkness .Let Rama and yourself see my valour"

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा लक्ष्मणस्य महात्मनः ।
उवाच रामम् कौसल्या रुदन्ती शोक लालसा ॥ २-२१-१९

19. **shrutva** = Hearing; **etat vachanam** = this word; **lakshmaNasya** = of Lakshmana; **mahaat manaH** = the magnanimous; **kausalya** = Kausalya; **shokalaalasaa** = entirely; given up to anguish; **rudaati** = weeping; **uvaacha** = spoke; **raamam** = to Rama.

Hearing these words of Lakshmana the magnanimous, Kausalya entirely given up to anguish and weeping, spoke thus to Rama.

[Verse Locator](#)

भ्रातुस् ते वदतः पुत्र लक्ष्मणस्य श्रुतम् त्वया ।
यद् अत्र अनन्तरम् तत् त्वम् कुरुष्व यदि रोचते ॥ २-२१-२०

20. **putra** = Oh;son **shrutam** = It is heard **tvayaa** = by you; **te** = your; **bhraatuaH** = brother **lakshhmanasya** = Lakshmana; **vadataH** = speaking; **rochate yadi** = If you agree; **kurushhva** = you do; **yat** = what; **kaaryam** = action to be done; **anantaram** = immediately after."

"Oh, son !You have heard the words of Lakshmana .If you agree, you do what is to be done, immediately."

[Verse Locator](#)

न च अधर्म्यम् वचः श्रुत्वा सपत्न्या मम भाषितम् ।
विहाय शोक सप्तपताम् गन्तुम् अर्हसि माम् इतः ॥ २-२१-२१

21. **na arhasi** = you are not suited; **gantum** = to go; **itaha** = from here; **vihaaya** = leaving; **maam** = me; **sokasamtaptaam** = in deep grief; **shrutvaa** = hearing; **adharmyam vachaH** = the un-just words; **bhaashitam** = said; **mama sapatnyaa** = by my co-wife.

"It is not proper for you to go away from here, leaving me afflicted with grief, after hearing the un-just words spoken by my co-wife."

[Verse Locator](#)

धर्मज्ञ यदि धर्मिष्ठो धर्मम् चरितुम् इच्चसि ।
शुश्रूष माम् इहस्थः त्वम् चर धर्मम् अनुत्तमम् ॥ २-२१-२२

22. **dharmajJNa** = Oh; the knower of goodness! **tvam ichchhasi yadi** = If you desire; **charitum** = to practice **dharmam** = virtue; **dharnushhTaH** = be a virtuous man; **ihasthaH** = stay here; **shushruushha** = serve **maam** = me **chara** = practice **anuttamam** = best **dharmam** = goodness"

"Oh, Rama! You are righteous man. If you desire to practice virtue, be a virtuous man and stay here serving me thereby practicing the best morality in the form of serving your mother.

[Verse Locator](#)

शुश्रूषूर् जननीम् पुत्र स्व गृहे नियतः वसन् ।
परेण तपसा युक्तः काश्यपः त्रिदिवम् गतः ॥ २-२१-२३

23. **kaasyapaH** = sage; **kasyapa niyataH** = with self restraint; **vasan** = was residing; **svagR^ihe** = in own house; **yuktaH** = accompanied; **vareNa tapasaa** = with great austerity; **sushruushhuH** = of serving; **jananiim** = the mother; **gataH** = went; **tridivam** = to heaven"

"Oh, son! Formerly Kasyapa was staying in his own house itself with self restraint, performed great austerity by serving his mother and went to heaven"

[Verse Locator](#)

यथा एव राजा पूज्यः ते गौरवेण तथा हि अहम् ।
त्वाम् न अहम् अनुजानामि न गन्तव्यम् इतः वनम् ॥ २-२१-२४

24. **yathaiva** = Just as **raajaa** = king; **gouraveNa** = by respectable feeling; **te** = to you; **puUjyaH** = is worthy of worship; **aham** = I am also; **tathaa hi** = indeed so; **naanujaanaami** = I am not permitting ; **tvaam** = you; **nagantavyam** = it is proper to go; **itaH** = from here; **vanam** = to forest"

"Just as the king, by respectable feeling to you is worthy of worship, so also being your mother, I am worthy of worship to you. Hence, do not go to the forest"

[Verse Locator](#)

त्वद् वियोगान् न मे कार्यम् जीवितेन सुखेन वा ।
त्वया सह मम श्रेयः तृणानाम् अपि भक्षणम् ॥ २-२१-२५

25. **tvadviyogaat** = Because of your separation; **na kaaryam** = there is no purpose; **jiivitena** = for life; **su khena vaa** = or comforts; **mama** = for me; **shreyaH** = it is good; **bhakshhaNam api** = even to eat; **tR^iNaanaam** = grass; **tvayaa saha** = while staying with you"

"After your separation, I shall have no use of this life or comforts for me, it is good even to eat grass while staying with you"

[Verse Locator](#)

यदि त्वम् यास्यसि वनम् त्यक्त्वा माम् शोक लालसाम् ।
अहम् प्रायम् इह आसिष्ये न हि शक्ष्यामि जीवितुम् ॥ २-२१-२६

26. **tvaam yaasyasiyadi** = If you go; **vanam** = to forest; **tyaktvaa** = leaving; **maam** = me; **shokalaalasaam** = who is afflicted with grief; **aham** = I **praayam asishhye** = shall seek death through starvation; **iha** = here; **na shakshhyaami hi** = Indeed; I shall not be able; **jiivutum** = to live

"I shall not live if you leave for the forest, leaving me who is afflicted with grief. I shall seek death through starvation"

[Verse Locator](#)

ततः स्त्वम् प्राप्स्यसे पुत्र निरयम् लोक विश्रुतम् ।
ब्रह्म हत्याम् इव अधर्मात् समुद्रः सरिताम् पतिः ॥ २-२१-२७

27. **putra** = Oh;son! **tataH** = Thereafter; **tvam** = you; **praapsyase** = will attain; **lokavishrutam** = the universally famous; **nirayam** = hell; **brahmahatyaamiva** = like obtaining the sin of killing a Brahmana by; **samudraH** = the god of ocean; **saritaampatiH** = lord of rivers **adharmaat** = due to un justice behaviour"

"Oh, son! If I fast myself to death for your sake, you will attain the universally famous hell, like the god of the ocean obtaining trouble because of his un justice behaviour, towards the sage called Pippalada, producing the latter's wrath."

विलपन्तीम् तथा दीनाम् कौसल्याम् जननीम् ततः ।
उवाच रामः धर्म अत्मा वचनम् धर्म सहितम् ॥ २-२१-२८

28. tataH = thereafter; dharmaatma = righteous words ; raamaH = Rama; uvaacha = spoke; vachanam = the words; dharmasamhitam = attended with virtuous; kausalyaam = to Kausalya; jananiim = the mother; tathaa = thus; vilapantiim = weeping; diinaam = miserably.

The honest Rama spoke these virtuous words to his mother Kausalya, who was thus weeping miserably.

[Verse Locator](#)

न अस्ति शक्तिः पितुर् वाक्यम् समतिक्रमितुम् मम ।
प्रसादये त्वाम् शिरसा गन्तुम् इच्छाम्य अहम् वनम् ॥ २-२१-२९

29. naasti = there is no; shaktiH = ability; mama = for me ; samatikramitum = to violate; pituH = father's; vaakyam = words; aham = I; prasaadaye = am asking for favour; tvaam = to you; shirasaa = with head; ichchaami = I wish gantum = to go; vanam = to forest."

"I am not able to violate my father's words. I am bowing my head and asking your favour. I shall have to go to the forest"

[Verse Locator](#)

ऋषिणा च पितुर् वाक्यम् कुर्वता व्रत चारिणा ।
गौर हता जानता धर्मम् कण्डुना अपि विपश्चिता ॥ २-२१-३०

30. gouH api = Even a cow; hataa = was killed; kurvataa = acting as per; pituH = father's; vaakyam = words; kandunaa = by Kandu; R^ishhiNaa = the sage; vratachaariNaa = who performed religious vows; jaanataa = who knew; dharmam = righteousness; vipashchita = who was learned."

"A sage called Kandu, who knew righteousness, who performed religious vows and who was a learned man, killed even a cow, acting as per his father's words"

[Verse Locator](#)

अस्माकम् च कुले पूर्वम् सगरस्य आज्ञया पितुः ।
खनद्भिः सागरैः भूतिम् अवाप्तः सुमहान् वधः ॥ २-२१-३१

31. puurvam = previously; saagaraiH = by the sons of Sagara; asmaakam = of our; kulecha = race also; sumahaan = a great vadhaH = killing; avaptaH = was obtained; kharadbhiH = while digging up; bhumim = the earth; aajjNayaa = by the order of ; sagarasya = of Sagara pituH = their father."

"Previously, the sons of Sagara belonging to our race, were got bitterly digging up the earth, as commanded by their father."

[Verse Locator](#)

जामदग्न्येन रामेण रेणुका जननी स्वयम् ।
कृत्ता परशुना अरण्ये पितुर् वचन कारिणा ॥ २-२१-३२

32. raameNa = by Parasurama; jaamadagniyaina = the son of Jamadagni; renuka = Renuka; janamii = mother kR^ittaa = was cut off; svayam = spontaneously ; parashunaa = by axe; araNye = in the forest; vachana kaariNaa = as per words; pituH = of father;

"Parasu Rama, the son of Jamadagni personally slayed his mother Renuka in the forest with an axe as per his father's words."

[Verse Locator](#)

एतैरन्यैश्च बहुभिर्देवि देवसमैः कृतम् ।
पितुर्वचनमक्लीबम् करिष्यामि पितुर्शितम् ॥ २-२१-३३

33. **devi** = Oh;queen! **etaiH** = by these; **bahubhiH anyaisheha** = by many others; **devasamaanaiH** = equivalent to gods -**pituH** = father's; **vachanam** = words **kR^itam** = was made **akliibam** = no waste; **karishhyaami** = I shall do; **pituH** = father's **hitam** = assignment"

"Oh, mother! These and many others who were equivalent to gods, did not make their father's words to go waste. I shall also do what is desired by my father"

[Verse Locator](#)

न खल् एतन् मया एकेन क्रियते पितृ शासनम् ।
एतैरपि कृतम् देवि ये मया तव कीर्तिताः ॥ २-२१-३४

34. **devi** = Oh;queen! **etat** = This; **pitR^ishasanam** = father's command; **na kriyate** = was not done **mayaa** = by me; **ekena** = only; **etairapi** = Also by these; **ye** = who **kiirtitaa** = were; **mentioned tava** = to you; **mayaa** = by me; **kR^itam** = it was done."

"Oh, mother! I am not the only person to act according to father's command. Those I have mentioned to you hitherto also complied with their father's command."

[Verse Locator](#)

नाहम् धर्ममपूर्वम् ते प्रतिकूलम् प्रवर्तये ।
पूर्वैः अयम् अभिप्रेतः गतः मार्गो अनुगम्यते ॥ २-२१-३५

35. "**aham** = I; **na pravartaye** = am not setting out; **apuurvam** = new; **pratikuulam** = contradicting; **dharmam** = customary conduct; **te** = for you; **anugamyate** = I am following; **ayam** = this; **maargam** = way; **abhipretaH** = agreed; **gataH** = followed by; **puurvaiH** = the ancient."

"I am not setting any new contradicting customary conduct for your sake. I am adhering to the way agreed and followed by the ancient."

[Verse Locator](#)

तत् एतत् तु मया कार्यम् क्रियते भुवि न अन्यथा ।
पितुर् हि वचनम् कुर्वन् न कश्चिन् नाम हीयते ॥ २-२१-३६

36. **na kriyate** = It cannot be done; **anyathaa** = otherwise; **mayaa** = by me; **tat etat** = than such of this; **kaaryam** = practice; **bhuvi** = on earth; **na hiiyate naama** = No deprivation indeed; **kashchit** = for anyone **kurvam** = doing; **pituH** = father's; **vachanam** = words."

"I cannot do otherwise than acting in accordance with father's words, the prevalent practice on earth. There is no deprivation indeed for anyone who complies with father's commands."

[Verse Locator](#)

ताम् एवम् उक्त्वा जननीम् लक्ष्मणम् पुनर् अब्रवीत् ।
तव लक्ष्मण जानामि मयि स्नेहम् अनुत्तमम् ॥ २-२१-३७

37. **shreshhThaH** = the best; **vaakyavidaam** = of those knowing the speech; **shreshhTaH** = the best; **sarva dhanushhTataam** = of all those wearing the bow; **evam** = thus; **uktaava** =

spoke; **taam jananiim** = to that mother; **punaH** = again; **abraviit** = spoke; **lakshmanam** = to Lakshmana.

Rama, the best of those who speak skilfully and the best of all those wearing the bow, spoke thus to his mother and turned round to Lakshmana to speak.

[Verse Locator](#)

तव लक्ष्मण जानामि मयि स्नेहमनुत्तमम् ।
विक्रमम् चैव सत्यम् च तेजश्च सुदुरासदम् ॥ २-२१-३८

38. **lakshmana** = Oh; **Lakshmana! jaanaami** = I know tava = your anuttamam = highest sneham = affection mayi = in me vikramam chaiva = heroic valour sattvam cha = strength; **suduraasadam** = un assailable tejashcha = splendour."

"Oh, Lakshmana ! I know your highest affection towards me, your heroic valour ,your strength and your unassailable splendour ."

[Verse Locator](#)

मम मातुर्महद्दुःखमतुलम् शुभलक्ष्मण ।
अभिप्रायम् अविज्ञाय सत्यस्य च शमस्य च ॥ २-२१-३९

39. **subhakshhaNa** = Oh; Lakshmana; with good attributes! **atulam mahat duHkham** = there is an unqualified and great grief; **mama maatuH** = to my mother; **aviN^yaaya** = by not knowing; **abhipraayam** = the meaning; **satyasya cha** = of truth and shamasyacha = tranquility.

" Oh, Lakshmana, with good attributes! My mother is feeling a great and unequalled sorrow, by not knowing the secret of truth and tranquillity."

[Verse Locator](#)

धर्मः हि परमः लोके धर्मे सत्यम् प्रतिष्ठितम् ।
धर्म संश्रितम् एतच् च पितुर् वचनम् उत्तमम् ॥ २-२१-४०

40. **dharmaH** = righteousness; **paramohi** = is indeed the best; **loke** = in the world; **satyam** = truth; **pratishhThiam** = is established; **dharma** = in righteousness; **etat** = these; **uttamam** = best; **vachanamcha** = words also; **pituH** = of father; **dharmasamshnitam** = are enjoined in righteousness.

"Righteousness is the best of all qualities in the world. Truth is established in righteousness. Even these best words of father are enjoined with righteousness."

[Verse Locator](#)

संश्रुत्य च पितुर् वाक्यम् मातुर् वा ब्राह्मणस्य वा ।
न कर्तव्यम् वृथा वीर धर्मम् आश्रित्य तिष्ठता ॥ २-२१-४१

41. **viiraH** = oh; **Lakshmana the valiant! tishhThataa** = one who is aashritya = following; **dharmam** = righteousness; **nakartavyam** = is not obliged; **vR^ithaa** = to waste; **vaakyam** = the word; **samshrutya** = promised; **pituH** = to father or; **maaturvaa** = mother or; **brahmanasya vaa** = Brahmana.

"One who follows righteousness, does not waste his promise given to one's father or mother or Brahmana."

[Verse Locator](#)

सो अहम् न शक्यामि पितुर् नियोगम् अतिवर्तितुम् ।
पितुर् हि वचनात् वीर कैकेय्या अहम् प्रचोदितः ॥ २-२१-४२

42. viira = oh; thevaliant! saH aham = I; being such person; nashakshhyaami
ativartitum = cannot trasgrass; niyogam = the command; pituH = of father; vachanaat = for the
word; pituH = of father; aham = I; prachoditohi = was indeed instigated; kaikeyyaa = by
Kaikeyi.

"I cannot transgress my father's command. On the word given by my father only, Kaikeyi
instigated me to go to the forest."

[Verse Locator](#)

तत् एनाम् विसृज अनार्याम् क्षत्र धर्म आश्रिताम् मतिम् ।
धर्मम् आश्रय मा तैक्ष्ण्यम् मद बुद्धिर् अनुगम्यताम् ॥ २-२१-४३

43. tat = hence; visR^ija = leave; anaaryaam = the mean; matim = mentality; kshhatra
dharmaashritaam = of followig military heroism; aashraya = take refuge; dharamam = in
righteousness; maa = not; taikhNnyam = in rudeness; anugamya = follow; madbuadhiH = my
perception.

"Hence, leave this mean mentality of military heroism. Observe righteousness and not
rudeness. follow my perception."

[Verse Locator](#)

तम् एवम् उक्त्वा सौहार्दात् भ्रातरम् लक्ष्मण अग्रजः ।
उवाच भूयः कौसल्याम् प्रान्जलिः शिरसा आनतः ॥ २-२१-४४

44. lakshhmaNaagrajaH = Rama; the elder brother of Lakshmana; evam = thus; uktvaa =
spoke; sauhaardaat = affectionately; bhraataram = to brother; nataH = bowed; shirasaa = with
head; praanjaliH = with folded hands; uvaacha = spoke; bhuuyaH = again; kausalyaam = to
Kausalya.

Rama spoke thus to his brother affectionately, bowed to his mother and with folded hands,
spoke again to Kausalya as follows.

[Verse Locator](#)

अनुमन्यस्व माम् देवि गमिष्यन्तम् इतः वनम् ।
शापिता असि मम प्राणैः कुरु स्वस्त्ययनानि मे ॥ २-२१-४५

45. devii = oh; mother! anumanyasva = permit; maam = me; gamishhyantam = who is
about to go; vanam = to forest; shaapitaa asi = on my life; kuru = invode; svastyanaani =
blessings; me = on me.

"OH, mother! I have decided to go to forest. Please give me permission. I am swearing to you
on my life. Please invoke blessings on me."

[Verse Locator](#)

तीर्ण प्रतिज्ञः च वनात् पुनर् एष्याम् अहम् पुरीम् ।
ययातिरिव राजर्षिः पुरा हित्वा पुनर्धिवम् ॥ २-२१-४६

46. puraa = in olden times; iva = as; raajarshhiH = the sage king; yayaatiH = named
yayaati; hitvaa = left; divam = heaven; divam = reached heaven; punaH = again; aham
eshhyaami = I can come; punaH = back; puriim = to city; vanaat = from forest; tirNa
pratiJJNyaH = after fulfuilling the promise.

"As sage king named Yayati in olden times left the heaven and reached back heaven again, I
shall be back to the city from the forest, after fulfilling my promise."

[Verse Locator](#)

शोकस्संधार्यताम् मातर्हृदये साधु मा शुचः ।
वनवासादिहैष्यामि पुनः कृत्वा पितुर्वचः ॥ २-२१-४७

47. **maataH** = oh; **mother!** **maashuchaH** = do not grieve; **samdhaaryaam** = bear; **saadhu** = well; **hR^idaye** = in heart; **eshhyaami** = I shall come; **iha** = here; **punaH** = again; **vanavaasaat** = from forest; **kR^itvaa** = after fulfilling; **pituH** = father's; **vachaH** = command.

"Oh, mother! Please do not grieve, Bear it well in your heart. I shall come back here again from the forest after fulfilling the father's command."

[Verse Locator](#)

त्वया मया च वैदेह्या लक्ष्मणेन सुमित्रया ।
पितुर्नियोगे स्थातव्यमेष धर्मः सनातनः ॥ २-२१-४८

48. **pituH niyoge** = In father's command; **sthhaatavyam** = should be remained; **tvayaa** = by you; **mayaa cha** = by me; **vaidehyaa** = by Sita; **lakshhmanena** = by Lakshmana; **sumitrayaa** = by Sumitra; **eshhaH** = this is; **sanaatanaH** = eternal; **dharmaH** = custom.

"You and I, Sita, Lakshmana, Sumintra and all of us should follow father's directions. This is an eternal custom."

[Verse Locator](#)

अम्ब सम्हृत्य सम्भारान् दुःखम् हृदि निगृह्य च ।
वनवासकृता बुद्धिर्मम धर्म्यानुवर्त्यताम् ॥ २-२१-४९

49. **amba** = oh; **mother!** **mama buddhiH** = my intention; **vanavaasa kR^itaa** = of proceeding to forest; **dharmyaa** = which is righteous; **anuvartyataam** = be approved; **samhR^itya** = duly with drawing; **sambhaaraan** = preparations for coronation; **nigR^ihyacha** = keeping in check; **duHkham** = sorrow; **hR^idi** = in heart.

"Oh mother! Please approve my righteous intention of going to the forest, duly withdrawing preparations for my coronation and keeping in check the sorrow in your heart."

[Verse Locator](#)

एतद्वचस्तस्य निशम्य माता ।
सुधर्म्यमव्यग्रमविक्लबम् च ।
मृतेव सञ्ज्ञाम् प्रतिलभ्य देवी ।
समीक्ष्य रामम् पुनरित्युवाच ॥ २-२१-५०

50. **maataa** = the mother; **devii** = kausalya; **nishamya** = heard; **tasya** = that Rama's; **vachaH** = words; **etat** = here; **sudharmyam** = which were the most virtuous; **avyagram** = which were cool; **aviklabam cha** = and which were not unsteady; **pratilabhya** = regained; **saNjJNyaam** = consciousness; **mR^iteva** = looked at; **raamam** = Rama; **uvaacha** = spoke; **punaH** = again; **iti** = thus .

The mother Kausalya heard the most virtuous, cool and steady words of Rama and rose, as though regained consciousness once more after death, looked at Rama and spoke thus again.

[Verse Locator](#)

यथैव ते पुत्र पिता तथाहम् ।
गुरुः स्वधर्मेण सुहृत्तया च ।

न त्वानुजानामि न मांविहाय ।
सुदुःखितामर्हसि गन्तुमेवम् ॥ २-२१-५१

51. putra = oh; son! aham = I am also; guruH = respectable person; te = to you; pitaa yathaiva = as indeed your father; svadharmeNa = in my own right; suhR^ittayaacha = and due to great affection; naanujaanaami = I do not permit; tvaa = you; naarhasi gantum = to go; evam = thus; vihaaya = leaving; maam = me ; suduHkhitaam = in great sorrow.

"Oh, son! I am also as respectable a person to you as your father, in my own right and due to great affection. I do not give permission to you. You cannot thus go away, leaving me in great sorrow."

[Verse Locator](#)

किम् जीवितेनेह विना त्वया मे ।
लोकेन वा किम् स्वधयाऽमृतेन ।
श्रेयो मुहूर्तम् तव सन्निधानम् ।
ममेह कृत्स्नादपि जीवलोकात् ॥ २-२१-५२

52. kim = what is the use; jiivitena = of living; iha = here; me = to me; tvayaavinaa = without you? kim = what is the use; lokena = of the other world; svadhayaa = or the oblation of food offered to the deceased ancestors; amR^itenavaa = or the nectar of immortality? tava = your; samnidhaanam = proximity; muhuurtam = even for a moment; shreyaH = is better; kR^itsnaat = than entire; jiivalokaat api = world of living beings too.

"What is the use of my living in this world without you? What is the use of the other world or the oblation of food offered to the deceased ancestors or the nectar of immortality? Your proximity even for a moment is better than that of the entire world of living beings."

[Verse Locator](#)

नरैरिवोल्काभिरपोह्यमानो ।
महागजोऽध्वानमनुप्रविष्टः ।
भूयः प्रजज्वाल विलापमेवम् ।
निशम्य रामः करुणम् जनन्या ॥ २-२१-५३

53. nishamya = hearing; karuNam = pathetic; vilaapam = lamentation; jananyaa = of mother; prajajvaala = he was highly agonised; bhuuyaH = again; mahaagaja iva = as a great elephant; ampravishhTaH = having entered; adhvaanam = way; apohyamaanaH = being taken away; naraiH = ny men; ulkaabhiH = with flames of fire.

After hearing the pathetic lamentation of his mother, he was highly anguished, as when an elephant is removed highly from its way by men with flames of fire.

[Verse Locator](#)

स मातरम् चैव विसम्भ्रकल्पा ।
मार्तम् च सौमित्रि मभिप्रतप्तम् ।
धर्मे स्थितो धर्म्यमुवाच वाक्यम् ।
यथा स एवार्हति तत्र वक्तुम् ॥ २-२१-५४

54. saH = that Rama; sthitaH = who was established; dharme = in righteousness; uvaacha = spoke; vaakyam = the words; dharmyam = endowed with virtue; yathaa = in which manner; tatra = at that time; sa eva = he only; arhati = was fit; vaktum = to speak; maataramchaiva = to mother; visaMjJNakalpaam = appearing

unconscious; **saumitrim** = to Lakshmana; **aartam** = who was disturbed; **abhiprataptam** = and exhausted with distress.

Rama, who was established in righteousness, spoke these words endowed with virtue, to his mother who was looking unconscious and to Lakshmana who was disturbed and exhausted with distress. He was the only person worthy of speaking thus at that time.

[Verse Locator](#)

अहम् हि ते लक्ष्मण नित्यमेव ।
जानामि भक्तिम् च पराक्रमम् च ।
मम त्वभिप्राय मसन्निरीक्ष्य ।
मात्रा सहाभ्यर्दसि मा सुदुःखम् ॥ २-२१-५५

55. **lakshmana** = Oh; **Lakshmana!** **aham** = I; **nityameva** = always; **jaanaami** = know; **te** = your; **bhakitmachha** = devotion and; **parakramamcha** = strength; **tu** = but; **maatrasa** = along with mother; **abhyardamasi** = you are afflicting; **suduHkham** = much pain; **mama** = to me; **asanniririikshhya** = without looking at; **mama** = my; **abhipraayam** = opinion.

"Oh, Lakshmana! I always know your devotion towards me as well as your strength. But now, you are joining with mother in afflicting much trouble to me without looking at my opinion."

[Verse Locator](#)

धर्मार्थकामाः खलु तात लोके ।
समीक्षिता धर्मफलोदयेषु ।
ते तत्र सर्वे स्युरसंशयम् मे ।
भार्येव वश्याभिमता सुपुत्रा ॥ २-२१-५६

56. **taata** = Oh; father a ter (of affection addressed to a junior or senior); **loke** = in the world; **dharmaphalodayeshhu** = in obtaining the fruit of good works; **dharmarthakaamaaH** = righteousness; utility and free will; **samiikshhitaH** = are looked at; **bhaaryeva** = as a wife; **vashyaa** = who is obedient; **abhimataa** = who is beloved; **suputraa** = who is having good sons; **tatra** = in those good words; **te sarve** = all those; **syuH** = are there; **asamshayam** = no doubt; **me** = for me.

"Oh, Lakshmana! In obtaining the fruit of good works in the world, righteousness utility and free will are being considered. As a wife who is obedient, who is beloved and who is having good sons, good work yields all these three things."

[Verse Locator](#)

यस्मिंस्तु सर्वे स्युरसन्निविष्टा ।
धर्मो यतः स्यात् तदुपक्रमेत ।
द्वेष्यो भवत्यर्थपरो हि लोके ।
कामात्मता खल्वपि न प्रशस्ता ॥ २-२१-५७

57. **tat** = that; **yasmin** = in which; **sarve** = all these; **asannivishhTaaH syuH** = do not come together; **yataH** by which; **dharmah** = righteousness; **syaat** = is created; **upakrameta** = is to be initiated; **loke** = in the world; **arthaparaH** = one who is intested in wealth alone; **bhavatihi** = becomes indeed; **devshhyaH** = fit to be hated; **kaamaatmataapi** = so also; the ne whose very essence is desire; **na prashastaa khalu** = cannot indeed be considered good.

"Only such an action, which is righteous, is to be initiated, leaving that in which wealth, desire and righteousness do not come together. One who is intested in wealth alone becomes

indeed fit to be hated in the world. So also the one whose very essence is desire, cannot indeed be considered good.

[Verse Locator](#)

गुरुश्च राजा च पिता च वृद्धः ।
क्रोधात्प्रहर्षं यदि वापि कामात् ।
यद्व्यादिशेत् कार्यमवेक्ष्य धर्मम् ।
कस्तन्न कुर्यादनृदनृशंसवृत्तिः ॥ २-२१-५८

58. **pitaa** = father; **gurshcha** = who is venerable; **rajaacha** = a king; **vR^iddhaH cha** = and old aged; **vyaadishet** = commends; **yat** = for which reason; **kaaryam** = an action; **krodhaat** = either by anger; **prahrshhaat** = or by extreme joy; **yadivaa kamaat api** = or by even desire; **kaH** = who; **apekshhya** = with reference to dharmam = righteousness; **anR^ishamsa vR^ittiiH** = and not choosing cruelty; **nakuryaat** = will not do?

"When father, who is venerable, a king and old-aged, commands an action either by anger or by extreme joy or by even desire, which right person will not perform it? Only a person who chooses to be cruel will not do it."

[Verse Locator](#)

सवै न शक्नोमि पितुः प्रतिज्ञा ।
मिमामकर्तुम् सकलम् यथावत् ।
स ह्यवयोस्तत गुरुर्नियोगे ।
देवाश्च भर्ता स गतिस्स धर्मः ॥ २-२१-५९

59. **saH** = such of myself; **na shaknomivgi** = cannot; **akartum** = avoid; **pituh** = father's; **imaam pratijjNyaam** = this proposition; **sakalaam** = in entirety; **taata** = oh; **father!** **aavoyaH** = for both of us; **saH** = he; **furuH hi** = is indeed important person; **niyoge** = to command; **devyaashcha** = for mother also; **saH** = he; **bhartaa** = the husband; **saH** = he; **gatiH** = the resource person; **dharmah** = the law; personified.

"I cannot avoid fulfilling the father's command completely. For both of us, he is an important person indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law."

[Verse Locator](#)

तस्मिन् पुनर्जीवति धर्मराजे ।
विशेषतः स्वे पथि वर्तमाने ।
देवी मया सार्थमितोऽपगच्छेत् ।
कथम् स्विदन्या विधवेव नारी ॥ २-२१-६०

60. **dharmaraaje** = the righteous king; **tasmin** = himself; **jiivati** = alive; **visheshhatatH** = espacially; **vartamaane** = being; **sve pathhi** = in his own path; **katham svit** = how; **devii** = mother kausalya; **avagachhet** = can go out; **mayaa saardham** = with me; **itaH** = from here; **anyaa naariiva** = like other woman; **vidhavaa** = without husband?

"while the righteous king Dasaratha is alive and espacially when he is following his own righteous path, how the mother Kausalya can go out with me from here leaving the city like other widowed woman?"

[Verse Locator](#)

सा मानुमन्यस्व वनम् व्रजन्तम् ।
कुरुष्व नः स्वस्त्ययनानि देवि ।
यथा समाप्ते पुनराव्रजेयम् ।
यथा हि स्त्येन पुनर्ययातिः ॥ २-२१-६१

61. devii = Oh; queen! anumanyasva = permit; maa = me; vrajantam = going; vanam = to forest; yathaa hi = as indeed; yayaatiH = yayati; punaH = returned; satyena = by power of strength; yathaa = so; avrajeyam = I can come; punaH = again; samaapte = after completion of exile; kurushhva = perform; svastyayanaani = recitation of Mantra for well-being.

"Oh, mother the queen! Permit me to go to forest. As Yayati returned to heaven by the power of truth, give me your power of blessings so that I can return here after completion of exile."

[Verse Locator](#)

यशो ह्यहम् केवलराज्यकारणात् ।
न पृष्ठतः कर्तुमलम् महोदयम् ।
अदीर्घकाले न तु देवि जीविते ।
वृणेऽवरामद्य महीमधर्मतः ॥ २-२१-६२

62. aham = I; na alam = cannot; vR^ishhTataH kartum = keep back; yashaH = reputation; mahodayam = and glory ; kevalaraajyakaaraNaat = for the sake of kingdom alone; devii = oh; queen! jiivite = In this life; adirghakaale = which is not long; navR^iNe = I cannot long for; adya = now; avaraam = inferior; mahiim = earth; adharmataH = unrighteously.

"I cannot keep back reputation and glory for the sake of kingdom alone. This cannot unrighteously long for this inferior kingdom."

[Verse Locator](#)

प्रसादयन् नर वृषभः स मातरम् ।
पराक्रमाज्जिगमिषुरेव दोम्डकान् ।
अथ अनुजम् भ्रशम् अनुशास्य दर्शनम् ।
चकार ताम् हिन्दि जननीम् प्रदक्षिणम् ॥ २-२१-६३

63. saH = that Rama; navR^ishhabhaH = the best of men; jigimishhureva = desired to go; daNdakaan = to Dandaka forest ; paraakramaat = with prowess; prasaadayan = consoling; maataram = mother; atha = and afterwards; anushaasya = advised; amjam = brother; bhR^isham = intensely; darshanam = with good thoughts; pradakshhiNam chakaara = made circumbulatory salutation; taamjanamiim = to his mother; hR^idi = heartily.

Rama, the best of men, decided to go to Dandaka forest fearlessly with his prowess, consoled his mother, advised his brother by good thoughts and made hearty circumbulatory salutation to his mother.

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकविंशः सर्गः ॥

Thus this is the twenty first chapter in Ayodhya Kanda of Valmiki Ramayana the first epic of Inida.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 22

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Rama further tries to pacify Lakshmana and tells him that his stay in forest is the will of gods. He also wants all the celebration for his coronation to be stopped.

[Verse Locator](#)

अथ तम् व्यथया दीनम् सविशेषम् अमर्षितम् ।
श्वसन्तम् इव नाग इन्द्रम् रोष विस्फारित ईक्षणम् ॥ २-२२-१
आसद्य रामः सौमित्रिम् सुहृन्दम् भ्रातरम् प्रियम् ।
उवाच इदम् स धैर्येण धारयन् सत्त्वम् आत्मवान् ॥ २-२२-२

1;2. **atha** = afterwards; **aatmavaan** = the self composed; **saH ramaH** = that Rama; **dhaarayan** = by controlling; **sattvam** = mind dhairyaNa = with courage; **asaadya** = approached; **suhR^idam** = the kind hearted; **priyam bhraataram** = and affectionate brother; **soumitrim** = Lakshmana; **diinam** = who was distressed with agony; **savisheshham** = very much; **amarishhitam** = angry; **naagendramiva** = like king cobra; **shvasantam** = doing hissing; **roshha visphaaritatekshhaNam** = having eyes dilated with wrath; **uvaacha** = spoke; **idayam** = these words.

Afterwards ,the self composed Rama by controlling his thoughts with courage ,approached the kind -hearted and affectionate brother Lakshmana who was distressed with agony who was very much angry like a hissing king cobra ,with his eyes dilated with wrath and spoke the following words.

[Verse Locator](#)

निगृह्य रोषं शोकं च खैर्यमाश्रित्य केवलम् ।
अवमानम् निरस्येमम् गृहीत्वा हर्षमुत्तमम् ॥ २-२२-३
उपक्लुप्तम् हि यत्किंचिदभिषेकार्थमद्य मे ।
स्वम् विसर्जय क्षिप्रम् कुरु कार्यम् निरत्ययम् ॥ २-२२-४

3;4. **nigR^iyya** = Having held back; **rosham** = anger; **shokamcha** = and grief; **aashritya** = take refuge; **dhairyam** = in courage; **kavalam** = alone; **nirasya** = Having expelled; **imani** = this; **avamaanam** = insult; **gR^ihiitvaa** = receive; **uttamam** = great; **harshham** = joy ! visarjaya = Abandon; **sarvam** = all; **yatkinchit** = that is; **upakluptam** = arranged; **adya** = today; **me abhishhekaaratham** = for my coronation; **kuru** = Do; **kshhipram** = immediately; **kaaryam** = action; **nirtyayam** = that is faultless."

" Hold back grief and anger. Forget this insult, by taking refuge in courage alone. Obtain great joy! Abandon all these arrangements made today for my coronation and immediately take up action that is faultless ."

[Verse Locator](#)

सौमित्रे यो अभिषेक अर्थे मम सम्भार सम्भ्रमः ।

अभिषेक निवृत्ति अर्थे सो अस्तु सम्भार सम्भ्रमः ॥ २-२२-५

5. soumitre = Oh; Lakshmana; yaH = which; sambhaara sambhramaH = zeal for preparations; mama abhishhekaarthe = for my coronation; saH = that; sambhaara sambhramaH = zeal for preparations; astu = be ; abhishheka nivR^ittyarthe = for terminating coronation."

"Oh, Lakshmana! Show the same zeal now in terminating my coronation as the zeal shown earlier in preparations for my coronation."

[Verse Locator](#)

यस्या मद अभिषेक अर्थम् मानसम् परितप्यते ।

माता नः सा यथा न स्यात् सविशन्का तथा कुरु ॥ २-२२-६

6. yasyaaH = which mother's; maanasam = mind ; paritapyate = is angvished; madabhishhekaarthe = about my coronation; saa = such; me mataa = my mother (Kaikeyi); savishaNkaa = having apprehension; yathaa = in which manner; nasyaat = it should not occur; tathaa = in that matter ; kuru = do it ."

"My mother Kaikeyi is still agonized about my coronation. Behave in such a way that no apprehension comes to her mind on this matter."

[Verse Locator](#)

तस्याः शन्कामयम् दुःखम् मुहूर्तम् अपि न उत्सहे ।

मनसि प्रतिसम्जातम् सौमित्रे अहम् उपेक्षितुम् ॥ २-२२-७

7. "soumitre = Oh; Lakshmana! aham = I ; notsahe = do not wish; upekshhitum = to disregard ; duHkham = pain; shaNkaamayam = in the form of suspision; pratisanjaatamapi = created; manasi = in mind ; tasyaaH = of her; muhuurtamapi = even for a moment."

"Oh, Lakshmana! I do not wish to disregard the painful doubt in her mind even for a moment".

[Verse Locator](#)

न बुद्धि पूर्वम् न अबुद्धम् स्मरामि इह कदाचन ।

मातृणाम् वा पितुर् वाहम् कृतम् अल्पम् च विप्रियम् ॥ २-२२-८

8. "aham = I; na smaraami = do not remember; kR^itam = to have done; alpam = small; vipriyam cha = offensive thing indeed; iha = here ; kadaachana = at any time; buddhipuurvam = intentionally; maatR^iNaamvaa = either to mothers; piturvaa = or to fathers; na = nor do I remember; abuddham = even un intentional action.

"I do not remember to have done even a small disagreeable thing here at any time to my mothers or to my father, either intentionally or unintentionally."

[Verse Locator](#)

सत्यः सत्य अभिसंधः च नित्यम् सत्य पराक्रमः ।

पर लोक भयात् भीतः निर्भयो अस्तु पिता मम ॥ २-२२-९

9. astu = Let it be ; mama pitaa = my father; satyaH = who is truthfull; satya paraakramaH = who is truly mighty; bhiitaH = who is afraid of; paralokabhayaat = the fear of the other world; nityam = always; satyaabhisandhaH = true to his promise; nirbhayaH = fearless".

"Let the promise made by my father ,who is truthful, who is truly mighty and who is afraid of the fear of the other world, become true .Let him be fearless."

[Verse Locator](#)

तस्य अपि हि भवेद् अस्मिन् कर्मणि अप्रतिसम्हन्ते ।
सत्यम् न इति मनः तापः तस्य तापः तपेच् च माम् ॥ २-२२-१०

10. **tasyaapi** = To him also; **manastaapaH** = anguish; **bhavet** = will arise; **iti** = that; **satyam na** = his word has not come true; **asmin karmaNi apasamhR^ite** = if this coronation is not with drawn; **tasya** = his; **tapaaH** = anguish; **tapechcha** = will pain; **maam** = me."

"Our father will feel anguished that his word has not come true ,if this coronation is not withdrawn. His distress will cause pain to me."

[Verse Locator](#)

अभिषेक विधानम् तु तस्मात् सम्हृत्य लक्ष्मण ।
अन्वग् एव अहम् इच्छामि वनम् गन्तुम् इतः पुनः ॥ २-२२-११

11. **lakshhmana** = "Oh; Lakshmana; **tasmaat** = for that reason; **aham** = I; **ichchaami** = wish; **gantum** = to go ; **vanam** = to forest; **anvageva** = immediately; **itaH** = from here; **samhR^itya** = by withdrawing; **abhishheka vidhaanam** = coronation arrangement."

"Oh, Lakshmana for that reason, I wish to go to forest immediately from her, by withdrawing, coronation arrangement."

[Verse Locator](#)

मम प्रव्राजनात् अद्य कृत कृत्या नृपात्मजा ।
सुतम् भरतम् अव्यग्रम् अभिषेचयिता ततः ॥ २-२२-१२

12. **adya** = Now; **mama pravrajanaat** = due to my exile to forest; **nR^itakrityaa** = having; accomplished her purpose; **sutam bharatam abhishhechayitaa** = will get son Bharata coronated; **avyagram** = coolly; **tataH** = afterwards ."

"Soon after my departure to the forest now, Kaikeyi having accomplished her purpose, will coolly get her son coronated."

[Verse Locator](#)

मयि चीर अजिन धरे जटा मण्डल धारिणि ।
गते अरण्यम् च कैकेय्या भविष्यति मनः सुखम् ॥ २-२२-१३

13. **mayi gate** = If I go; **araNyam** = to forest; **chiiraajina dhare** = wearing deer skin rags; **jaaTaamaNdale dhaariNi** = wearing twisted locks of hair; **kakeyyaa** = Kaikeyi; **bhavishhyato** = will become ; **manassukham** = mentally pleasant."

"If go to forest , wearing deer -skin rags and with my hair twisted together Kaikeyi will have mental peace."

[Verse Locator](#)

बुद्धिः प्रणीता येन इयम् मनः च सुसमाहितम् ।
तत् तु न अर्हामि सम्क्लेष्टुम् प्रव्रजिष्यामि माचिरम् ॥ २-२२-१४

14. **na arhaami** = to cause trouble tam = to such father yena = by whom iyam = this buddhiH = decision praNiitam = was taken susamaahitam = with well composed manascha = mind maa = without chiram = delay."

"I do not want to create trouble to my father, who has taken this hard decision in his mind .
Hence, I will go to the forest at once

[Verse Locator](#)

कृत अन्तः तु एव सौमित्रे द्रष्टव्यो मत् प्रवासने ।
राज्यस्य च वितीर्णस्य पुनर् एव निवर्तने ॥ २-२२-१५

15. **soumitre** = Oh;Lakshmana! drashhTavyaH = It is perceivable kR^itaantastyaiva = as destiny mivartanecha = in taking back punaraiva = again raajyasya = of kingdom vitiirNasya = given. Matpravaasane = and in sending me to exile".

"Oh, Lakshmana! Look at it as destiny which has taken back kingdom given to me and which is sending me to exile"

[Verse Locator](#)

कैकेय्याः प्रतिपत्तिर् हि कथम् स्यान् मम पीडने ।
यदि भावो न दैवो अयम् कृत अन्त विहितः भवेत् ॥ २-२२-१६

16. **na bhavet yati** = If not for kR^itaanta vihitH = making of destiny; **ayam** = this bhaavaH = thought tasyaaH = in her; **katham** = how syaat = perhaps pratipattiH = resolution kaikeyyaaH = to Kaikeyi piidane = to harass mama = me

"If not making of destiny to create such a thought in Kaikeyi, how come she resolved to harass?"

[Verse Locator](#)

जानासि हि यथा सौम्य न मातृषु मम अन्तरम् ।
भूत पूर्वम् विशेषो वा तस्या मयि सुते अपि वा ॥ २-२२-१७

17. **soumya** = Oh; **gentleman jaanaasi** = you know ; **yathaa** = how na bhuutapuurvam = that in the past; **there was no antaram** = discrimination mama = to me maatR^ishu = among mothers. tasyaaH = to her; **visheshhaH** = particularly mayi = either in me sute api vaa = or in her son Bharata."

"You know that I had no discrimination among mothers and Kaikeyi also in the past had no discrimination between me and her son Bharata"

[Verse Locator](#)

सो अभिषेक निवृत्ति अर्थेः प्रवास अर्थेः च दुर्वचैः ।
उग्रैः वाक्यैः अहम् तस्या न अन्यद् दैवात् समर्थये ॥ २-२२-१८

18. **aham** = I na samarthaye = do not perceive anyat = any other thing daivaat = than an accident tasyaaH vaakyaiH = for her words; **abhishheka nivR^ittyarthaiH** = intended for abolishment of my coronation ; **pravaasaarthaishena** = desirous of sending me to exile; **ugraiH** = which are ferocious; **durvachaiH** = and are not to be talked about."

"I do not perceive any other reason than an accident that made Kaikeyi to abolish my coronation , to send me to exile ,and to speak ferocious words ,not to be talked about."

[Verse Locator](#)

कथम् प्रकृति सम्पन्ना राज पुत्री तथा अगुणा ।
ब्रूयात् सा प्राकृता इव स्त्री मत् पीडाम् भर्तृ सम्निधौ ॥ २-२२-१९

19. **katham** = How saa = she prakR^itisampannaa = who is of a perfect nature tathaaguNaa = and such good qualities; **raajaputrii** = who was princess bruuyaat = can tell

praakR^itaa atriiva = like common woman; **bhartR^I sannidhou** = before husband matpiidaam = for my trouble?"

"If it is for not an accidental reason, how Kaikeyi who is of a perfect temperament and who is born in a royal family can tell like a common woman to her husband to create trouble for me ?"

[Verse Locator](#)

यद् अचिन्त्यम् तु तत् दैवम् भूतेष्व अपि न हन्यते ।
व्यक्तम् मयि च तस्याम् च पतितः हि विपर्ययः ॥ २-२२-२०

20. "yat = which daivam = destiny achintyam = is unimaginable tat = that na hanyete = can not be counteracted bhuutesh hvapi = by any living beings viparyayaH = adverse fate patitaH = befall; **mayicha** = in me tasyaamcha = and in her vyaktam = It is clear."

"The influence of destiny is un imaginable. No living being can counteract its influence. An adverse fate has befallen on me and on her .It is clear now ."

[Verse Locator](#)

कश्चित् दैवेन सौमित्रे योद्धुम् उत्सहते पुमान् ।
यस्य न ग्रहणम् किञ्चित् कर्मणो अन्यत्र दृश्यते ॥ २-२२-२१

21. "**soumitre** = Oh ;Lakshmana! Pumaan kaH = which man utsahate = will be able yoddhum = to fight against daivena = destiny? kanchit = whatever anyatra = other thing na dR^ishyate = is not being seen karmaNaH = that to follow its course grahaNam = accepting yasya = of which destiny."

"Oh, Lakshmana! There is no means whatsoever to abstain from it otherwise than to follow the course of destiny. Who will be able to fight against the destiny. ?"

[Verse Locator](#)

सुख दुःखे भय क्रोधौ लाभ अलाभौ भव अभवौ ।
यस्य किञ्चित् तथा भूतम् ननु दैवस्य कर्म तत् ॥ २-२२-२२

22. **sukha duHkhe** = pleasure and pain. bhaya krodhou = fear and anger labhaalabhou = gain and loss; **bhaabhaavon** = birth and death; **yachcha kimchit** = what ever other thing tathaabhuutam = of such nature tat = that karmanamu = indeed is action daivasya = of destiny

"Pleasure and pain, fear and anger, gain and loss, birth and death and such other things are all the acts of destiny"

[Verse Locator](#)

ऋषयो प्युग्रतपसो दैवेनाभिप्रपीडिताः ।
उत्सृज्य नियमाम् स्तीवान् भ्रश्यन्ते काममन्युभिः ॥ २-२२-२३

23. "**R^ishhayo api** = Even sages; **ugra tasaH** = with severe penance; **abhiprapiiditaa** = having harassed daivena = by destiny; **utsR^ijya** = leave aside niyamaan = restraint; **bhrashyante** = get ruined kaamamanyubhiH = by lust and anger."

"Even sages, who performed sever penance, having been harassed by destiny leave aside restraint and get ruined by lust and anger."

[Verse Locator](#)

असम्बिल्यतमेवेह यदकस्मात् प्रवर्तते ।
निवर्त्यारम्भमारब्धम् ननु दैवस्य कर्म तत् ॥ २-२२-२४

24. "tat = It daivasya karmananu = is indeed act of destiny; **nivartya** = which prevents aarambham = effort aarabdhham = undertaken iha = in this world yat = which pravartate ;is going on; **akasmaat** = suddenly asamkalpitam iva = and unimaginably."

"It is indeed an act of destiny which suddenly and unimaginably obstructs an action, undertaken in the world ,at the starting point itself."

[Verse Locator](#)

एतया तत्त्वया बुद्ध्या संस्तभ्यात्मानमात्मना ।
व्याहते अपि अभिषेके मे परितापो न विद्यते ॥ २-२२-२५

25. **vyaahate api abhishheke** = Even if coronation is obstructed; **navidyate** = There is no paritaapaH = grief me = to me samtabhyaatmaanamaat manaa = since I have restrained the self by the self; **etayaa buddhya** = with this intellect tattvayaa = which is real."

"Although my coronation is obstructed, I have no grief since I have restrained the self by myself with real consciousness."

[Verse Locator](#)

तस्मात् अपरितापः संस् त्वम् अपि अनुविधाय माम् ।
प्रतिसम्हारय क्षिप्रम् आभिषेचनिकीम् क्रियाम् ॥ २-२२-२६

26. "**tasmaat** = Hence tvamapi = you also; **anuviddhaayi** = in obedience maam = to me; **pratisamhaaraaya** = get withdrawn kriyaam = the execution abhishhechanikiim = relating to coronation kshhipram = immediately aparitaapaH = without agony."

"Hence ,you also ,like me, get the arrangements for coronation withdrawn immediately without any anguish"

[Verse Locator](#)

एभिरेव घटैः सर्वैरभिषेचनसम्भृतैः ।
मम लक्ष्मण तापस्ये व्रतस्नानम् भविष्यति ॥ २-२२-२७

27. **lakshhmana** = Oh; **Lakshmana! sarvaiH** = All eohiH = these ghataireva = very pots abhishhechana sambR^itaiH = arranged for coronation bhavishhyati = become vratasnaanam = bath after completing religious vow taapasye = of asceticism mama = to me."

Oh, Lakshmana! Let all these very pots of water arranged for coronation be used by me for my bath after completing the religious vow of asceticism."

[Verse Locator](#)

अथवा किम् ममैतेन राजद्रव्यमयेन तु ।
उद्धृतम् मे स्वयम् तो यम् व्रतादेशम् करिष्यति ॥ २-२२-२८

28. "**athavaa** = Otherwise; **kim** = what use mama = to me etena = this water in pots raajadravyena = which is royal property? toyam = the water uddhR^itam = drawn out svayam = by myself karishhyati = will do vrataadesham = imposition of the vow me = to me."

"Otherwise ,why to me this water in these pots ,which is royal property? The water drawn out by myself ,will be used for my bath after completing the religious vow."

[Verse Locator](#)

मा च लक्ष्मण सस्तापम् कार्षीर्लक्ष्म्या विपर्यये ।
राज्यम् वा वनवासो वा वनवासो महोदयः ॥ २-२२-२९

29. **lakshhmaNa** = Oh; Lakshmana! **maakaarshhiiH** = do not cultivate **santaapam** = repentance **viparyaye** = about perverseness **lakshhmajaaH** = of Lakshmi; the goddess of wealth **raajyam vaa** = kingdom or **vanavaasovaa** = dwelling in forest; **vanavaasaH** = forest dwelling is indeed **mahodayaH** = final beauty."

"Oh, Lakshmana! Do not repent about this perverseness of Lakshmi, the goddess of wealth. When you talk of kingdom or dwelling in the forest, this is the final beauty."

[Verse Locator](#)

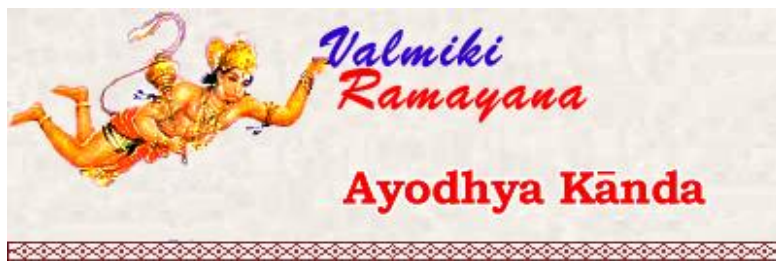
न लक्ष्मण अस्मिन् मम राज्य विघ्ने ।
माता यवीयस्य अतिशङ्कनीया ।
दैव अभिपन्ना हि वदन्ति अनिष्टम् ।
जानासि दैवम् च तथा प्रभावम् ॥ २-२२-३०

30. "**lakshhmaNa** = Oh; **Lakshmana!** **yaviiyasii maataa** = our younger mother **na atisaNkaniiyaa** = is not worthy of suspicion **asmin karmavighne** = in this obstruction of ceremony. **vadatiHi** = she is indeed uttering **amishhTam** = the evil **daivaabhipaunaa** = being over powered by destiny. **jaanaasi** = You know **daivamcha** = also the destiny; **tathaa prabhaavam** = which has such influence."

"Oh, Lakshmana! Do not suspect our mother for obstruction of coronation ceremony. She is uttering evil words, being overpowered by destiny. You are aware of this destiny, which has such influence."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्वाविंशः सर्गः ॥

Thus the end of twenty second chapter of Ayodhya Kanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 23

Verses converted to UTF-8, Nov 09

Introduction

This chapter describes the valiant words of Lakshmana, his opposing depends on god and proposes to fight with Rama's enemies to endow Rama with Kingdom.

[Verse Locator](#)

इति ब्रुवति रामे तु लक्ष्मणो अधः शिरा मुहुः ।

श्रुत्वा मध्यम् जगाम इव मनसा दुःख हर्षयोह् ॥ २-२३-१

1. raame = Rama; iti = thus; brutvati = speeding; lakshhmanaH = Lakshmana; shrutvaa = heard; adhaHshshriraH = having his head bowed down; jagameva = quite so got; madhyam = into midst; duHkha harshhayaH = of pain and pleasure; muhuH = again and again; manasaa = effecting mind.

While Rama was thus speeding, Lakshmana heard, bowed down his head and got into the midst of pain and pleasure effecting his mind again and again.

[Verse Locator](#)

तदा तु बद्ध्वा भ्रुकुटीम् भ्रुवोर् मध्ये नर ऋषभ ।

निशश्वास महा सर्पो बिलस्यैव रोषितः ॥ २-२३-२

2. narashhabhaH = Lakshmana; the best of men; tadaata tu = then; baddhvaa = firmed up; bhrukutiim = contraction of brows; madhye = in the middle; bhruvoH = of eyebrows; nishashvaasa = sighed; mahaasarpaH iva = like great snake; roshhitaH = in anger; bilasthaH = staying in hole.

Lakshmana then firmed up his eyebrows and sighed with frown, like an angry snake from its hole.

[Verse Locator](#)

तस्य दुष्प्रतिवीक्ष्यम् तत् भ्रुकुटी सहितम् तदा ।

बभौ क्रुद्धस्य सिंहस्य मुखस्य सदृशम् मुखम् ॥ २-२३-३

3. tad = that; tasya = his; dushhprativikshham = wickedly looking; mukham = face; bhrukutiisahitam = with contracted eyebrows; tadaa = then; babhau = shined; sadrusham = like; kR^iddhasya = angry; simhasya = lion.

His wickedly looking face with eyebrows contracted, then appeared like the face of an angry lion.

[Verse Locator](#)

अग्रहः तम् विधुन्वंस् तु हस्ती हस्तम् इवात्मनः ।
तिर्यग् ऊर्ध्वम् शरीरे च पातयित्वा शिरः धराम् ॥ २-२३-४
अग्र अक्षणा वीक्षमाणः तु तिर्यग् भ्रातरम् अब्रवीत् ।

4. viikshhamaaNaaH = seeing; bhraataram = brother Rama; agraakshhNaa = with tip of eyes; tiryak = obliquely; abraviit = (he) spoke; vidhuunvan = moving; agraastam = forehead; aatmanaH hastamiva = like its trunk; hastii = the elephant; paatayitvaa = causing to fall; sirodharaaam = the neck; shariire = in the body; tiryak = obliquely; uurdhvamcha = and upwardly.

Seeing Rama with the tip of his eyes obliquely, Lakshmana spoke to him moving his forehead like an elephant moving its trunk and causing his head to fall in oblique and upward direction.

[Verse Locator](#)

अस्थाने सम्भ्रमः यस्य जातः वै सुमहान् अयम् ॥ २-२३-५
धर्म दोष प्रसन्नो न लोकस्य अनतिशङ्कया ।
कथम् हि एतत् असम्भ्रान्तः त्वद् विधो वक्तुम् अर्हति ॥ २-२३-६
यथा दैवम् अशौण्डीरम् शौण्डीरः क्षत्रिय ऋषभः ।

5;6. shauNdiirakshhatriyarshhabha = oh; the best of proud military community! ayam = this; sumahaan = very great; sambhramaH = confusion; asthaane = which is untimely; jaataHvai = born; yasya = in you; dharma dosha prasangena = the subject of guilty righteousness; anatishaNkayaa = non suspicion; lokasya = of the world; katham = how; tvadvidhaH = such a person like you; arhati = is able; vaktum = to speak; etat = this; yathaa = in which way; daivam = about destiny; ashauNdiinam = which is powerless.

"Oh, the best of proud military community! This untimely great confusion is born in you due to your conjecture of guilty righteousness and of non suspicion of the world. Can such a person like you speak a person like you speak thus doubtlessly of the powerless destiny?"

[Verse Locator](#)

किम् नाम कृपणम् दैवम् अशक्तम् अभिशंसति ।
पापयोस् तु कथम् नाम तयोह् शङ्का न विद्यते ॥ २-२३-७

7. kimnaam = why; abhishamsasi = are you praising; daivam = destiny; kR^ipaNam = which is pitiable; ashaktam = which is weak? katham naama = how; navidyati = not; shaNkaa = doubtful; te = to you; tayoH = in both of them; paapayoH = who are sinful?

"Why are you speaking about this weak and pitiable destiny? Why are you not doubting the sinful Kaikeyi and Dasaratha?"

[Verse Locator](#)

सन्ति धर्म उपधाः श्लक्षणा धर्मात्मन् किम् न बुध्यसे ॥ २-२३-८
तयोस्सुचरितम् स्वार्थम् शाठ्यात् परिजिहीर्षतोः ।

8. dharmaatman = Oh; the righteous soul! tayoH = both of their; shlakshhNaaH = smooth; dharmopadhaaH = deceit in the name of; santi = is there existing; shaaThyaat = by dishonest means; svaartham = with selfish motive; parijihirshhitoH = to keep away; sucharitam = your good conduct; kim = why; na budhyase = you are not knowing?

"Oh, the righteous sould! Both of them are smoothly deceiving in the name of righteousness with an intent to keep away your good conduct, with selfish away your good conduct, with selfish motive and by dishonest means. You are not knowing."

यदि नैवम् व्यवसितम् स्याद्धि प्रागेव राघव ।
तयोः प्रागेव दत्तश्च स्याद्वरः प्रकृतश्च सः ॥ २-२३-९

9. **raaghava** = Oh; **Rama! na syaadyadi** = if it was not vyavasitam = decision; **prageva** = indeed long ago; **evam** = thus; **tayoH** = by both of them; **prakR^itaH** = naturally; **saH** = that; **varaH** = boon; **syaat** = might; **dattaH** = have been given; **praageva** = long ago indeed.

"Oh, Rama! If it was not indeed an earlier decision taken long ago by both of them, the boon must have been given naturally even long ago."

[Verse Locator](#)

लोक विद्विष्टम् आरब्धम् त्वद् अन्यस्य अभिषेचनम् ।
नोत्सहे सहितुम् वीर तत्र मे क्षन्तुमर्हसि ॥ २-२३-१०

10. **viira** = Oh; **brave man! abhishhechanam** = inangurating; **aarabddham** = that is started; **lokavidvishhTam** = is not to the liking of people; **notsahe** = whic I cannot; **sahitum** = tolerate; **tatra** = in that matter; **arhasi** = you are proper; **kshhantum** = to excense; **me** = me.

"Enthroning other than yourself is not to the liking of the people. I cannot tolerate this act that is started. Excuse me in this matter."

[Verse Locator](#)

येन इयम् आगता द्वैधम् तव बुद्धिर् मही पते ।
स हि धर्मः मम द्वेष्यः प्रसन्गात् यस्य मुह्यसि ॥ २-२३-११

11. **mahaamate** = oh; **the great-minded! saH dharmaH** = that righteousness; **yena** = bye which; **tava** = your; **iyam** = this; **buddhiH** = intellect; **aagataa** = got; **dvaidham** = disunited; **yasya** = by which; **prasangaat** = indulgence; **muhyasi** = you are stupefied; **dveshhyah** = is disliking; **mama** = to me.

"Oh, Rama the great minded! This righteousness by which your intellect got disunited and by which indulgence, you are stupefied, is disliked by me."

[Verse Locator](#)

कथम् त्वम् कर्मणा शक्तः कैकेयीवशवर्तिनः ।
करिष्यसि पितुर्वाक्यमधर्मिष्ठम् विगर्हितम् ॥ २-२३-१२

12. **tvaam** = you; **shaktaH** = are capable; **karmaNaa** = of action; **kathana** = how; **karishhyasi** = can you act on; **vaakyam** = the word; **vigarhitam** = which is reprehensible; **adharmishhTam** = and which is unrighteous; **pituH** = of father; **kaikeyiivashavartinaH** = who is behaving; abediently to the will of Kaikeyi.

"you are capable of doing retaliatory action. How can you act on the word which is reprehensible and which is unjustified of your father who is surrendering obediently to the will of Kaikeyi?"

[Verse Locator](#)

यद्य् अपि प्रतिपत्तिस् ते दैवी च अपि तयोः मतम् ।
तथा अपि उपेक्षणीयम् ते न मे तत् अपि रोचते ॥ २-२३-१३

13. **kR^ito.api** = though ; being done; **ayam** = this; **bhedaH** = treachery; **kilbishhaat** = with sinful intent; **duHkam** = regret; **jaayate** = has arisen; **me** = in me; **tatra** = in

that; **nagR^ihyate** = you are not grasping; **evam** = in this way; **dharmasangashcha** = such conduct; **garhitaH** = is to be censured.

"Though they are doing this treachery with a sinful intent, I regret that you are not grasping it. Such a conduct is to be censured."

[Verse Locator](#)

मन्साऽपि कथम् कामम् कुर्यास्त्वम् कामवृत्तयोः ।
तयोस्त्वहितयोर्नित्यम् शत्र्वोः पित्रभिधानयोः ॥ २-२३-१४

14. **katham** = how; **kuryaaH tvam** = can you do; **manasaa.api** = even by mind; **kaamam** = the desire; **shatrvaH** = of enemies; **pitrabhidhaanayoH** = in the name of parents; **kaamavR^ittayoH** = who are action on their own free will; **ahitayoH** = who were not desirous of your welfare; **nityam** = forever.

"But of them, action on their own free will, were never desirous of your welfare. They are enemies in the name of parents. It is not proper even to think of fulfilling their desire."

[Verse Locator](#)

यद्यपि प्रतिपत्तिस्ते दैवी चापि तयोर्मतम् ।
तथा प्युपेक्षणीयम् ते न मे तदपि रोचते ॥ २-२३-१५

15. **matam yadyapi** = though opinion; **te** = of you; **tayoH** = their; **pratipathiH** = action; **daiviicha** = is indeed caused by divine power; **tathaapi** = even then; **narochate** = I do not desire; **upekshhaNiiyam** = to be overlooked; **te** = by you.

"It may be your opinion that their action is influenced by mere destiny. Even then, I do not like you to be indifferent to this also."

[Verse Locator](#)

विक्लवो वीर्यं हीनो यः स दैवम् अनुवर्तते ।
वीराः सम्भावित आत्मानो न दैवम् पर्युपासते ॥ २-२३-१६

16. **yaH** = who; **vikalabaH** = confused person; **viiryahiinaH** = cowardly person; **saH** = that person; **anuvartate** = follows; **daivam** = destiny; **viiraaH** = brave men; **sambhaavitaat maanaH** = with self respect naparyupaasate = do not honour; **daivam** = destiny.

"Only a confused and cowardly person depends upon destiny. Brave men with self-respect do not honour the destiny."

[Verse Locator](#)

दैवम् पुरुष कारेण यः समर्थः प्रबाधितुम् ।
न दैवेन विपन्न अर्थः पुरुषः सो अवसीदति ॥ २-२३-१७

17. **yaH purushhaH** = which person; **samarthaH** = is competent; **prabaadhitum** = to keep off; **daivam** = destiny; **purushhakaareNa** = by human effort; **saH** = that person; **na avasiidati** = does not regret; **vipannaartha** = in the sense of not being failed; **daivam** = by destiny.

"That person who is capable of keeping off destiny by human effort, does not have regret in the sense of not being failed by destiny."

[Verse Locator](#)

द्रक्ष्यन्ति तु अद्य दैवस्य पौरुषम् पुरुषस्य च ।
दैव मानुषयोः अद्य व्यक्ता व्यक्तिर् भविष्यति ॥ २-२३-१८

18. **adya** = today; **drakshhyanti** = can be seen; **paurushham** = the prowess; **daivasya** = of destiny; **purushhasya** = and of man; **adya** = this day; **vyaktiH** = distinction; **daivamaannshhayoH** = between man and destiny bhavishhyati = will become; **vyaktaa** = clear.

"Today, all can see how much prowess is there in destiny and in man. This day, the distinction between man and the destiny will be clearly perceived."

[Verse Locator](#)

अद्य मत् पौरुष हतम् दैवम् द्रक्ष्यन्ति वै जनाः ।
यद् दैवात् आहतम् ते अद्य दृष्टम् राज्य अभिषेचनम् ॥ २-२३-१९

19. **adya** = now; **yaddaivaat** = by which destiny; **te** = your; **raajyaabhishhechanam** = coronation for; **dR^ishhTam** = is seen; **aahatam** = crushed; **janaaH** = people; **drakshhyantivai** = will see; **adya** = today; **daivam** = (that)destiny; **matpaurushhahatam** = being crushed by my prowess.

"By which destiny, your coronation is seen crushed, I shall crush that destiny by my prowess. Let all people see it!"

[Verse Locator](#)

अत्यन्कुशम् इव उद्धामम् गजम् मद बल उद्धतम् ।
प्रधावितम् अहम् दैवम् पौरुषेण निवर्तये ॥ २-२३-२०

20. **paurushheNa** = by prowess; **aham** = I; **nivartate** = shall turn back; **daivam** = destiny; **gajam iva** = as elephant; **atyaNkusham** = which is not caring a hook; **pradhaavitam** = which is running; **uddhaamam** = fiercely; **mada baloddhatam** = with violent force.

"By my prowess, I shall turn back this destiny, as framing back an elephant which is not caring a hook and which is fiercely running with violent force."

[Verse Locator](#)

लोक पालाः समस्ताः ते न अद्य राम अभिषेचनम् ।
न च कन्त्सनाः त्रयो लोका विहन्युः किम् पुनः पिता ॥ २-२३-२१

21. **adya** = today; **samastaaH** = all; **te** = those; **lokapaalaaH** = guardians of world; **navihamyauH** = cannot withhold; **raamaabhishhechanam** = Rama's coronation; **na** = nor; **kR^itsnaaH** = all; **trayaH lokaaH cha** = three worlds also; **kimpunaH** = why to talk of; **pitaH** = father.

"Neither all the guardians of the world nor the three worlds put together can withhold Rama's coronation today. Why to talk about father."

[Verse Locator](#)

यैः विवासः तव अरण्ये मिथो राजन् समर्थितः ।
अरण्ये तु विवत्स्यन्ति चतुर् दश समाः तथा ॥ २-२३-२२

22. **raajan** = Oh; **king! yaiH** = by whom; **samarthitaH** = being advocated; **mithaH** = secretly; **tava** = your; **nivaasaH** = residence; **araNye** = in forest; **te** = they; **tathaa** = in that way; **nivatsyanti** = will have to reside; **araNye** = in forest; **chaturdasha samaaH** = for fourteen years.

"Oh, King! Those who are secretly advocating you to live in a forest for fourteen years, will have to reside in forest for fourteen years in that manner."

[Verse Locator](#)

अहम् तदा आशाम् चेत्स्यामि पितुस् तस्याः च या तव ।

अभिषेक विघातेन पुत्र राज्याय वर्तते ॥ २-२३-२३

23. tat = that is why; aham = I; chhetsyaami = shall break down; aashaam = the hope; pituH = fo father; tasyaashcha = and is trying; putraraajyaaya = for kingdom to her son; tava abhishhekavighaaten = by creting obstacle to your coronation.

"That is why, I shall break down the hope of father and of Kaikeyi, who is trying for kingdom to her son by creating obstacle to your coronation."

[Verse Locator](#)

मद् बलेन विरुद्धाय न स्यात् दैव बलम् तथा ।

प्रभविष्यति दुःखाय यथा उग्रम् पौरुषम् मम ॥ २-२३-२४

24. yathaa = how; mama paurushham = my prowess; ugram = which is terrific; prabhavishhyati = will originate; duHkhaaya = pain; viruddhaaya = to those who are opposed to; madbalena = my strength; tathaa = thus; daivabalam = the strength of destiny; nasyaat = will not do.

"The strength of destiny cannot create that much pain as that which my terrific prowess will create to those who are opposed to my strength."

[Verse Locator](#)

ऊर्ध्वम् वर्ष सहस्रान्ते प्रजा पाल्यम् अनन्तरम् ।

आर्य पुत्राः करिष्यन्ति वनवासम् गते त्वयि ॥ २-२३-२५

25. prajaapaalyamanantaram = after having ruled the people; varshhaasahasraante = at the end of thousand years; tvayi = you; vanavaasamgate = having gone to the forest; aaryaputraaH = sons of you; the honourable; karishhyanti = will rule the people.

"At the end of a thousand years of your ruling the kingdom, you having gone to the forest, your sons will govern the kingdom."

[Verse Locator](#)

पूर्व राज णि वृत्त्या हि वनवासो विधीयते ।

प्रजा निक्षिप्य पुत्रेषु पुत्रवत् परिपालने ॥ २-२३-२६

26. nikshhipya = keeping; paripaalane = protection; prajaaH = of people; putravat = as sons; putreshhu = in sons; vidhiyate hi = it is indeed practice; puurva raajarshhi vR^ittyaaH = as vocation of ancient kings; vanavaasaH = to reside in forest.

"It is indeed a practice for ancient kings to go to the forest after keeping care of people, to be nourished as children, into the hands of their sons."

[Verse Locator](#)

स चेद् राजानि अनेक अग्रे राज्य विभ्रम शङ्कया ।

न एवम् इच्चसि धर्मात्मन् राज्यम् राम त्वम् आत्मनि ॥ २-२३-२७

प्रतिजाने च ते वीर मा भूवम् वीर लोक भाक् ।

राज्यम् च तव रक्षेयम् अहम् वेला इव सागरम् ॥ २-२३-२८

27;28. dharmaatman = righteous; raama = Rama; raajani = If the king Dasaratha; anekaagre = is not stable minded; raajyavibhrama shaNkayaa by a doubt of perturbation in kingdom; saH tvam = such of you; evam = thus; na ichchhasiyet = is not longing; raajyam = for kigdom; aatmani = in oneself; pratijaanecha = I am promising; te =

your; **viira** = oh; **hero!** **ma.abhuuvam** = I will not become; **viiralokabhaak** = the one who gets heroic world of heaven; **aham** = I; **rakshheyam** = shall protect; **tava** = your; **raajyam** = kingdom; **saagaram iva** = as sea; **velaa** = by sea court.

"If you think that you do not want kingdom because of your doubt that the kingdom will get disturbed due to unstable mind of king Dasaratha, you need not fear. I am promising you. I shall protect the kingdom as a sea coast protects the sea. If not, I will not obtain the heroic world of heaven."

[Verse Locator](#)

मन्गलैः अभिषिन्चस्व तत्र त्वम् व्याप्तः भव ।

अहम् एको मही पालान् अलम् वारयितुम् बलात् ॥ २-२३-२९

29. **tvam** = you; **abhishhiNchasva** = get coronated; **mangalaiH** = with auspicious things; **bhava** = become; **vyaapR^itaH** = engaged; **tatra** = in that matter; **aham** = I; **ekaH** = alone; **alam** = is competent; **vaarayitum** = to ward off mahiipaalaan = kings; **balaat** = by force.

"You become engaged in getting coronated with auspicious things. I for one is competent to ward off the kings by force."

[Verse Locator](#)

न शोभ अर्थाव् इमौ बाहू न धनुर् भूषणाय मे ।

न असिरा बन्धन अर्थाय न शराः स्तम्भ हेतवः ॥ २-२३-३०

अमित्र दमन अर्थम् मे सर्वम् एतच् चतुष्टयम् ।

30. **iman** = these; **me baahuu** = my arms; **na** = are not; **shobhaarthau** = meant for handsomeness; **dhanuH** = bow; **na** = is not; **bhuushhaNaaya** = for decoration; **asiH** = sword; **na** = is not; **aabandhanaarthaaya** = for tying around waist; **sharaaH** = arrows; **na** = are not; **stambhahetavaH** = for staying fixed; **sarvam** = all; **me** = my; **etat** = these; **chatushhTayam** = four; **amitra damanaartham** = are for subduing the enemies.

"My arms are not meant for handsomeness alone. Bow is not for decoration. Sword is not for tying around waist. Arrows are not for staying immobile. All these four are intended for subduing enemies."

[Verse Locator](#)

न च अहम् कामये अत्यर्थम् यः स्यात् शत्रुर् मतः मम ॥ २-२३-३१

असिना तीक्ष्ण धारेण विद्युच् चलित वर्चसा ।

प्रग्न्हीतेन वै शत्रुम् वज्रिणम् वा न कल्पये ॥ २-२३-३२

31;32. **aham** = I; **nakaamayee** = do not wish to tolerate; **atyartham** = too much; **yaH** = one who is; **mataH syaat** = considered as; **shatuH** = enemy; **mama** = to me; **na kalpayee** = I do not care; **shatrum** = enemy; **vajriNam vaa** = even Indra; **pragaR^ihiitena** = by wearing; **asinaa** = sword; **tiikshhNadhareNa** = with sharp edge; **vidyuchchalitavarchasaa** = with sharp edge; **vidyuchchalita varchasaa** = having moving brilliance like lightening. **mahii** = this earth; **bhavitaa** = will become; **gahanaa** = impermeable; **dushcharaa** = uninhabited; **hastyashvanarahastorushirobhiH** = with hands thighs and heads of elephants horses and men; **me khadganishhpeshhanishhphishhTaiH** = crushed having been struck by my sword.

"I do not wish to tolerate too much the one who is considered as enemy to me. By wearing a sword with sharp edge which is mavingly bright like lightening, I do not care any enemy, even Indra himself. This earth will become impermeable, uninhabited with heads hands and thighs of elephants horses and men crushed, having been hit by my sword."

[Verse Locator](#)

खड्ग निष्पेष निष्पिष्टैः गहना दुश्चरा च मे ।

हस्ति अश्व नर हस्त ऊरु शिरोभिर् भविता मही ॥ २-२३-३३

33. adya = now; dvipaaH = elephants; patishhyanti = can fall; bhuumau = on earth; me khadgadhaaraahataaH = being hit by the gush of my sword; adraya iva = like mountains; diipyamaanaaH = in blaze; meghaaiva = like clouds; savidyutaH = with flashes of lightening.

"Now, elephants can fall down on earth, being hit by the gush of my sword, like mountains in blaze, like clouds, savidyutaH = with flashes of lightening.

[Verse Locator](#)

खड्ग धारा हता मे अद्य दीप्यमाना इव अद्रयः ।

पतिष्यन्ति द्विपा भूमौ मेघा इव सविद्युतः ॥ २-२३-३४

34. mayi = I; sthite = having stood; pragaR^ihiitasharaasane = holding forth a bow; baddha godhaaNgnLitraaNe = with fingers wound with sheathing made of alligator skin; katham = how; syaat = one will be; purushhamaanii = fancying himself a hero; purushhaNaam = among men?

"As I stand holding a bow with fingers wound with shields made of alligator-skin, how any man will fancy himself a hero among men?"

[Verse Locator](#)

बद्ध गोधा अङ्गुलि त्राणे प्रगृहीत शर आसने ।

कथम् पुरुष मानी स्यात् पुरुषाणाम् मयि स्थिते ॥ २-२३-३५

35. aham = I; atyasyan = shall over power; ekam = one; babhubhiH = with many arrows; bahuun = many; ekena = with single arrow; viniyokshhyaami = discharging; baanaan = arrows at; nR^ivaajigaja marmasu = vitals of men; horses and elephants.

"While I overpower one with many arrows and many with a single arrow, I discharge my arrows at vitals of men, horses and elephants."

[Verse Locator](#)

बहुभिः च एकम् अत्यस्यन् एकेन च बहून् जनान् ।

विनियोक्ष्याम्य अहम् बाणान् नृ वाजि गज मर्मसु ॥ २-२३-३६

36. prabhuu = Oh; Lord! adya = today; me = my; prabhaavaH = strength; astra prabhaavasya = of excellent arrows; prabhavishhyati = is capable; kartum = to make; tava = you; prabhutvam cha = the supreme power and raajjNyaH = to king Dasaratha; aprabhutaam = devoid of power.

"Oh, Lord! Today, the strength of my excellent arrows is capable of making you sovereign and making Dasaratha devoid of power."

[Verse Locator](#)

अद्य मे अस्त्र प्रभावस्य प्रभावः प्रभविष्यति ।

राज्ञः च अप्रभुताम् कर्तुम् प्रभुत्वम् च तव प्रभो ॥ २-२३-३७

37. prabho = Oh; Lord Rama! adya = today; me astraprabhaavasya = the effect of my weapons; prabhaavaH = prowess; raajjNaH aprabhutaam = non lordship of king; kartum = to do; tava brabhutyamcha = government to you; prabhavishhyati = has the power.

" Oh, Lord Rama! Today the effect of my weapons will remove the power from the king Dasaratha and give the lordship to you."

[Verse Locator](#)

अद्य चन्दन सारस्य केयूरा मोक्षणस्य च ।
वसूनाम् च विमोक्षस्य सुहृदाम् पालनस्य च ॥ २-२३-३८
अनुरूपाव् इमौ बाहू राम कर्म करिष्यतः ।
अभिषेचन विघ्नस्य कर्तृउणाम् ते निवारणे ॥ २-२३-३९

38;39. raama = Oh; Rama! adya = today; imau = these; baahuu = arms; anuruupau = worthy of; chandana saarasya = sandalwood essence; keyuuraamokshhaNasya = for wearing bracelets; vimokshhasya = for bestowal of ; vasuunaam = riches; paalanasya = for protection of; suhR^idaam = friends; karishhyataH = can do; darma = action; nivaaraNe = of preventing; kartR^iiNaam = the agents; abhishhekavighnasya = who obstruct your coronation.

"Oh, Rama! These arms worthy of wearing sandalwood essence and bracelets; for bestowing riches and for protection of friends can today do every action to prevent the agents who want to obstruct your coronation."

[Verse Locator](#)

ब्रवीहि को अद्य एव मया वियुज्यताम् ।
तव असुहृद् प्राण यशः सुहृज् जनैः ।
यथा तव इयम् वसुधा वशे भवेत् ।
तथा एव माम् शाधि तव अस्मि किम्करः ॥ २-२३-४०

40. braviihi = tell; kaH = who; tava = your; asuhR^it = enemy; viyuujyataam = be made deprived of; praaNayashassuhT^ijjanaiH = life; honour and friends; adyaiva = now itself; mayaa = by me; shaadhi = command; maama = me; tathaiva = so that; yathaa = how; iyam = this; vasudhaa = earth; bhavet = will become; tava = your; vashe = dominion; kinkaraH asmi = I am servant; tava = to you.

"Tell me now itself who your enemy be made deprived of life, honour and friendship, by me. Command me so that how this earth will become your dominion. I am your servant.

[Verse Locator](#)

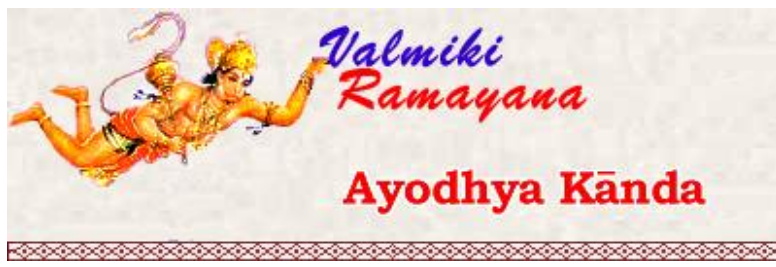
विम्ज्य बाष्पम् परिसान्त्व्य च असकृत् ।
स लक्ष्मणम् राघव वंश वर्धनः ।
उवाच पित्र्ये वचने व्यवस्थितम् ।
निबोध माम् एष हि सौम्य सत् पथः ॥ २-२३-४१

41. saH = that; raaghavamsha vardhanaH = Rama; who is the cause for increasing Raghu dynasty; uvaacha = spoke; lakshhmaNam = to Lakshmana; parisaantvyacha = after consoling; asakR^it = time and again; vimR^ijya = by wiping off; bhaashpam = tears; soumya = Oh; excellent man! nibodha = know; maam = me; vyavasthitam = who has stood; vachane = by word; pitryaiH = of father; eshaH = this; satpathaH hi = indeed is good path!

Then, Rama spoke thus to Lakshmana after consoling him time and again by weeping off his tears; "Oh, Lakshmana! I stand by the words of our father. This indeed is a good path."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रयोविंशः सर्गः

Thus completes twenty third chapter of Ayodhya Kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 24

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Kausalya requests Rama to take her to forest also. But Rama stops Kausalya saying that service of husband is the ultimate dharma of wife and he obtains her permission for him to go to forest.

[Verse Locator](#)

तम् समीक्ष्य तु अवहितम् पितुर् निर्देश पालने ।
कौसल्या बाष्प समुद्धा वचो धर्मिष्ठम् अब्रवीत् ॥ २-२४-१

1. samiikshhya = seeing; tam = him; avahatam = firm minded; nirdeshapaalane = in protecting the command; pituH = of father; bhaashhpa samruddaa = in a choked voice; abraviit = spoke; vachaH = words; dharmishhTham = which are righteous.

Seeing him firm minded in protecting the command of his father, Kausalya in a choked voice spoke these righteous words:

[Verse Locator](#)

अदृष्ट दुःखो धर्मात्मा सर्व भूत प्रियम् वदः ।
मयि जातः दशरथात् कथम् उन्वेन वर्तयेत् ॥ २-२४-२

2. jaataH = Rama who is born; mayi = in me; dasharathaat = and Dasharatha; dharmaatmaa = is a righteous person; sarvabhuutapriyamvada = who speaks lovingly to all beings; adR^ishhTa duHkhah = who has not seen sorrow ; katham = how; vartayet = can he live; uNchena = by gathering grains fallen on floor ?

❖ Rama who is born in me and Dasaratha, is a righteous person. He speaks lovingly to all beings. He has not faced grief at any time. How can such a person live in a forest, by gathering grains ?

[Verse Locator](#)

यस्य भृत्याः च दासाः च मृष्टानि अन्नानि भुञ्जते ।
कथम् स भोक्ष्यते नाथो वने मूल फलानि अयम् ॥ २-२४-३

3. yasya = whose bhR^ityaashcha = dependants and; daasaashcha = servants bhuNJjate = eat; mR^ishhTaani = pleasant or tasty annaani = foods ; katham = how ayam = such Rama naatha = the lord ; bhokshhyate = can eat muulaphalaani = roots and fruits vane = in forest ?

"While the dependants and the servants of Lord Rama eat pleasant foods all the while, how can he eat roots and fruits himself in the forest ?"

[Verse Locator](#)

क एतत् श्रद्धधेत् श्रुत्वा कस्य वा न भवेद् भयम् ।
गुणवान् दयितः राज्ञो राघवो यद् विवास्यते ॥ २-२४-४

4. **srutvaa** = hearing; **etat** = that; **raghavaH** = Rama; **dayitaH** = the beloved; **guNavaan** = the virtuous; **vivaasyate itivat** = is being sent to exile thus; **rajJNaa** = by king; **kaH** = who; **shraddadhet** = will believe ? **kasyavaa** = to whom; **bhayam** = fear; **nabhavet** = is not created ?

"Hearing that Rama the beloved and virtuous is being thus sent to exile by the king , who will believe these words? Who will not develop fear ?"

[Verse Locator](#)

नूनम् तु बलवान् लोके कृतान्तः सर्वमादिशन् ।
लोके रामाभिरामस्त्वम् वनम् यत्र गमिष्यसि ॥ २-२४-५

5. **raamaH** = oh; **Rama ! tvam** = you; **loke abhiraamaH** = the charming in the world; **yatra gamishhyati** = that you are going ; **vanam** = to forest; **sarvam** = everything; **aadishan** = is ordered by; **kR^itaantaH** = destiny; **nunaam** = certainly; **balavaan** = having ;strength .

❖ Oh, Rama ! If you , the charming in the world are to go to exile , then it can be certainly said that everything is ordered by a strong destiny'

[Verse Locator](#)

अयम् तु मामात्मभवस्तवाददर्शनमारुतः ।
विलापदुःखसमिधो रुदिताश्रुहुताहुतिः ॥ २-२४-६
चिन्ताबाष्पमहाधूस्तवागमनचिन्तजः ।
कर्शयित्वा भृशम् पुत्र निश्वासायाससम्भवः ॥ २-२४-७
त्वया विहीनाम् इह माम् शोक अग्निर् अतुलो महान् ।
प्रधक्ष्यति यथा कक्षम् चित्र भानुर् हिम अत्यये ॥ २-२४-८

6;7;8. **kumaaraa** = Oh; **Son ! ayam shokaagni** = this fire of my sorrow; **atulaH** = which is unique; **mahaan** = great ; **aatmabhavaaH** = which is originating in the whole body; **tava adarshana maarutaH** = having wind of your not being seen; **vilaapa duHkha samidhaH** = having fire - twigs of lamentation and grief; **ruditaashru hutaahutiH** = having offering of wailing tears as oblation to fire ; **chinthaa bhaashpa mahaa dhumaaH** = having great smoke of choking caused by anxiety ; **tavaa aagamana chinthajaH** = generated out of the thought of your return ; **nishvaasaayasa sambhavaH** = created out of sigh and fatigue; **maam karshayitvaa** = makes me emaciated; **bhR^isham** = much; **iha** = here; **vihiinaam** = isolated; **tvayaa** = with you; **pradhakshhyati** = can burn; **kakshham yathaa** = like dry wood ; **chitra bhaanuH** = by fire ; **himaatyaye** = in winter . '

"Oh, Son! Soon after your departure to a distant forest, a great and incomparable fire of sorrow will generate in my whole body. The wind which flares it up is your not being seen here. My lamentation and grief are the fire-sticks. My wailing tears will be the offerings as an oblation to fire. The choking and anxiety will be a great smoke .The thought that when you would return, will generate smoke again. Such a fire of grief will make me emaciated completely and will burn like dry wood by fire in winter.'

[Verse Locator](#)

कथम् हि धेनुः स्वम् वत्सम् गच्चन्तम् न अनुगच्छति ।
अहम् त्वा अनुगमिष्यामि यत्र पुत्र गमिष्यसि ॥ २-२४-९

9. putraH = Oh; Son; kathamhi = how indeed; dhenuH = a cow; naanugachhati = will not follow; svam vatsam = its calf; gachhantam = going ? aham = I; anugamishhyaami = shall follow; yatra = where; tvaa = you; gamishhyaasi = will go."

"Oh, Son! A cow follows its calf wherever it goes. So also, I shall come with you wherever you go."

[Verse Locator](#)

तथा निगदितम् मात्रा तत् वाक्यम् पुरुष ञ्भः ।
श्रुत्वा रामः अब्रवीद् वाक्यम् मातरम् भृश दुःखिताम् ॥
२-२४-१०

10. raajaa = king; vaNch^itaH = deceived; kaikeyyaa = by Kaikeyi; mayi = I ; aashrite = having recourse to; araNyam = forest; parityaktaH = abandoned; bhavatyaapi = by you also; na vartayishhyati = he will not be alive; nuunam = certain."

"Kaikeyi already deceived the king. He will not be alive, when I leave for the forest and you also leave him. It is certain."

[Verse Locator](#)

कैकेय्या वन्चितः राजा मयि च अरण्यम् आश्रिते ।
भवत्या च परित्यक्तः न नूनम् वर्तयिष्यति ॥ २-२४-११

11. raajaa = king; vaNch^itaH = deceived; kaikeyyaa = by Kaikeyi; mayi = I ; aashrite = having recourse to; araNyam = forest; parityaktaH = abandoned; bhavatyaapi = by you also; na vartayishhyati = he will not be alive; nuunam = certain !'

"Kaikeyi already deceived the king .He will not be alive, when I leave for the forest and you also leave him .It is certain."

[Verse Locator](#)

भर्तुः किल परित्यागो नृशंसः केवलम् स्त्रियाः ।
स भवत्या न कर्तव्यो मनसा अपि विगर्हितः ॥ २-२४-१२

12. striyaaH = to a woman; parityaagaH = abandonment; bhartuH = of husband; nR^ishamsaH kila = is indeed cruel act; kevalam = entirely; saH = that; vigarhitaH = bad act; na KartavyaH = is not to be done; bhavatya = by you; manasaapi = even by mind.

"To a woman, abandonment of husband is entirely a cruel act. That bad act is not to be perceived even by mind."

[Verse Locator](#)

यावज् जीवति काकुत्स्थः पिता मे जगती पतिः ।
शुश्रूषा क्रियताम् तावत् स हि धर्मः सनातनः ॥ २-२४-१३

13. yaavat = Till which time; kaakutsaH = Dasaratha; me pitaa = my father; jagatiipatiH = the lord of earth; jiivati = is alive; tavaat = till such time; kriyataam shushruushaa = he ;should be served; saH = that ; SanaatanaH dharmaH hi = is indeed eternal justice .'

"Till Dasaratha, my father and the great king is alive, you should serve him well. It is eternal justice."

[Verse Locator](#)

एवम् उक्ता तु रामेण कौसल्या शुभ दर्शना ।

तथा इति उवाच सुप्रीता रामम् अक्लिष्ट कारिणम् ॥ २-२४-१४

14. **evam** = thus; **uktaa** = spoken; **raameva** = by Rama; **kausalyaa** = kausalya; **shubhadarshanaa** = with auspicious appearance; **supriitaa** = is very much pleased; **uvaacha** = spoke; **raama** = to Rama; **aklishhTakaariNam** = who performs undefatigable actions; **tatheti** = showing concurrence.

After Rama spoke thus, Kausalya with auspicious appearance, was very much pleased and spoke to Rama, who performs indefatigable actions, in consent.

[Verse Locator](#)

एवम् उक्तः तु वचनम् रामः धर्मभन्ताम् वरः ।

भूयः ताम् अब्रवीद् वाक्यम् मातरम् भृश दुःखिताम् ॥ २-२४-१५

15. **raamaH** = Rama; **dharmabhR^itaam varaH** = the best among upholders of righteousness; **uktaH** = having been spoken; **evam** = thus ; **vachanam** = the words; **abraviit** = spoke; **bhuuyaH** = again; **taa maataram** = to that mother; **bhR^isha duHKhitaam** = who was very much distressed .

That Rama, the best among upholders of righteousness, after hearing the words of his mother ,spoke again to her who was very much distressed.

[Verse Locator](#)

मया चैव भवत्या च कर्तव्यम् वचनम् पितुः ।

राजा भर्ता गुरुः श्रेष्ठः सर्वेषाम् ईश्वरः प्रभुः ॥ २-२४-१६

16. **vachanam** = words; **pituH** = of father; **kartavyam** = are fit to be done; **mayaachaiva** = by me; **bhavatyaacha** = and by you; **sarveshaam** = for all; **raajaa** = king; **bhartaa** = nourisher; **guruH** = venerable man; **shreshhTaH** = the best man; **iishvaraH** = lord; **prabhuH** = ruler.'

"The words of father are to be followed by you and me. For all, he is the king, the nourished, a venerable man, the best among men, the lord and the ruler."

[Verse Locator](#)

इमानि तु महा अरण्ये विहन्त्य नव पन्च च ।

वर्षाणि परम प्रीतः स्थास्यामि वचने तव ॥ २-२४-१७

17. **"vihR^itya** = after roaming; **mahaaraNye** = in great forest; **imaani** = these; **nava paNchacha** = fourteen; **varshhaaNi** = years; **sthaasyaami** = I shall stand by; **tava** = your; **vachane** = words; **parama priitaH** = very gladly".

"After roaming in the great forest for fourteen years, I shall come back and very gladly stand by your command."

[Verse Locator](#)

एवम् उक्ता प्रियम् पुत्रम् बाष्प पूर्ण आनना तदा ।

उवाच परम आर्ता तु कौसल्या पुत्र वत्सला ॥ २-२४-१८

18. **tadaa** = then; **kausalyaa** = Kausalya; **putra vatsalaa** = who is affectionate to her son; **uktaa** = having been spoken; **ivam** = thus; **uvaacha** = spoke; **priyam putram** = to beloved son; **bhaashhpapuurNaananaa** = with her face ;filled with tears; **paramaartaa** = in great sorrow .

After hearing the words of Rama, Kausalya who was affectionate to her son , was in great sorrow with her face filled with tears and spoke thus to her beloved son Rama .

[Verse Locator](#)

आसाम् राम सपत्नीनाम् वस्तुम् मध्ये न मे क्षमम् ।
नय माम् अपि काकुत्स्थ वनम् वन्यम् म्गीम् यथा ॥ २-२४-१९
यदि ते गमने बुद्धिः कृता पितुर् अपेक्षया ।

19. "ramaa = Oh; Rama! na khhamam = it is not capable; me = of me; vastum = to reside; madhye = in the middle of; aasaam = these; sapathniinaam = step wives; kaakutthsa = oh; Rama ! kR^itaayadi = If it is made; te buddhiH = of your mind; gamane = to go to forest; apekshhayaa = by wish; pituH = of father ; naya = take; maamapi = also me; mR^igiim yathaa = like female deer vanyaam = belonging to forest; vanam = to forest"

"Oh, Rama! I can not reside in the middle of these step-wives. If you have made up your mind to go to forest as per your father's wish ,also take me, like taking a female deer of the forest ,to the woods "

[Verse Locator](#)

ताम् तथा रुदतीम् रामः रुदन् वचनम् अब्रवीत् ॥ २-२४-२०
जीवन्त्या हि स्त्रिया भर्ता दैवतम् प्रभुर् एव च ।

20. ramaaH = Rama; abraviit = spoke ; tathaa = thus; vachanam = these words; rudan = bemoaningly; taan = to her; rudatiim = who was weeping; stryaaH = to woman; jiivantyaH = who is living; bhartaa = husband; daivatam = is god; prabhurevacha = and master.

"Rama spoke thus these words bemoaningly to her, who was weeping= "as long as a woman is alive ,her husband is god and master to her".

[Verse Locator](#)

भवत्या मम चैव अद्य राजा प्रभवति प्रभुः ।
भरतः च अपि धर्मात्मा सर्व भूत प्रियम् वदः ॥ २-२४-२१

21. "raajaa = king Dasaratha; prabhuH = the supreme commander; adya = now; prabhavati = has authority; bhavatya = over you; mamacha = and me also ; vayam = we; nahi anaathaaH = are not indeed without master; raajJNaa = by way of king ; lokanaathena = lord of the earth dhiimataa = the wise man".

"King Dasaratha, supreme commander has authority over you and me also now. when king, the lord of the earth and the wise man is there , we are not indeed master-less.'

[Verse Locator](#)

भवतीम् अनुवर्तेत स हि धर्म रतः सदा ।
यथा मयि तु निष्क्रान्ते पुत्र शोकेन पार्थिवः ॥ २-२४-२२

22. bharatashchaapi = Bharata also; dharmaatmaa = who is a righteous person; sarva bhuuta priyamvadaH = who speaks lovingly to all beings ; anuvarteta = will be obliging ; bhavatiim = to you ; saH = He ; sadaa = always; dharmarataH hi = indeed is devoted to righteousness ."

"Bharata also, who is a righteous person and who speaks lovingly to all beings will be obliging to you. He is indeed always devoted to righteousness.'

[Verse Locator](#)

यथा मयि तु निष्क्रान्ते पुत्रशोकेन पार्थिवः ॥ २-२४-२३

श्रमम् न अवाप्नुयात् किञ्चित् अप्रमत्ता तथा कुरु ।

23. mayi nishhkraante = while I take leave; yathaa = how ; paarthivaH = the king; na avaapnuyaat = will not get; kinchit = even a little ; shrmmam = fatigue; putra shokena = with grief over the son; tathaa = in that manner; kuru = act; apramattaa = attentively ."

"While I take leave, take care of the king attentively so that he will not get fatigued even a little with grief over his son."

[Verse Locator](#)

दारुणश्चाप्ययम् शोको यथैनम् न विनाशयेत् ॥ २-२४-२४

राज्ञो वृद्धस्य सततम् हितम् चर समाहिता ।

24. yathaa = how; ayam shokaH = this grief; daaruNaH = which is terrible; na vinaashayet = will not destroy in that way; evam = him ; chara = act; satatam = always; samaahitaa = soothingly; hitam = well being; raajjNaH = of king vR^iddhasya = who is aged'

"Act always soothingly for a well-being of the aged king, seeing that his terrible grief will not destroy him ."

[Verse Locator](#)

व्रत उपवास निरता या नारी परम उत्तमा ॥ २-२४-२५

भर्तारम् न अनुवर्तेत सा च पाप गतिर् भवेत् ।

25. ♠yaa naarii = which woman vratopavaasanirataa = who is interested in voes and fastings paramothamaa = being the best of the excellent; naanuvarateta = will not attend to bhartaaram = husband saa = she; bhavet = will become papagatiH = ill-fated.'

♠Even if a woman is interested in religious vows and fastings in addition to being the best of the excellent ;if she does not obey her husband she will become ill-fated !"

[Verse Locator](#)

भर्तुः शुश्रूषया नारी लभते स्वर्गमु त्तमम् ॥ २-२४-२६

अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ।

26. yaa = which woman; nivR^ittaa = abstains from ; deva puujanaat = worship of gods; niramaskaaraa = does not offer salutation such ; naariapi = woman also; labhate = will attain ; uttamam = highest ; svargam = heaven ; shushrushhayaa = by service; bhartuH = to husband ''.

♠Even if a woman does not offer salutation to celestials and does not worship the gods, she will attain the highest heaven by service to her husband ."

[Verse Locator](#)

शुश्रूषम् एव कुर्वीत भर्तुः प्रिय हिते रता ॥ २-२४-२७

एष धर्मः पुरा दृष्टः लोके वेदे श्रुतः स्मृतः ।

27. ♠rataa = devoted in priyahite = love and welfare bhartuH of husband kurviita = she has to do sushruushhameva = service truly eshaH = This dR^ishhTaH = is seen loke = in the world pure = before ; shrutaH = was heard vede = in Vedas (ancient texts) smR^itaH = was told as dharmaH = righteousness.'

❖She has to do service, truly devoted in love and welfare of her husband. This is seen in the world from the beginning, was heard from ancient texts and mentioned as righteousness.'

[Verse Locator](#)

अग्निकार्येषु च सदा सुमनोभिश्च देवताः ॥ २-२४-२८
पूज्याः ते मत् कन्ते देवि ब्राह्मणाः चैव सुव्रताः ।

28. devii = Oh; Mother ! matkR^ite = for my sake; devataaH = gods; puujyaaH = are worthy of worship; te = to you ; agnikaaryeshhu = by sacrificial fire; sumanobhishcha = and by flowers; sadaa = always ; braahmaNaashchaiva = brahmans also; suvrataaH = with right voes'.

Oh, Mother! You always worship gods by sacrificial fire and by flowers for my sake .
Brahmanas also with right voes are to be worshipped .'

[Verse Locator](#)

एवम् कालम् प्रतीक्षस्व मम आगमन कान्क्षिणी ॥ २-२४-२९
प्राप्स्यसे परमम् कामम् मयि प्रत्यागते सति ।

29. pratiikshhasva = look forward ; kaalam = for time ; mama aagamana kaaNkshhiNii = desiring my return; evam = in such a manner ; viyataa = with restraint; niyataahaara = being temperate in food ; rate = devoted in ; bhartashushruushhaNe = service of husband.

"Look forward for the time of my return in such a manner with restraint, being temperate in food and being devoted in the service of your husband."

[Verse Locator](#)

प्राप्स्यसे परमम् कामम् मयि प्रत्यागते सति ॥ २-२४-३०
यदि धर्मभन्ताम् श्रेष्ठो धारयिष्यति जीवितम् ।

30. mayi = I; pratyagate sati = having come back; dhrmabhR^itaam shreshhTaH = our father; the best of protectors of righteousness; dhaaraayishhyati yadi = if he sustains; jiivitam = life; praapsyase = you will acquire; paramam = the best; kaamam = desire .

"After my return, your best desire will be fulfilled if our father the best among protectors of righteousness ,is still alive till then."

[Verse Locator](#)

एवम् उक्ता तु रामेण बाष्प पर्याकुल ईक्षणा ॥ २-२४-३१
कौसल्या पुत्र शोक आर्ता रामम् वचनम् अब्रवीत् ।

31. kausalyaa = kausalya; putra shokaartaa = who is afflicted over her son ; uktaa = having been spoken ; evam = thus; raameNa = by Rama; bhaashhpaparyaakulekshhaNaa = with eyes full of tears; abraviit = spoke; vachanam = these words; raamam = to Rama.

Kausalya who was afflicted with grief over her son, was with eyes full of tears after hearing Rama's utterances and spoke thus to Rama.

[Verse Locator](#)

गमने सुकृताम् बुद्धिम् न ते शक्नोमि पुत्रक ॥ २-२४-३२
विनिवर्तयितुम् वीर नूनम् कालो दुरत्ययः ।

32. viira putraka = Oh; Brave son! na shaknomi = I am not able to; Vinivartayitum = avert ; te buddhim = your mind; sukrutaam = which is well made; gamane = in the matter of your going; nuunanam = certainly; kaalaH = time; duratyayaH = is inscrutable."

"Oh, Brave son! I am not able to avert your well-made resolution, in the matter of your going to forest. Time is inscrutable .It is certain."

[Verse Locator](#)

गच्च पुत्र त्वम् एक अग्रः भद्रम् ते अस्तु सदा विभो ॥ २-२४-३३
पुनस्त्वयि निवृत्ते तु भविष्यामि गतक्लमा ।

33. putraH = Oh ;son! tvam = You; gachchha = go; ekaagraH = un disturbed; vibho = Oh; the mighty; astu = let there be ; bhadram = auspiciousness; sadaa = always; te = to you; bhavishhyaami = I shall become; gata klamaa = refreshed; tvayi nivR^ittetu = when you return; punaH = again."

"Oh, son! You go undisturbed. Let there be auspiciousness always to you .I shall become refreshed, when you return again."

[Verse Locator](#)

प्रत्यागते महाभागे कृतार्थे चरितव्रते ॥ २-२४-३४
पितुरानृण्यताम् प्राप्तेत्वयि लप्स्ये परम् सुखम् ।

34. tvayi = You ♦mahaabhaage = the illustrious kR^itaarthe = who accomplished a purpose; charitavrate = who observed a vow ; praapte = who attained anR^iNyataam = freedom from debt pituH = to father ; pratyagate = having come again lapsye = I shall get varam = great sukham = happiness.

"You, the illustrious after accomplishing a purpose, having observed a vow and having attained freedom from debt to your father, after having come again, I shall get great happiness".

[Verse Locator](#)

कृतान्तस्य गतिः पुत्र दुर्विभाव्या सदा भुवि ॥ २-२४-३५
यस्त्वा संचोदयति मे वच आच्चिद्य राघव ।

35. putra = Oh;son raaghava = Oh; Rama! YaH = which destiny Aachchhidya = extinguishes me = my vachaH = word sanchodayati = impels tvaa = you gatiH = the path kR^itaantasya = of such destiny sadaa = always durvibhaavyaa = is unimaginable bhuvii = on earth.

"The path of the destiny, which extinguishes my words and impels you to go to the forest ,is ever not imaginable on this earth"

[Verse Locator](#)

गच्छेदानीम् महाबाहो क्षमेण पुनरागतः ॥ २-२४-३६
नन्दयिष्यसि माम् पुत्रः साम्ना वाक्येन चारुणा ।

36. mahaabaaho = Oh Rama; long armed ! gachchha = go; idaaniim = just now; Putra = Oh; son! punaH aagataH = having come again; kshhemeNa = safely; nandayishhyasi = you will rejoice; maam = me; saamnaa = with unanimity; vaakyena = with words; chaaruNaa = which are pleasing.

"Oh, Rama the valiant !Go just now and come again safely, when you will rejoice me with your pleasing and tranquillising words ."

[Verse Locator](#)

अपीदानीम् स कालः स्याद्वनात्प्रत्यागतम् पुनः ॥ २-२४-३७
यत्त्वाम् पुत्रकः पश्येयम् जटावल्कधारिणम् ।

37. **putraka** = Oh; **son!** **Pratyaagatam** = after returning; **PunaH** = again; **vanaat** = from forest; **yat** = when; **pashyeya** = shall I see; **tvaam** = you; **jataavalkadhaariNam** = wearing twisted hair and garment made of bark? **saH kaalaH** = That time; **api syaat** = may it be; **idaaniim** = just now '

"How good it will be, if today itself is the day of your returning from the forest, wearing twisted hair and garment made of bark."

[Verse Locator](#)

तथा हि रामम् वन वास निश्चितम् ।

ददर्श देवी परमेण चेतसा ।

उवाच रामम् शुभ लक्षणम् वचो ।

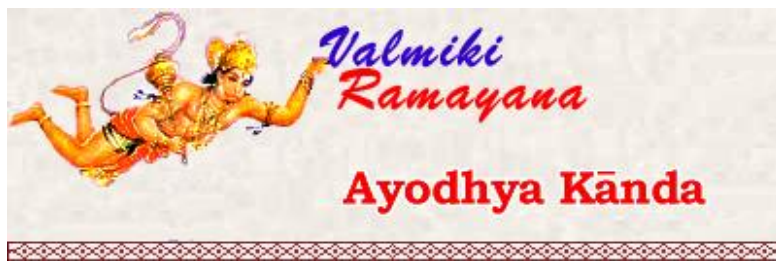
बभूव च स्वस्त्ययन अभिकान्क्षिणी ॥ २-२४-३८

38. **devii** = The queen kausalya; **dadarsha** = saw; **tathaa** = thus; **raama** = Rama; **vanavaasa mishchitam** = who decided to stay in forest; **uvaacha** = spoke; **vachaH** = words; **chetasaa** = with mind; **paramiNa** = most excellent; **raamam** = to Rama; **subhalakshhaNam** = having auspicious qualities; **babhuuva** = become; **svatyayanaabhikaaNkshhiNii** = desirous of averting evil by recitation of auspicious words; Thus completes twenty fourth canto of Ayodhya Kanda.

"The queen kausalya thus saw Rama who decided to go to forest .She spoke these words with most excellent mind to Rama having auspicious qualities, being desirous of averting evil by recitation of auspicious words."

॥ इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुर्विंशःसर्गः ॥

Thus completes twenty fourth chapter of Ayodhya kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 25

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Kausalya bids farewell to Rama preparing to go to forest. Rama leaves her residence and goes to Seetha.

[Verse Locator](#)

सा अपनीय तम् आयासम् उपस्पृश्य जलम् शुचि ।

चकार माता रामस्य मन्गलानि मनस्विनी ॥ २-२५-१

1. saa = that Kausalya; manasvinii = themagnanimous; maataa = mother; apaniiya = putting away; tam aayaasam = = that grief; upaspR^ishya jalam = sipped water from the palm of the hand; shuchiH = became purified; chakaara = performed; maNgaLaani = rites ; conduciveto welfare; raamasya = of Rama.

Kausalya, the magnanimous mother putting away her grief, sipped water from the palm of the hand, became purified and performed rites conducive to the welfare of Rama.

[Verse Locator](#)

न शक्यसे वारयौडुतुम् गच्छेदानीम् रघुत्तम ।

श्रीघ्नम् च विनिवर्तस्व वर्तस्व च सताम् क्रमे ॥ २-२५-२

2. raghottama = Oh; Rama!; na shakyase = you cannotbe; vaarayitum = restrained; gachcha = Depat; idaamiim = now; vinivartasva = Return; shiighram = soon. > vartasva = Abide; krame = in the way; sataam = of the righteous.

"Oh, Rama! Your departure cannot be restrained, depart now, return soon. Abide in the footsteps of the virtuous."

[Verse Locator](#)

यम् पालयसि धर्मम् त्वम् धृत्या च नियमेन च ।

सवै राघवशार्दुल! धर्मस्त्वामभिरक्षतु ॥ २-२५-३

3. raaghava shaarduula = Oh; Rama; the bestof born in Raghu dynasty! yam dharmam = which righteousness; tvam = you; paalayasi = are fostering; dhR^itvaa = with courage ; niyamenacha = and discipline; saH dharmah vai = thatrighteousness; abhirakshhatu = will protect; tvaam = you.

"Oh, Rama! Let that righteousness, which you are fostering with courage and discipline , protect you".

[Verse Locator](#)

येभ्यः प्रणमसे पुत्र चैत्येष्वायतनेषु च ।

ते च त्वामभिरक्षन्तु वने सह महर्षिभिः ॥ २-२५-४

4. **putra** = Oh; son!; **yebhyaH** = To whom; **praNamase** = you will be bowing in salutation; **chaityeshu** = in crossroads; **aayataneshhucha** = and in temples; **te** = those; **maharshhibhisaha** = along with greatsaints; **abhirakshhatu** = will protect; **tvaam** = you; **vane** = in the forest.

"Oh, son! To whom you will be bowing in salutation at cross-roads and in temples, those along with great saints will protect you in the forest.

[Verse Locator](#)

यानि दत्तानि तेऽस्त्राणि विश्वामित्रेण धीमता ।

तानि त्वामभिरक्षन्तु गुणैस्समुदितम् सदा ॥ २-२५-५

5. **yaami astraani** = which arms; **dattaani** = were given; **te** = to you **visvaamitreNa** = by Viswamitra ; **dhiimataa** = the wise; **taani** = those; **sadaa** = always ; **abhirakshhatu** = will protect; **tvaam** = you ; **samuditam** = who are filled; **gunaiH** = with good qualities.

"All the arms given by the wise sage Viswamitra to you, will ever protect you who are rich in good qualities"

[Verse Locator](#)

पितृशुश्रूषया पुत्र मातृशुश्रूषया तथा ।

सत्येन च महाबाहो चिरम् जीवाभिरक्षितः ॥ २-२५-६

6. **putra** = Oh; son; **mahaa baaho** = with magnificentarms!; **abhirakshhitaH** = Protected; **pitR^isushruushhayaa** = by service to father; **tathaa** = and; **maatRi sushruushhayaa** = service to mother; **satyena** = by Truth; **chiramjiiva** = you will be long lived!

"Oh, son with magnificent arms! Protected by your service to father and service to mother as well as truthfulness, you will belong-lived"

[Verse Locator](#)

समित्कुशपवित्राणि वेद्यश्चायतनानि च ।

स्थण्डिलानि विचित्राणि शैला वृक्षाः कुशुफा हृदाः ॥ २-२५-७

पतङ्गाः पन्नगाः सिंहास्त्वाम् रक्षन्तु नरोत्तम ।

7. **narottama** = Oh; Rama; among men!; **samitkusha pavitraani** = woodensticks used for feeding the sacred fire ; **blades of the sacred kusa grass andrings of kusa grass.vedaishcha** = sacrificialaltars; **aayatanaanicha** = temples; **vichitraani** = various; **sthaNdilaani** = sitesselected by Brahmanas for worship ofgods; **shailaaH** = mountains; **vR^ikshhaaH** = trees; **kshhupaaH** = bushes; **hradaaH** = pools of water; **pataNgaaH** = birds; ; **pannagaaH** = snakes; **simhaaH** = lions; **rakshhantu** = may protect; **tvaam** = you.

"Oh, Rama, the best among men! May the wooden sticks used for feeding the sacred fire, blades of the sacred Kusa grass and rings of Kusa grass(worn on the forth finger on sacrificial occasions)sacrificial altars , temples and various sites selected by Brahmanas for worship of gods, mountains, trees, bushes, large and deep pools of water, birds, snakes and lions protect you."

[Verse Locator](#)

स्वस्ति साध्याः च विश्वे च मरुतः च महर्षयः ॥ २-२५-८

स्वस्ति धाता विधाता च स्वस्ति पूषा भगो अर्यमा ।

8;9. **saadhyaashcha** = Saadhyas; **vishvecha** = viswadevas ; **marutashcha** = wind-gods; **maharshhayaH** = eminent sages; **svasti** = may ensure your happiness; **dhaataa** = The Cosmic Person; **vidhaataacha** = the creator; **svasthi** = may bring happiness to you; **puushhaa** = Pusha; **bhagaH** = Bhaga; **aaryamaa** = Aryama; **svasthi** = may do good to you; **tathaa** = and; **sarve** = all; **te lokapaalashcha** = those guardians of spheres; **vaasavapramukhaaH** = with head as Indra.

"May the saadhyas and viswadevas (two different kinds of gods) and wind-gods along with eminent sages ensure your happiness. May the cosmic person and the creator bring happiness to you. May the Pusha, Bhaga and Aryama (three of the twelve sons of Aditi) and the guardians of the spheres with Indra as their Head do good to you."

[Verse Locator](#)

ऋतवश्चैव पक्षाश्च मासास्सम्वत्सराः क्षपाः ।

दिनानि च मुहूर्ताः च स्वस्ति कुर्वन्तु ते सदा ॥ २-२५-१०

10. **Ritavashchaiva** = These seasons; **pakshhaashcha** = the fortnights ; **maasaH** = the months; **samvatsaraaH** = years; **kshhapaaH** = nights; **divaanicha** = days; **muhuurtaashcha** = hours ; (each muhurtha containing 48 minutes being 30 th part of aday); **sadaa** = always; **kurvanta** = may do svasti = good; **te** = to you

"May the six seasons, all the fortnights and months, years, nights, days and hours always do good to you."

[Verse Locator](#)

स्मृतिर् धृतिः च धर्मः च पान्तु त्वाम् पुत्र सर्वतः ।

स्कन्दः च भगवान् देवः सोमः च सबृहस्पतिः ॥ २-२५-११

सप्त ऋषयो नारदः च ते त्वाम् रक्षन्तु सर्वतः ।

11. **putra** = Oh; son! ; **smR^itiH** = veda; the smriti texts; **dhR^itishcha** = Resolution and satisfaction personified as a daughter of Daksha and wife of Dharma ; **dharmashcha** = piety personified; **paatu** = may protect ; **tvaam** = you; **sarvataH** = from all sides. Bhagavaan = The gracious Lord; **devaH** = the diety; **skandashcha** = Skanda; **somashcha** = the moon-god; **saH** = that; **bR^ihaspatiH** = Brihaspati; preceptor of gods; **saptarshhayoH** = the seven sages ; **naaradashcha** = Sage Narada; **rakshhantu** = may guard; **tvaam** = you; **sarvataH** = on all sides.

"May Veda, the Smriti texts taken as one body, the resolution and the piety protect you, my son! May lord Skanda (the younger son of Lord Siva) and the moon god along with the sage Brihaspati (the preceptor of gods), the well known seven sages as well as Sage Narada guard you on all sides."

[Verse Locator](#)

याश्चापि सर्वतः सिद्धा दिशश्च सदिगीश्वराः ॥ २-२५-१२

स्तुता मया वने तस्मिन् पान्तु त्वाम् पुत्र नित्यशः ।

12. **putra** = Oh; son! **yaaH** = Which ; **dishashcha** = four quarters; **sadigiishvaraH** = along with guardians of quarters; **siddhaaH** = who are glorious; **stutaaH** = are praised; **mayaa** = by me; (they); **paantu** = may protect; **nityashaH** = always; **sarvataH** = on all sides; **tasmin vane** = in that forest.

"May the four quarters along with the glorious guardians of the four quarters which are enlogised by me may protect you always on all sides in that forest."

[Verse Locator](#)

शैलाः सर्वे समुद्राश्च राजा वरुण एव च ॥ २-२५-१३

द्वौरन्तरिक्षम् पृथिवी नद्यस्सर्वास्तथैव च ।

नक्षत्राणि च सर्वाणि ग्रहाः च सहदेवताः ॥ २-२५-१४

अहोरात्रे तथा सन्ध्ये पान्तु त्वाम् वनमाश्रितम् ।

13;14. sarve = All; shailaaH = mountains; samudraashcha = oceans; raajaa = king(of oceans)varuNa eva> cha = Varuna; dyou = heaven ; pR^ithiviicha = and the earth ; antharikshham = the intermediate space between them; tathaivacha = and; sarvaaH = all; nadyaH = rivers; sarvaaNi = all; nakshhatraaNicha = stars; gR^ihaashcha = astrological mansions ; sahadevataaH = including gods; ahoraatre = day and night; tathaa = and; sandhye = the morning and evening twilights; paantu = may protect; tvaam = you; vanam aashritam = residing in forest.

" Let all mountains , oceans, king(of oceans) Varuna, heaven and earth, the intermediate space between them , rivers , astrological mansions including gods presiding over them, day and night, the morning and evening twilights may protect you while you reside in the forest ."

[Verse Locator](#)

ऋतवश्चैव ष्पुण्या मासाः सम्वत्सरास्तथा ॥ २-२५-१५

कलाश्च काष्ठाश्च तथा तव शर्म दिशन्तु ते ।

15. puNyaaH = The holy; shhaT = six; R^itavashchaiva = seasons; te = those; maasaaH = months; tathaa = and; samvatsaraaH = years; kalaashcha = the measure of time; Kala ; kaashhTaashcha = and Kasta; dishastu = bestow; tava = you; sharma = happiness.

"The six holy seasons, months, years and the measures of time known as Kala (equivalent to one minute) and Kasta(1/30th of Kala or two seconds)bestow you happiness"

[Verse Locator](#)

महा वनानि चरतः मुनि वेषस्य धीमतः ॥ २-२५-१६

तवादित्याश्च दैत्याश्च भवन्तु सुखदाः सदा ।

16. aadityaashcha = Heavenly deities; the sons of Aditi; daityaashcha = demons ; the sons of Diti; sadaa = ever; bhavantu = become; sukhadaaH = bestowers of happiness; tava = to you; vicharataH = while you traverse; mahaavane = in the large forest; muniveshhasya = in the guise of a hermit; dhiimataH = full of wisdom.

"Let the heavenly deities and the demons too ever grant happiness on you while you traverse through the large forest, in the guise of a hermit and full of wisdom "

[Verse Locator](#)

राक्षसानाम् पिशाचानाम् रौद्राणाम् क्रूरकर्मणाम् ॥ २-२५-१७

क्रव्यादानाम् च सर्वेषाम् माभूत्पुत्रक ते भयम् ।

17. putraka = Oh; son!; maabhuut = Let there not be; bhayam = fear; te = for you; raakshasaanaam = of demons; raudraaNaam = the terrible ones; kruura karmaaNaam = performing cruel deeds; pishaachaanaam = of devilish beings called Pisachas (possibly so called either from their fondness of flesh or from their yellowish appearance)sarveshaam = of all; kravyaadaanaamcha = of carnivorous animals

"Oh, son! Let there not be fear for you of demons the terrible ones performing cruel deeds, of devilish beings called Pisachas and of all carnivorous animals."

[Verse Locator](#)

प्लवगा वृश्चिका दंशा मशकाः चैव कानने ॥ २-२५-१८

सरी सृपाः च कीटाः च मा भूवन् गहने तव ।

18. **maa bhuuvan** = Let there not be; **plavagaaH** = monkeys; **vR^ihchikaaH** = scorpions; **damshaaH** = gad-flies; **mashakaashchaivaH** = mosquitoes; **sariisR^ipaashcha** = snakes; **kiitaashcha** = and other insects; **tava** = for you; **kaanane** = in the forest; **gahane** = which is impenetrable.

"In that impenetrable forest occupied by you, let there be no monkeys, scorpions, gad flies, mosquitoes, snakes or other insects ."

[Verse Locator](#)

महा द्विपाः च सिम्हाः च व्याघ्राः च दम्ष्ट्रिणः ॥ २-२५-१९

महिषाः शृङ्गिणो रौद्रा न ते द्रुह्यन्तु पुत्रक ।

19. **putraka** = Oh; son!; **mahaadvipaashcha** = Great elephants; **damshhTriNaH** = with tusks; **vyaaghraaH** = tigers; **R^ikshhashcha** = bears; **raudraH** = terrible mahishhaaH = he-buffaloes; **sR^iNGiNah** = with horns; **na druhyantu** = be not hostile; **te** = to you.

"Oh, son! Let the great elephants , lions with tusks, tigers, bears, terrible he-buffaloes with horns not to be hostile to you.

[Verse Locator](#)

नृ मांस भोजना रौद्रा ये च अन्ये सत्त्व जातयः ॥ २-२५-२०

मा च त्वाम् हिंसिषुः पुत्र मया सम्पूजिताः तु इह ।

20. **putra** = Oh; son!; **ye** = which; **anye** = other; **roudraaH** = ferocious; **nR^imaamsa bhojinaH** = man-eaters; **sattva jaatayaH** = belonging to animal species; **sampuujitaaH** = worshipped; **mayaa** = by me; **iha** = here; **maacha himsishhuH** = let them not hurt; **tvaam** = you.

"Oh, son! Let the other ferocious man-eaters belonging to animal-species, being worshipped by me here, not hurt you."

[Verse Locator](#)

आगमाः ते शिवाः सन्तु सिध्यन्तु च पराक्रमाः ॥ २-२५-२१

सर्व सम्पत्तयो राम स्वस्तिमान् गच्छ पुत्रक ।

21. **raama** = Oh; Rama; **putraka** = my son! **te** = your ; **aagamaaH** = path-ways; **santu** = be; **shivaah** = propitious!; **paraakramaashcha** = valour; **siddhyantu** = powerful ! **gachchha** = go; **svastimaan** = having felicitousness; **sarvasampattaye** = with all accomplishments !

"Oh, Rama, my son! May your path-ways be propitious ! Let your valour be powerful! Go well with all accomplishments!.

[Verse Locator](#)

स्वस्ति ते अस्तु आन्तरिक्षेभ्यः पार्थिवेभ्यः पुनः पुनः ॥ २-२५-२२

सर्वेभ्यः चैव देवेभ्यो ये च ते परिपन्थिनः ।

22. **astu** = Let there be; **svasti** = security; **te** = to you ; **antarikshhebhyaH** = against those dwelling in the atmosphere ; **punaH** = and; **sarvebhyaH** = all; **devebhyashchaiva** = celestial beings; **ye** = who; **paripanthinaH** = the enemies; **te** = to you .

"Let there be security to you against those dwelling in the atmosphere and on the earth as well as against all the celestials as also your enemies."

[Verse Locator](#)

गुरुः सोमश्च सूर्यश्च धनदोऽथ यमस्तथा ॥ २-२५-२३

पान्तु त्वामर्चिता राम! दण्डकारण्यवासिनम् ।

23. **raama** = Oh; Rama! ; **guruH** = Venus; **somashcha** = moon; **suuryashcha** = sun; **atha** = and ; **dhanadaH** = Kubera; the god of riches; **tathaa** = and; **yamaH** = Yama; the god of death ; **architaH** = = being worshipped; **paantu** = may protect ; **tvaam** = you; **daNdakaaraNya vaasinam** = dwelling in the forest of Dandaka.

"Oh, Rama! May Venus and the moon as also the sun and Kubera (the god of wealth) and Yama (the god of death) who are being worshipped by me, protect you, while you reside in the forest of Dandaka"

[Verse Locator](#)

अग्निर्वायुस्तथा धूमोमन्त्राश्चर्षिमुखाच्च्युताः ॥ २-२५-२४

उपस्पर्शनकाले तु पान्तु त्वाम् रघुन्ददन ।

24. **raghunandana** = Oh; Rama! **mantraashcha** = The sacred hymns; **chyutaaH** = coming forth from ; **agniH** = fire; **vaayuH** = air; **tathaa** = and; **dhuumaH** = vapour; **R^ishhi mukhaat** = from the mouth of the singer of sacred hymns; **paantu** = may protect; **tvaam** = you; **upasparshana kaaletu** = at the time of taking bath.

"Oh, Rama! May sacred hymns coming forth from fire, air , vapour, and from the mouth of singer of sacred hymns protect you at the time of taking bath."

[Verse Locator](#)

सर्व लोक प्रभुर् ब्रह्मा भूत भर्ता तथा ऋषयः ॥ २-२५-२५

ये च शेषाः सुराः ते त्वाम् रक्षन्तु वन वासिनम् ।

25. **sarvaloka prabhuH** = Siva; the lord of all spheres; **brahmaa** = brahma; the lord of creation; **bhuuta bhartaa** = Vishnu; the supporter of beings; **tathaa** = and; **RishhayaH** = the sages; **sheshhaah** = rest of; **ye** = which ; **suraaH** = celestials; **te** = they too; **rakshhantu** = may protect; **tvaam** = you; **vanavaasinam** = dwelling in the forest.

"Let Siva, the lord of all spheres, Brahma, the lord of creation, Vishnu, the nourisher of beings, the sages and the rest of the celestials may protect you dwelling in the forest.

[Verse Locator](#)

इति माल्यैः सुर गणान् गन्धैः च अपि यशस्विनी ॥ २-२५-२६

स्तुतिभिः च अनुरूपाभिर् आनर्च आयत लोचना ।

26. **iti** = uttering thus ; **yashasvinii** = the illustrious Kausalya; **aayatalochanaa** = having large eyes ; **aanarcha** = worshipped ; **suragaNaam** = troops of divinities; **maalyaiH** = with garlands ; **gandhaishchaapi** = with sandal paste ; **anuruupaabhiH** = with befitting; **stutibhishcha** = hymns of praise .

Uttering thus, the illustrious Kausalya having large eyes, worshipped troops of divinities with garlands , sandal paste and befitting hymns of praise.

[Verse Locator](#)

ज्वलनम् समुपादाय ब्राह्मणेन महात्मना ॥ २-२५-२७

हावयामास विधिना राममङ्गलकारणात् ।

27. **samupaadaaya** = Duly procuring; **jvalanam** = fire; **haavayaamaasa** = caused oblation to be poured into it; **vidhinaa** = as per direction; **braahmaNena** = by a

Brahmana; **mahaatmanaa** = who is high souled; **raama maNgaLa kaaraNaat** = for the purpose of Rama's well-being .

Duly procuring fire, she caused oblation to be poured into it, as per the direction of a high souled brahmana for the purpose of Rama's well- being .

[Verse Locator](#)

घृतम् श्वेतानि माल्यानि समिधः श्वेतसर्षपान् ॥ २-२५-२८

उपसम्पादयामास कौसल्या पमाङ्गना ।

28. **kausalyaa** = Kausalya; **paramaaNganaa** = the excellent woman; **upasampaadayaamaasa** = procured together; **ghR^itam** = clarified butter; **shvetaani** = white; **maalyaani** = garlands; **samidhaH** = ceremonial sticks; **svetha sarshhapaan** = white mustard seeds.

Kausalya, the excellent woman procured clarified butter , white garlands, ceremonial sticks and white mustard seeds.

[Verse Locator](#)

उपाध्यायः स विधिना हुत्व शान्तिमनामयम् ॥ २-२५-२९

हुतहव्यावशेषेण बाह्यम् बलिमकल्पयत् ।

29. **saH** = That; **upaadhyaaya** = preceptor; **shaantim hutvaa** = performed ceremony for peace; **vidhinaa** = as per statute; **anaamayam** = without error; **akalpayat** = carried out; **balim** = propitiatory oblation ; **baahyam** = externally; **huta havyaavasheshheNa** = with the remaining sacrificial food ; left after the main offering.

That preceptor performed ceremony for peace as per the statute as well as without error and carried out propitiatory oblation externally with the remaining sacrificial food left after the main offering .

[Verse Locator](#)

मधुदद्यक्षतघृतैः स्वस्तिवाच्य द्विजाम् स्ततः ॥ २-२५-३०

वाचयामास रामस्य वने स्वस्त्ययनक्रियाः ।

30. **svastivaachya** = Got uttered hymns of welfare; **dvijaan** = by brahmanas; **madhu dadhyakshhataghR^itaiH** = with honey; curd; unbroken grains of rice; and clarified butter; **tataH** = then; **vaachayaamaasa** = got uttered; **svastyayanakriyaaH** = hymns relating to rites which generate well being ; **raamasya** = of Rama.

She then got brahmanas to pronounce blessings with honey, curd , unbroken grains of rice and clarified butter by the repetition of certain hymns and to utter prayers for the well - being of Rama in the forest.

[Verse Locator](#)

ततस्तन्मै द्विजेन्द्राय राममाता यशस्विनी ॥ २-२५-३१

दक्षिणाम् प्रददौ काम्याम् राघवम् चेदमब्रवीत् ।

31. **yashasvinii** = The illustrious; **raamamaataa** = Kausalya; the mother of Rama; **tataH** = thereafter; **pradadou** = gave; **kaamyam** = the desired; **dakshhiNaam** = fee; **tasmai** = to that; **dvijendraaya** = chief of brahmanas; **abraviit** = spoke; **idam** = these words ; **raaghavam** = to Rama:-

The illustrious Kausalya gave the desired fee to that chief of brahmanas and spoke as follows to Rama:-

[Verse Locator](#)

यन् मन्गलम् सहस्र अक्षे सर्व देव नमः कृते ॥ २-२५-३२

वृत्र नाशे समभवत् तत् ते भवतु मन्गलम् ।

32. **yat maNgalam** = which felicity ; **sama bhavat** = occurred; **sahasraakshhe** = in Devendra; the thousand-eyed; **sarva deva namaskR^ite** = adored by all celestials; **vR^ittanaashe** = while destroying a demon called Vritta; **tat maNgalam** = let that felicity; **bhavatu** = occur ; **te** = to you.

"Which felicity occurred in Devendra the thousand- eyed, adored by all celestials when a demon called Vritta was destroyed, let that felicity occur to you"

[Verse Locator](#)

यन् मन्गलम् सुपर्णस्य विनता अकल्पयत् पुरा ॥ २-२५-३३

अमृतम् प्रार्थयानस्य तत् ते भवतु मन्गलम् ।

33. **yat maNgalam** = which blessing; **aakalpayat** = was invoked ; **vinataa** = by Vinata; **suvarNasya** = to Garuda; **paarthayasya** = who was seeking ; **amR^itam** = nectar; **puraa** = in the past; **tat maNgalam** = may that blessing; **bhavatu** = happen ; **te** = to you.

"Which blessing was invoked by Vinata to Garuda who was setting off to bring nectar in the past , may that blessing happen to you."

[Verse Locator](#)

अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत् ॥ २-२५-३४

अदितिर्मङ्गळम् प्रादात् तत्ते भवतु मङ्गळम् ।

34. **yat maNgalam** = Which blessing; **praadaat** = was bestowed; **vajradharasya** = on Devendra; wielder of the thunder-bolt; **ghnataH** = who was killing; **daityaan** = demons; **amR^itotpaadane** = at the time of producing nectar; **tat maNgalam** = let that blessing; **bhavatu** = come; **te** = to you.

"While blessing was bestowed on Devendra, the wielder of the thunderbolt , killing the demons at the time of producing nectar, let that blessing come to you "

[Verse Locator](#)

तीन्विक्रमान् प्रकमतो विष्णोरमिततेजसः ॥ २-२५-३५

यदासीन्मङ्गळम् प्रादात् तत्ते भवतु मङ्गळम् ।

35. **raama** = Oh; Rama!; **yat maNgalam** = Which good fortune; **aasiit** = occurred ; **vishhNoH** = to Vishnu; **amita tejasaH** = who was immensely glorious ; **prakramataH** = while keeping; **treen** = three; **vikramaan** = feet; **tat maNgalam** = let that good fortune; **bhavatu** = occur; **te** = to you.

"Oh, Rama! Which good fortune occurred to Vishnu who was immensely glorious while making his three strides (in order to measure the three worlds), let that good fortune come to you

[Verse Locator](#)

ऋतवः सागरा द्वीपा वेदा लोका दिश्वते ॥ २-२५-३६

ममाळानि महाबाहो दिशन्तु शुभवङ्गलाः ।

36. **mahaabaaho** = Oh; Rama the mighty armed!; **R^itavaH** = The seasons; **saagaraaH** = the oceans; **dvipaaH** = Dvipas; the principal divisions of the earth ; girdled by oceans; **vedaH** = vedas; **lokaaH** = the spheres; **dishashcha** = the quarters; **dishantu** = may confer ; **maNgalaam** = blessings ; **shubhamangalaaH** = with good luck; **te** = to you.

"Oh, Rama, the mighty armed! May the seasons , oceans , Dvipas (principal division of earth girdled by oceans), vedas, various spheres and quarters confer blessings with good luck to you."

[Verse Locator](#)

इति पुत्रस्य शेषाश्च कृत्वा शिरसि भामिनी ॥ २-२५-३७

गन्दांश्चापि समालभ्य राममायतलो चना ।

ओषधीम् च अपि सिद्ध अर्थाम् विशल्य करणीम् शुभाम् ॥ २-२५-३८

चकार रक्षाम् कौसल्या मन्त्रैः अभिजजाप च ।

37;38. iti = saying so; kausalya = Kausalya; aayatalochanaaH = the large eyed; bhaaminii = proud woman; kR^itvaa = placed; sheshaashcha = unbroken rice grains; shirasi = on the head; putrasya = of her son; sammalabhya = smeared; gandhaamshchaapi = varieties of sandal pastes; raamam = over Rama; cakaara = made; rakshhaam = an amulet; oshhadhiim = with a herb; vishalyakaraNi = named Vishalyakarani; siddharthaam = which is efficacious; shubhaam = auspicious; abhijajaaphacha = and muttered; mantraiH = Sacred hymns.

saying so, Kausalya, the large eyed proud woman placed some unbroken rice grains on her son's head, smeared varieties of sandal pastes over his body, fastened about his wrist by way of an amulet, a herb called Visalyakarani(so called because it helps in painlessly extracting an arrow stuck into one's body)which is efficacious and auspicious and muttered sacred hymns in order to enhance its virtue.

[Verse Locator](#)

उवाचातिप्रहृष्टेव सा दुःखवशतिनी ॥ २-२५-३९

वाङ्मात्रेण न भावेन वाचा संसज्जमानया ।

39. saa = She; dukhavashvartinii = though filled with grief; atiprahR^ishhyeva = appeared like over-joyed; samsajjamaanayaaH = with faltering ; vachaa = words; uvaacha = spoke; vaaNmaatrena = with only mouth; na = not; bhaavena = with heart.

Though filled with grief inside, she appeared to be over-joyed outside and with faltering words , spoke thus with only mouth and not with her heart.

[Verse Locator](#)

आनम्य मूर्ध्नि च आघ्राय परिष्वज्य यशस्विनी ॥ २-२५-४०

अवदत् पुत्र सिद्ध अर्थो गच्च राम यथा सुखम् ।

40. yashashvinii = The illustrious Kausalya; aanamya = bent Rama lower; aaghraaya = smelling muurdhni = his head; parishhrajva = embraced; avadat = spoke thus; raama = Rama; putra = my son! gachchha = go; yathaasukham = with ease; siddhaartha = with accomplishment of purpose as you are.

The illustrious Kausalya embraced Rama, smelling his head by bending it and spoke these words "Rama, my son! Go with ease with accomplishment of purpose, as you are."

[Verse Locator](#)

अरोगम् सर्व सिद्ध अर्थम् अयोध्याम् पुनर् आगतम् ॥ २-२५-४१

पश्यामि त्वाम् सुखम् वत्स सुस्थितम् राज वेश्मनि ।

41. vatsa = Oh; son; arogam = with health(without disease) sarva siddhhartham = with all your purposes accomplished; pushyaami = I shall see; tvaam = you; punaH = again; aagatam = coming; ayodhyaam = to Ayodhya; sukham = happily ; susthitam = well-established; raaja vartmani = in the path of a king

Oh, son! With all your purposes fulfilled and with good health, I shall see you returning to Ayodhya happily and taking over the reins of the kingdom

[Verse Locator](#)

प्रणष्टकुःखसम्कल्पा हर्षविद्योतितानना ॥ २-२५-४२
द्रक्ष्यामि त्वाम् वनात्प्राप्तम् पूर्णचन्द्रमिवोदितम् ।

42. tvaam = You; praaptam = having come; vanaat = from forest; puurNachandramiva = like a full moon; uditam = rising ; praNashhTa duHkha samkalpaa = my thoughts of grief having been expelled ; drakshhyaami = I shall behold ; harshha vidyotitaananaa = with my face shining with joy.

"All my thoughts of grief having been expelled and my face shining with joy, I shall behold you returning from the forest like the full moon rising from the horizon"

[Verse Locator](#)

भद्रासनगतम् राम वनवासादिहागतम् ॥ २-२५-४३
द्रक्षामि च पुनस्त्वाम् तु तीर्णवन्तम् पितुर्वचः ।

43. raama = OH; Rama! tiirNavantam = Having fulfilled; pituH = the father's; vachaH = word; drakshhyaami = I shall behold ; tvaam = you; punaH aagatam = returning; iha = here; vanavaasaat = from so journ in the forest; bhadraasanagatam = and sitting on the splendid throne.

"Oh, Rama! I shall behold you returning here from your sojourn in the forest, having fulfilled your father's word and installed on the splendid throne."

[Verse Locator](#)

मङ्गशैरुपसम्पन्नो वनवासादिहागतः ॥ २-२५-४४
पध्वा मम च नित्यम् त्वम् कामान् सम्वर्ध याहि भोः ।

44. aagataH = Having come; iha = here; vanavaasaat = from sojourn in the forest ; tvaam = you; upasampannaH = will be familiar; maNgalaiH = with auspicious things; samvardha = will be augmenting; nityam = ever; kaamaan = the desires; vadhvaaH = of Sita the daughter -in-law; mama cha = and of me.yaahi = Depart; bhoH = Oh; Rama!

"Having come here from your sojourn in the forest, you will be familiar with auspicious things and will ever be augmenting the desires of my daughter-in-law and of me. Depart now, Oh, Rama !"

[Verse Locator](#)

मया अर्चिता देव गणाः शिव आदयो ।
महर्षयो भूत महा असुर उरगाः ।
अभिप्रयातस्य वनम् चिराय ते।
हितानि कान्क्षन्तु दिशः च राघव ॥ २-२५-४५

45. raaghava = Oh; Rama! architaa = Worshipped ; mayaa = by me; devagaNaaH = let the hosts of gods ; shivaadayaH = headed by Lord Siva ; the Supreme Being ; maharshhayaH = the great sages; bhuuta mahaasuroragaaH = spirits; the chief of evil spirits and the celestial serpents; dishashcha = the four quarters; kaaNkshhantu = wish; hitaani = welfare; te = of you; abhiprayaatasya = who is setting forth; vanam = to forest.

"Oh, Rama! Worshipped by me, let the hosts of gods headed by Siva, the Supreme Being, the great sages, spirits, the chief of evil spirits, the celestial serpents and the (four)quarters wish well

इति इव च अश्रु प्रतिपूर्ण लोचना।
समाप्य च स्वस्त्ययनम् यथा विधि ।
प्रदक्षिणम् चैव चकार राघवम् ।
पुनः पुनः च अपि निपीड्य सस्वजे ॥ २-२५-४६

46. **itiiva** = Having so said; **samaapyacha** = and having completed ; **svastyayanam** = The rite of invoking blessings; **yathaavidhi** = befitting; **ashruprati puurNa lochanaa** = Kausalya whose eyes were overflowingwith tears; **pradakshhiNam chakaara** = further went clockwise ; **raaghavam** = around Rama; **nipiidya** = having pressed close to him ; **shhasvaje** = embraced ; **punaH punaHcha api** = again and again.

Having so said and having completed the rite of invoking blessings befittingly, Kausalya whose eyes were overflowing with tears, further went clockwise around Rama and having pressed close to him, embraced again and again.

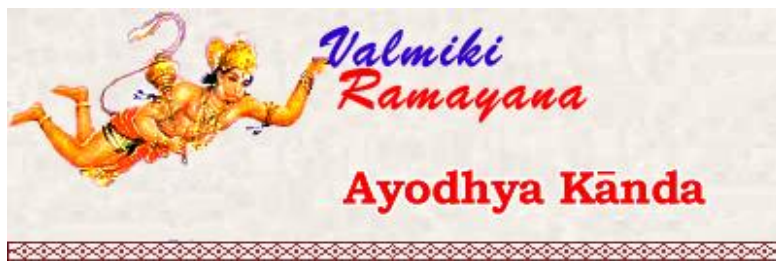
तथा तु देव्या स कृत प्रदक्षिणो ।
निपीड्य मातुः चरणौ पुनः पुनः ।
जगाम सीता निलयम् महा यशाः ।
स राघवः प्रज्वलितः स्वया श्रिया ॥ २-२५-४७

47. **kR^ita pradakshhiNaH** = Having been done circumbulation(as a protection); **tathaa** = thus; **devyaa** = by the pious woman Kausalya; **nipiida** = pressing ; **maatuH** = mother's; **charaNau** = feet; **punaH punaH** = again and again; **saH raaghavaH** = that Rama; **mahaashayaa** = the highly illustrious; **prajvalitaH** = shining ; **svayaa** = by his own ; **shriyaa** = splendour; **jagaama** = went; **sitaanilayam** = to Sita's house .

Having been done circumbulation (as a mark of protection) thus by the pious woman Kausalya, that highly illustrious Rama pressing his mother's feet again and again , shining by his own splendour, went to Sita's house

॥ इति रामयने अयोध्य कान्द पन्चविंसः सर्ग ॥

Thus completes twenty fifth chapter of Ayodhya kanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 26

Verses converted to UTF-8, Nov 09

Introduction

Seeing Rama being sad seetha wants to know the reason Rama then lets her know his father's wish and his decision to go to forest. He then asks her to stay in Ayodhya.

[Verse Locator](#)

अभिवाद्य तु कौसल्याम् रामः सम्प्रस्थितः वनम् ।
कृत स्वस्त्ययनो मात्रा धर्मिष्ठे वर्त्मनि स्थितः ॥ २-२६-१
विराजयन् राज सुतः राज मार्गम् नरैः वृतम् ।
हृदयानि आममन्थ इव जनस्य गुणवत्तया ॥ २-२६-२

1;2. raamaH = Rama; raajaHsutaH = the prince; kR^itasvastayanaH = having been invoked blessings; maatraa = by his mother; abhivaadyacha = and after saluting; kausalyaam = Kausalya; sthitaH = and remaining; vartmani = in the path; dharmishhTe = which is very virtuous; samprasthitaH = setting out journey; vanam = to forest; raajamaargam = making the royal road; vR^itam = filled; janaiH = with people; virajayan = shine with brilliance; aamamantheva = stiring ; hR^idayaani = the hearts; janasya = of people ; guNavathayaa = because of his virtuous qualities.

The prince Rama, having been invoked blessings by his mother, after having salutation to Kausalya and remaining firmly in his virtuous path, set out journey to the forest. Entering to the road filled with people, he made it shine with his splendour and stirred the hearts of the people because of his excellent qualities.

[Verse Locator](#)

वैदेही च अपि तत् सर्वम् न शुश्राव तपस्विनी ।
तत् एव हृदि तस्याः च यौवराज्य अभिषेचनम् ॥ २-२६-३

3. vaidehiichapii = Sita also; tapasvinii = practising austerity; na shushraava = has not heard; tatsarvam = all that; tat = That; yauvaraajyaabhishechanam eva = installation of Rama alone as Prince Regent; hR^idi = in heart.

Sita, practising for the coronation ceremony, did not hear anything on that matter. She was thinking of installation of Rama alone as prince Regent in her heart

[Verse Locator](#)

देव कार्यम् स्म सा कृत्वा कृतज्ञा हृष्ट चेतना ।
अभिज्ञा राज धर्मानाम् राज पुत्रम् प्रतीक्षते ॥ २-२६-४

4. kR^itajjNyaa = as she knows what is to be done ; abhiJNyaa = and is aware; raajadharmaaNam = of rules relating to kings ; svayam = (Sita) herself; hR^ishhTa

chetanaa = rejoiced in heart; kR^itvaa = performed; devakaaryam = the worship of the gods; pratiikshhite = and was waiting raajaputram = for the prince

As she knows what is to be done and is aware of rules relating to kings Sita herself being rejoiced in heart, performed the worship of the gods and was waiting for the prince.

[Verse Locator](#)

प्रविवेश अथ रामः तु स्व वेश्म सुविभूषितम् ।
प्रहृष्ट जन सम्पूर्णम् ह्रिया किञ्चित् अवान् मुखः ॥ २-२६-५

5. atha = Thereafter; raamastu = Rama; kinchit = slightly; avaNmukhaH = turning his face down ; pravivesha = entered ; svamveshma = his own house ; prahR^ishhTa jana sampuurNam = filled with rejoicing people; suvibhuushhitam = and which is well decorated.

Thereafter Rama, slightly turning his face down , entered his own house which is well decorated and is filled with rejoicing people all around

[Verse Locator](#)

अथ सीता समुत्पत्य वेपमाना च तम् पतिम् ।
अपश्यत् शोक सन्तप्तम् चिन्ता व्याकुलिल इन्द्रियम् ॥ २-२६-६

6. atha = Then; sitaa = Sita; samutpatya = sprang up; apashyat = saw tam patim = that husband ; shoksantaptam = burning with sorrow; chintaa vyaakulatendR^iyam = having his mind perturbed with anxiety; vepamaanacha = and trembled.

Sita sprang up from her seat and trembled by seeing her husband stricken with sorrow, his mind perturbed with anxiety.

[Verse Locator](#)

ताम् दृष्ट्वा स हि धर्मात्मा न शशाक मनोगतम् ।
तम् शोकम् राघवह् सोढुम् ततो विवृतताम् गतः ॥ २-२६-७

7. saH = That; raaghavaH = Rama(the scion of Raghu) ; dharmaatmaa = the virtuous man; dR^ishhTvaa = by seeing ; taam = her; nashashaaka = could not; sodhum = put up with ; tam shokam = that gR^ief; manogatam = existing in his mind ; tataH = For that reason; gataH = got; vivR^itataam = unveiled

By seeing her, Rama the virtuous man could not contain that grief existing in his mind and hence got unveiled.

[Verse Locator](#)

विवर्ण वदनम् दृष्ट्वा तम् प्रस्विन्नम् अमर्षणम् ।
आह दुह्ख अभिसन्तप्ता किम् इदानीम् इदम् प्रभो ॥ २-२६-८

8. dR^ishhTvaa = Seeing; tam = him; vivarNavadanam = pale-faced; prasvinnam = perspired; amarshhaNam = with non- endurance ; dukhaabhi santaptaa = Sita; stricken with grief; aha = spoke thus; prabho = Oh; Lord ; kim = what; idam = is this; idaaniim = now?

Seeing him pale-faced, perspired and without endurance, Sita (stricken with grief) spoke thus what is this now , my Lord!

[Verse Locator](#)

अद्य बार्हस्पतः श्रीमान् युक्तः पुष्यो न राघव ।
प्रोच्यते ब्राह्मणैः प्राज्ञैः केन त्वम् असि दुर्मनाः ॥ २-२६-९

9. raaghava = Oh; Rama! ; prochyatena = It is indeed told; braahmaNaiH = by brahmanas; praayaiH = who are learned; adya = today; pushhyaH = is constellation Pushya; shR^iimaan = which is propitions; baarhaspataH = presided over by sage bR^ihaspati; yuktaH = is suitable; kena = why; asi = are you; durmanaaH = sadly disposed

Oh , Rama! It is indeed told by learned brahmanas that today's constellation Pushya (which is presided by sage bR^ihaspati) which is propitions, is suitable (for coronation). Why are you sadly disposed?

[Verse Locator](#)

न ते शत शलाकेन जल फेन निभेन च ।
आवृतम् वदनम् वल्गु चत्रेण अभिविराजते ॥ २-२६-१०

10. te = your; valgu = handsome; vadanam = face; na viraaajate = is not shining ; aavR^itam-covered; chatreNa = by umbrella ; shata shalakena = having hundred ribs; jalaphena nibhena = resembling water froth.

Your handsome face does not shine splendidly as it should when covered by an umbrella white as water-froth and provided with a hundred ribs.

[Verse Locator](#)

व्यजनाभ्याम् च मुख्याभ्याम् शत पत्र निभ ईक्षणम् ।
चन्द्र हंस प्रकाशाभ्याम् वीज्यते न तव आननम् ॥ २-२६-११

11. tava aananam = Your face; shata patra nibhekshhaNam = which is lotus-eyed; na vijyate = is not being fanned ; vyajanaabhyaam = which are superior; chandra hamsa prakashabhyaam = shining like a moon and a swan.

Nor your lotus -eyed face is not being fanned (as it should) by superior chowries shining like a moon and a swan

[Verse Locator](#)

वाग्मिनो बन्दिनः च अपि प्रहृष्टाः त्वम् नर ऋषभ ।
स्तुवन्तः न अद्य दृश्यन्ते मन्गलैः सूत मागधाः ॥ २-२६-१२

12. nararR^ishhTaaH = oh the best of men! prahr^ishhTaaH = The overjoyed ; vaagminaH = equent; vandinashchaapi = bards; suutamaagadhaaH = Sutas and Magadhas who sing portions of epic poems and ancient ballads ; na dR^ishyante = are not being seen ; atra = here; stuvantaH = praising; tvaam = you ; maNgalaiH = with auspicious words.

Nor the overjoyed and eloquent bards Sutas and Maagadhas (who sing portions of epic poems and ancient ballads) are seen here , praising you with auspicious words .

[Verse Locator](#)

न ते क्षौद्रम् च दधि च ब्राह्मणा वेद पारगाः ।
मूर्ध्नि मूर्ध अवसिक्तस्य दधति स्म विधानतः ॥ २-२६-१३

13. braahmanaaH = Brahmanas; veda paaragaaH = who have seen the end of the Vedas; na dadatisma = have not placed; vidhaanataH = as per prescribed rite; kshhaudramcha = honey ; dadhicha = and curds ; te muurdhniH = on your head ; muurdhaabhishhiktasya = after you had taken a head -bath.

Nor brahmanas who are well-versed in Vedas, have not placed , as per prescribed Rites , honey and curds on your head after you had taken the head -bath

[Verse Locator](#)

न त्वाम् प्रकृतयः सर्वा श्रेणी मुख्याः च भूषिताः ।
अनुव्रजितुम् इच्छन्ति पौर जापपदाः तथा ॥ २-२६-१४

14. sarvaaH = All; prakR^itayaH = ministers; shreNii mukhyaascha = chief of Associations; tathaa = and; paura jaanapadaH = citizens and country -folk ; bhuushhitaaH = duly adorned; na ichhanti = are not inclined ; anuurajitum = to go along; tvaam = with you.

All ministers, chiefs of Associations, citizens and country-folk, duly decked with ornaments, are not inclined to go along with you.

[Verse Locator](#)

चतुर्भिर् वेग सम्पन्नैः हयैः कान्चन भूषणैः ।
मुख्यः पुष्य रथो युक्तः किम् न गच्छति ते अग्रतः ॥ २-२६-१५

15. kim = why; mukhyaH = the main; pushhya rathaH = carriage used for travelling or pleasure; yuktaH = tied; chatuH hayaiH = with four horses; vega sampannaiH = which have excellent speed; kaaNchana bhuushhitaiH = and decked with gold ornaments; na gachchhati = does not go; te agrataH = ahead of you .

Why the main carriage used for travelling and pleasure, tied with four horses decked with gold ornaments and with excellent speed does not go ahead of you ?

[Verse Locator](#)

न हस्ती च अग्रतः श्रीमांस् तव लक्षण पूजितः ।
प्रयाणे लक्ष्यते वीर कृष्ण मेघ गिरि प्रभः ॥ २-२६-१६

16. viira = Oh; valliant pR^ince! hastii = An elephant; lakshhaNa puujitaH = which is worshipped for its good characteristics; kR^ishhNa meghagiri prabhaH = resembling a mountain crowned with a dark cloud; shR^iimaan = which is glorious ; na lakshhyate = is not seen ; sgrataH = ahead ; tava prayaaNe = in your journey.

Oh, valiant prince! A glorious elephant which is worshipped for its good characteristics, resembling a mountain crowned with a dark cloud is not seen ahead in your journey.

[Verse Locator](#)

न च कान्चन चित्रम् ते पश्यामि प्रिय दर्शन ।
भद्र आसनम् पुरः कृत्य यान्तम् वीर पुरहसरम् ॥ २-२६-१७

17. viira = Oh; brave man! pR^iyadarshana = pleasant with the sight!; nacha pashyaami = I do not see; purassaram = marching before you an elephant; puraskR^itya = having been placed in front te = your ; bhadraasanam = excellent seat ; kaaNchanachitram = embroidered with gold

Oh, brave man pleasant with the sight! I do not see marching before you an elephant having been placed in front with an excellent seat embroidered in gold meant for you

[Verse Locator](#)

अभिषेको यदा सज्जः किम् इदानीम् इदम् तव ।
अपूर्वो मुख वर्णः च न प्रहर्षः च लक्ष्यते ॥ २-२६-१८

18. yathaa = As ; abhishhekaH = coronation; sajjaH = is getting ready ; tava mukha varNaH = colour of your face; apuurvaH = is not being seen ; kim = Why ; idam is this ; idaniim = now ?

While coronation is getting ready now, the colour of your face is appearing strange. Even happiness is not being seen (in you). Why is it?

[Verse Locator](#)

इति इव विलपन्तीम् ताम् प्रोवाच रघु नन्दनः ।
सीते तत्रभवांस् तात प्रव्राजयति माम् वनम् ॥ २-२६-१९

19. raghunandanaH = Rama; provaacha = spoke; itiiva = thus; taam = to her; vilapantiim = who is lamenting; siite = Oh; Sita !; tatrabhavaan = The venerable; taataH = father; maam pravraajayati = is sending me to exile; vanam = in a forest.

Rama spoke thus to Sita, who is lamenting : Oh, Sita! My venerable father is sending me to a forest in exile.

[Verse Locator](#)

कुले महति सम्भूते धर्मज्ञे धर्म चारिणि ।
शृणु जानकि येन इदम् क्रमेण अभ्यागतम् मम ॥ २-२६-२०

20. jaanaki = Oh; Sita! sabhuute = born ; mahati kule = in great family !; dharmajJNye = one who knows what is Right ; dharmachaariNi = one who practises ; virtue ; shR^iNu = hear; yena krameNa = in what sequence; idam = this ; abhyaagatam = came ; mana = to me

Oh, Sita ! You are born in a great family. You know what is Right and practise virtue . hear me in what sequence it happened to me

[Verse Locator](#)

राज्ञा सत्य प्रतिज्ञेन पित्रा दशरथेन मे ।
कैकेय्यै प्रीत मनसा पुरा दत्तौ महा वरौ ॥ २-२६-२१

21. mahaa varon = Two great boons ; dattau = were given ; mama maatre kaikeyyai = to my mother Kaikeyi ; puraa = long ago; dasarathena = by Dasaratha; pitraa = my father; satya pratijJNyena = who is true to a promise.

Two great boons were given to my mother Kaikeyi long ago , by my father Dasaratha who is true to a promise.

[Verse Locator](#)

तया अद्य मम सज्जे अस्मिन् अभिषेके नृप उद्यते ।
प्रचोदितः स समयो धर्मेण प्रतिनिर्जितः ॥ २-२६-२२

22. adya = Now(that); mama = my; asmin abhishheke = this coronation; nR^ipodyate = initiated by the king ; sajje = is getting ready; saH = that; samayaH = promise ; prachoditaH = is urged ; tayaa = by her; pratimirjitaH = turned to her own advantage ; dharmeNa = by grounds of morality.

Now that the arrangements initiated by the king for my coronation are getting ready , Kaikeyi came out with that promise of boons, turning the situation to her own advantage by grounds of morality

[Verse Locator](#)

चतुर्दश हि वर्षाणि वस्तव्यम् दण्डके मया ।
पित्रा मे भरतः च अपि यौवराज्ये नियोजितः ॥ २-२६-२३

23. mayaa = By me; vastavyam = to be dwelled; daNdake = in Dandaka forest ; chaturdashavarshhaaNii = for fourteen years; bharataashchaapi = Bharata; niyojitaH =

appointed ; **youvaraajye** = in princely kingdom ; **me pitraa** = by my father.

I have to dwell in Dandaka forest for fourteen years .Bharata is being appointed as prince by my father

[Verse Locator](#)

सो अहम् त्वाम् आगतः द्रष्टुम् प्रस्थितः विजनम् वनम् ।

भरतस्य समीपे ते न अहम् कथ्यः कदाचन ॥ २-२६-२४

ऋद्धि युक्ता हि पुरुषा न सहन्ते पर स्तवम् ।

तस्मान् न ते गुणाः कथ्या भरतस्य अग्रतः मम ॥ २-२६-२५

24;25. **saH aham** = I that very person; **prasthitaH** = setting forth ; **vijanam vanam** = to lonely forest ; **aagataH** = came ; **drashhTum** = to see ; **tvaam** = you; **kadaachana** = Never at any time ; **aham** = I; **na kathyaaH** = shall never to be told about ; **samiipe** = in the presence ; **bharatasya** = of Bharata; **purushhaaH** = Men; **buddhiyuktaaH** = endowed with power and fortune; **na sahanterhi** = indeed do not tolerate; **parastavam** = praising of others; **tasmaat** = for that reason ; **mama guNaaH** = my virtues ; **na kathyaaH** = do not fit to be told; **te** = by you ; **agrataH** = in front ; **bharatasya** = of Bharata

Before setting forth to the lonely forest, I came to see you. I should not be praised at any time in the presence of Bharata . Men endowed with power and fortune indeed do not tolerate praise of others . Therefore, my virtues should not be extolled by you in front of Bharata.

[Verse Locator](#)

न अपि त्वम् तेन भर्तव्या विशेषेण कदाचन

अनुकूलतया शक्यम् समीपे तस्य वर्तितुम् ॥ २-२६-२६

26. **tvam** = You; **na bharatavyaa** = need not be attended ; **tena** = by him; **visheshheNa** = in a special manner; **kadaachana** = never at any time; **shakyam** = (you) can; **vartitum** = stay; **samiipe** = familiar ; **asya** = of him; **anukuulatayaatu** = by behaving conformably

You need not be attended in a special manner at any time by him. You can stay familiar to him, by behaving with him conformably.

[Verse Locator](#)

तस्मै दत्तम् नृवतिना यौवराज्यम् सनातनम् ।

स प्रसाद्यस्त्वया सीते नृपतिश्च विशेषतः ॥ २-२६-२७

27. **yauvaraajyam** = The princely kingdom ; **dattam** = is given ; **tasmai** = to him; **nR^ipatinaa** = by he king ; **sanaatanam** = permanently; **siite** = Oh; **Sita ! saH** = He ; **prasaadyaH** = is fit to be rendered gracious; **tvayaa** = by you ; **visheshhataH** = more so ; **nR^ipatishcha** = the king Dasaratha.

The princely kingdom is given to him by the king permanently. Oh, Sita ! He is fit to be rendered gracious by you, more so the king Dasaratha

[Verse Locator](#)

अहम् च अपि प्रतिज्ञाम् ताम् गुरोर्ह समनुपालयन् ।

वनम् अद्य एव यास्यामि स्थिरा भव मनस्विनि ॥ २-२६-२८

28. **ahamchaapi** = I; **samanupaalayan** = keeping up; **taam pratiJJN^yaam** = that proposition ; **guroH** = of father; **yaasyaami** = shall go ; **vanam** = to forest; **adyaiva** = today itself; **manasvini** = Oh; Sita of magnanimous mind ! ; **tvam** = you; **bhava** = remain; **sthira** = firm.

Keeping up the pledge of my father, today itself. Oh, Sita of magnanimous mind! Remain firm.

[Verse Locator](#)

याते च मयि कल्याणि वनम् मुनि निषेवितम् ।
व्रत उपवास रतया भवितव्यम् त्वया अनघे ॥ २-२६-२९

29. **anaghe** = Oh; the faultless; **kaLyaaNi** = good lady!; **maayi yaate** = After I go; **vanam** = to forest; **muni nishhevitam** = frequented by sages; **bhavitavyam** = it is fit to be; **vratopavaasaparayaa** = interested in religious vows and fastings; **tvayaa** = by you.

Oh, Sita the good and faultless lady ! After I leave for the forest frequented by the sages, you can become interested in religious vows and fastings.

[Verse Locator](#)

काल्यम् उत्थाय देवानाम् कृत्वा पूजाम् यथा विधि ।
वन्दितव्यो दशरथः पिता मम नर ईश्वरः ॥ २-२६-३०

30. **utthaaya** = rise up; **kaalyam** = in dawn **kR^itvaa** = perform; **puujaam** = worship; **devaanaam** = of deities ; **yathaavidhi** = as per precept; **dasharathaH** = the king; **mama pitaa** = my father; **vanditavyaH** = is fit to be saluted.

You can rise up in dawn , perform worship of the deities as per precept and do salutation to my father , king Dasaratha.

[Verse Locator](#)

माता च मम कौसल्या वृद्धा सन्ताप कर्षिता ।
धर्मम् एव अग्रतः कृत्वा त्वत्तः सम्मानम् अर्हति ॥ २-२६-३१

31. **agrataH kR^itvaa** = keeping in front; **dharmameva** = the righteousness alone ; **kausalya** = Kausalya; **santaapaa karshitaa** = who is getting emaciated by grief; **vR^iddhaaH** = the aged; **mama maataa cha** = my mother ; **arhati** = is fit for; **sammaanaam** = respect; **tvattaH** = by you.

Keeping in front of righteousness alone, you have to respect the aged Kausalya, my mother who is getting emaciated by grief.

[Verse Locator](#)

वन्दितव्याः च ते नित्यम् याः शेषा मम मातरः ।
स्नेह प्रणय सम्भोगैः समा हि मम मातरः ॥ २-२६-३२

32. **yaaH** = which; **sheshhaaH** = rest of; **mama mataraH** = my mothers; **they vanditavyaaH** = deserve to be saluted; **nityam** = always; **te** = by you; **mama** = by me; **maataraH** = all mathers; **samaaH hi** = indeed are equal; **sneha praNaya sambhogaiH** = in point of fondness; love and the way in which they have looked after me (in my childhood)

For me all my mothers are equal in my eyes in point if fondness, love and the way in which they have looked after me (in my childhood). Hence the rest of mothers also deserve to be saluted always by you

[Verse Locator](#)

भ्रातृ पुत्र समौ च अपि द्रष्टव्यौ च विशेषतः ।
त्वया लक्ष्मण शत्रुघ्नौ प्राणैः प्रियतरौ मम ॥ २-२६-३३

33. **visheshhataH** = In particular; **tvayaa** = by you; **bharata shatrughnaiH** = Bharata and Satrughna; **priyatarau** = who are dearer; **praaNaiH** = than life; **mama** = to me ; **drashhTavyau cha** = deserve to be seen = **bhraatR^i putrasamau** = as brothers or sons.

You, in particular, should regard Bharata and Satrughna, as your brothers or sons.

[Verse Locator](#)

विप्रियम् न च कर्तव्यम् भरतस्य कदाचन ।

स हि राजा प्रभुः चैव देशस्य च कुलस्य च ॥ २-२६-३४

34. **na kartavyam** = you should not do ; **vipR^iyam** = what is displeasing ; **bharatasya** = to Bharata; **kadaachana** = at any time; **saH** = He ; **raajaa** = the king ; **prabhushchaiva** = and the master; **deshashya** = for the kingdom ; **kulasyacha** = and for family

Bharata is indeed king and the master both for the kingdom and for our family . Hence, you should not do what is displeasing to him at any time.

[Verse Locator](#)

आराधिता हि शीलेन प्रयत्नैः च उपसेविताः ।

राजानः सम्प्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥ २-२६-३५

35. **raajaanaH** = Kings; **aaraadhitaH** = pleased; **shiilena** = by good character; **upasevitaH** = served; **prayatnaiH** = = by exerting one's self; **samprasiidanti** = = become satisfied ; **prakupyanti** = get angry ; **viparyaye** = if it is to the contrary.

Kings being pleased by good character and served by exerting one's self become happy. They get angry if it is to the contrary

[Verse Locator](#)

औरसान् अपि पुत्रान् हि त्यजन्ति अहित कारिणः ।

समर्थान् सम्प्रगृह्णन्ति जनान् अपि नर अधिपाः ॥ २-२६-३६

36. **naraadhipaaH** = Kings; **tyajanti** = abandon aurasaana putraanapi = even their own sons; **ahitakaariNaH** = who are antagonistic ; **sampragR^ihNanti** = accept; **janaanapi** = other people also ; **samarthaan** = who are suitable.

Kings abandon even their own sons, if they are antagonistic and accept even other people if they are fitting

[Verse Locator](#)

सा त्वम् वसेह कल्याणि राज्ञः समनुवर्तिनी ।

भरतस्य रता धर्मे सत्यव्रतपरायणा ॥ २-२६-३७

37. **kaLyaaNi** = Oh; **good lady!** **saatvam** = You as such samannvartinii = doing conformably to the will ; **bharatasya** = of Bharata; **raajjNyaH** = the king; **rataa** = remaining devoted; **dharme** = to righteousness; **satyavrata paraayaNaa** = with a vow of truth as the end; **vasa** = dwell; **iha** = here.

Oh good lady ! You such dwell here, doing conformably to the will of Bharata the king, remaining devoted to righteousness and with a vow of truth as you end.

[Verse Locator](#)

अहम् गमिष्यामि महा वनम् प्रिये ।

त्वया हि वस्तव्यम् इह एव भामिनि ।

यथा व्यलीकम् कुरुषे न कस्यचित् ।

तथा त्वया कार्यम् इदम् वचो मम ॥ २-२६-३८

38. **bhaamini** = Oh; Sita!; **priye** = my dear ! aham = I gamishhyaami = can go
; **mahaavanam** = to great forest; **tvayaa** = By you; **vastavyam** = to be resided; **ihaiva** = here
only; **na kurushhe** = without doing ; **vyaLiikam** = harm; **kashyachit** = to anyone; **yathaa
tathaa** = as it is

Oh, my dear Sita ! I can go to the great forest. You can stay here only, without doing harm to
any one as it is .Listen to my words

॥ इति श्री मद्रामयणे अयोध्यकाण्डे षड्विंशः सर्गः ॥

Thus completes twenty-sixth chapter of ayodhya kanda in Srimad Ramayana



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 27

Verses converted to UTF-8, Nov 09

Introduction

In this chapter Seetha asks Rama to take her to the forest.

[Verse Locator](#)

एवम् उक्ता तु वैदेही प्रिय अर्हा प्रिय वादिनी ।

प्रणयात् एव सम्क्रुद्धा भर्तारम् इदम् अब्रवीत् ॥ २-२७-१

1. **vaidehi** = Sita; **priya vaadinii** = who speaks kindly; **priyaarhaa** = deserves kind utterances; **evam** = thus; **uktaa** = spoken; **samkruddhaa** = became angry; **praNayaadeva** = only because of love; **abraviit** = spoke; **idam** = these words; **bhartaaram** = to husband.

Sita, who speaks kindly and deserves kind utterances, after hearing Rama's words, became angry out of love alone and spoke thus to her husband.

[Verse Locator](#)

किमिदम् भाषसे राम वाक्यम् लघुतया ध्रुवम् ।

त्वया यदपहास्यम् मे श्रुत्वा नरवरात्मज ॥ २-२७-२

2. **raama** = Oh; Rama; **naravaraatmaja** = the prince! **kim vaakyam** = what words; **idam** = these; **bhaashaase** = you are speaking? **yat** = which words; **laghutayaa** = as they are light; **dhruvam** = certainly; **apahaasyam** = are to be laughed at; **tvayaa** = by you; **me** = and to me; **shrutvaa** = after hearing.

Oh, Rama the prince! What words these are you speaking? These light words certainly are to be laughed at by you and to me after hearing.

[Verse Locator](#)

आर्य पुत्र पिता माता भ्राता पुत्रः तथा स्नुषा ।

स्वानि पुण्यानि भुञ्जानाः स्वम् स्वम् भाग्यम् उपासते ॥ २-२७-३

3. **aarya putra** = oh; noble prince! **pitaa** = father; **maataa** = mother; **bhraataa** = brother; **putraH** = son; **tathaa** = and snushhaa = daughter in law; **upaasate** = accomplish; **svamsvam** = their own; **bhaagyam** = good fortune; **bhuJNaanaaH** = as benefitted; **svaani** = by their own; **puNyaani** = pious deeds.

"Oh, noble prince! Father, mother, brother, son and daughter-in-law accomplish their own good fortune, as benefitted by their own pious deeds."

[Verse Locator](#)

भर्तुर् भाग्यम् तु भार्या एका प्राप्नोति पुरुष ऋषभ ।

अतः चैव अहम् आदिष्टा वने वस्तव्यम् इति अपि ॥ २-२७-४

4. purushharshhabha = oh; best of men! bhaaryaa = wife; ekaa = for one; praapnoti = gets; bhartR^ibhaagyamtu = fortune of the husband; atashcha = for that reason; ahamapi = I am also; aadishhTaa eva = ordered; vastavyamiti = to dwell; vane = in the forest.

"Oh, Rama the best of men! Wife for one gets fortune of the husband. For that reason, I am also destined to dwell in the forest."

[Verse Locator](#)

न पिता न आत्मजो न आत्मा न माता न सखी जनः ।
इह प्रेत्य च नारीणाम् पतिर् एको गतिः सदा ॥ २-२७-५

5. pitaa = father; na = not recomrese; mna = not; aatmajaH = son; na = not; aatmaa = the self; aa = not; maataa = mother; na = not; sakhiijanaH = female companions; naariiNaam = to women; patiH = husband; ekaH = for one; sadaa = forever; gatiH = is recourse; iha = in this world; pretyacha = or after death.

"To a woman, father or son or self or mother or female companion are not the recourse. Husband alone is forever the best recourse either in this world or after her death".

[Verse Locator](#)

यदि त्वम् प्रस्थितः दुर्गम् वनम् अद्य एव राघव ।
अग्रतः ते गमिष्यामि मृदनन्ती कुश कण्टकान् ॥ २-२७-६

6. raaghava = Oh; Rama! adyaiva = now itself; tvam prasthitaH yadi = if you set forth; vanam = to the forest; durgam = which is difficult to be travelled; gamishhyaami = I shall proceed; te agrataH = before you; mR^idnantii = by trampling down; dusha kaNdakaan = grass with long pointed stalks and thorns.

"Oh, Rama! If you set forth now itself to the forest, which is difficult to be travelled, I shall come before you, by trampling down thorns and grass with long pointed stalks."

[Verse Locator](#)

ईर्ष्या रोषौ बहिष् कृत्य भुक्त शेषम् इव उदकम् ।
नय माम् वीर विश्रब्धः पापम् मयि न विद्यते ॥ २-२७-७

7. vira = Oh; brave ma! bahishhkR^itya = by abandoning; iirshhyaaroshhau = impatience and anger; udakam iva = as water; bhukta seshham = left over after drinking; visrabdhaH = having faith; naya = take; maam = me; navidyate = there is no; paapam = sin; muyi = in me.

"Oh, brave man! By abandoning, as water left over after drinking, the impatience and anger and having faith, take me. There is no sin in me."

[Verse Locator](#)

प्रासाद अग्रैः विमानैः वा वैहायस गतेन वा ।
सर्व अवस्था गता भर्तुः पादच् चाया विशिष्यते ॥ २-२७-८

8. paadachchhayaa = protection under the feet; bhartuH = of husband; vishishhyate = is better than; praasaadaagraiH = top of a lofty building; vimaanairvaa = or aerial cars; vaihaayasagatena vaa = or moving through the sky; sarvavasthagataa = or attaining all types of positions.

"Protection under the feet of the husband is better than being on top of a lofty building or in aerial cars or in moving through the sky or in attaining all types of positions."

[Verse Locator](#)

अनुशिष्टा अस्मि मात्रा च पित्रा च विविध आश्रयम् ।
न अस्मि सम्प्रति वक्तव्या वर्तितव्यम् यथा मया ॥ २-२७-९

9. **anushishhTaa** = I was taught; **vividhaashrayam** = of different subjects; **maatraacha** = by mother; **pitraacha** = and by father; **naasmi** = I need not; **vaktavyaa** = be told; **samprati** = now; **yathaa** = how; **varitarvyam** = to deal in any way with any one.

"My mother and father taught me of different matters long ago. I need not be told now, how to deal in any way with anyone."

[Verse Locator](#)

अहम् दुर्गम् गमिष्यामि वनम् पुरुषवर्जितम् ।
नानामृगगणाकीर्णम् शार्दूलवृकसेवितम् ॥ २-२७-१०

10. **aham** = I; **gamishhyaami** = can go; **vanam** = to forest; **durgam** = which is inaccessible; **purushhavarjitam** = which is devoid of people; **naanaa mR^igagaNaakiirNam** = filled with various types of animals; **shaarduula vR^ika sevitam** = inhabited by tigers and jackals.

"I can come to forest which is inaccessible, which is devoid of people, filled with various types of animals and inhaited by tigers and jackals."

[Verse Locator](#)

सुखम् वने निवत्स्यामि यथा एव भवने पितुः ।
अचिन्तयन्ती त्रीम्ल् लोकामः चिन्तयन्ती पति व्रतम् ॥ २-२७-११

11. **achintayantii** = Not thinking; **triin lokaan** = of there worlds; **chintayantii** = thinking pativrata = of loyalty to husband; **nivatsyaami** = I shall dwell; **vane** = in the forest; **sukham** = happily; **yathaiva** = as though it is; **pituH** = father's; **bhavane** = house.

"Not thinking of three world, thinking of loyalty to husband, I shall dwell in the forest happily as though staying in our father's house".

[Verse Locator](#)

शुश्रूषमाणा ते नित्यम् नियता ब्रह्म चारिणी ।
सह रंस्ये त्वया वीर वनेषु मधु गन्धिषु ॥ २-२७-१२

12. **viiva** = Oh; **brave man!** **shushruushhamaaNaa** = doing service; **te** = to you; **nityam** = regularly; **niyataa** = having discipline; **brahmachaariNii** = observing chastity; **ramsye** = I would like to stay; **tvayaasaha** = with you; **vaneshhu** = in the forests; **madhugandhishhu** = which smell like honey.

"Oh, brave man! performing service to you regularly, having the necessary discipline, observing chastity, I would like to stay with you in the forests which smell like honey."

[Verse Locator](#)

त्वम् हि कर्तुम् वने शक्तः राम सम्परिपालनम् ।
अन्यस्य पै जनस्य इह किम् पुनर् मम मानद ॥ २-२७-१३

13. **raama** = Oh; Rama; **maanada** = the giver of honour! **iha** = here; **vane** = in the forest; **tvam** = you; **shaktaH hi** = are indeed capable; **kartum** = to undertake; **samparipaalanapi** = protection also; **anyasya janasya** = of other people; **kimpunaH** = why to tell; **mama** = about me?

"Oh, Rama, the bestower of honour! Here in the forest, you are indeed capable of protecting other people also. Why to tell about my protection?"

[Verse Locator](#)

सह त्वया गमिष्यामि वसमद्य न संशयः ।
नाहम् शक्या महाभाग निवर्तयितु मुद्यता ॥ २-२७-१४

14. **adya** = today; **gamishhyaami** = I will go; **vanam** = to forest; **tvayaasaha** = along with you; **na** = No; **samshayaH** = doubt; **mahaabhaaga** = oh; **the illustrious!** **aham** = I; **udyataa** = ready(to go to forest) **na shakya** = cannot; **nivartayitum** = be prevented.

"Today no doubt, I will come to forest along with you. Oh, the illustrious! I, with this intention, cannot be prevented to do so."

[Verse Locator](#)

फल मूल अशना नित्यम् भविष्यामि न संशयः ।
न ते दुःखम् करिष्यामि निवसन्ती सह त्वया ॥ २-२७-१५

15. **nityam** = always; **bhavishhyaami** = I will become; **phalamulaashanaa** = the eater of fruits and roots; **na** = no; **samshayaH** = doubt; **nivasantii** = residing; **tvayaasaha** = along with you; **na karishhyaami** = I will not create; **duHkham** = unpleasantness; **te** = to you.

I shall live only on roots and fruits always, no doubt. Living along with you, I shall not create any unpleasantness to you.

[Verse Locator](#)

इच्छामि सरितः शैलान् पल्वलानि वनानि च ।
द्रष्टुम् सर्वत्र निर्भीता त्वया नाथेन धीमता ॥ २-२७-१६

16. **tvayaa** = with you; **dhiimataa** = the learned; **naathena** = and the lord; **nirbhiitaa** = without fear; **sarvatra** = everywhere; **ichchhaami** = I wish; **drashhTum** = to see; **saritaH** = rivers; **shailaan** = mountains; **palvalaani** = small lakes; **vanaanicha** = and grooves.

" With you the learned and the lord, I shall not have fear anywhere. I wish to see rivers, mountains, small lakes and grooves."

[Verse Locator](#)

हंस कारण्डव आकीर्णाः पद्मिनीः साधु पुष्पिताः ।
इच्छेयम् सुखिनी द्रष्टुम् त्वया वीरेण समाता ॥ २-२७-१७

17. **sangataa** = coming together; **tvayaa** = with you; **viireNa** = the courageous man; **sukhinii** = being comfortable; **ichchheyam** = I desire; **drashhTum** = to see; **padminiiH** = lotus-ponds; **hamsakaaraNdavaakiirNaa** = filled with swans; water-fowls; **saadhu** = excellent; **pushhpitaa** = in bloom.

I shall be comfortable, by coming together with you, the courageous man. I desire to see lotus- ponds filled with swans, water-fowls and excellently flowered.

[Verse Locator](#)

अभिषेकम् करिष्यामि तासु नित्यम् यतव्रता ।
सह त्वया विशाल अक्ष रंस्ये परम नन्दिनी ॥ २-२७-१८

18. **vishaalaakshha** = Oh; **the large eyed lord!** **yatavrataa** = remaining dedicated; **karishhyaami** = I shall take; **abhishhekam** = bath; **nityam** = regularly; **taasu** = in those lakes; **paramanandinii** = with full of joy; **ramsye** = I shall sport; **tvayaasaha** = with you.

"Oh, the large eyed lord! Remaining dedicated to you, I shall take bath regularly in those lakes and with full of joy, I shall sport with you."

[Verse Locator](#)

एवम् वर्ष सहस्राणाम् शतम् वा अहम् त्वया सह ।
व्यतिक्रमम् न वेत्स्यामि स्वर्गोऽपि हि न मे मतः ॥ २-२७-१९

19. aham = I; tvayaasaha = along with you; evam = thus; shatamvaapi = spending also hundred; varshhasahasraaNaam = thousand years; ravetsyaami = shall not find; vyatikramam = deviation me = to me; svaro.api = heaven also; namataH hi = indeed is not desired.

Thus spending even a hundred thousand years in your company I shall never find any deviation/ Heaven also will not be acceptable to me otherwise.

[Verse Locator](#)

स्वर्गे अपि च विना वासो भविता यदि राघव ।
त्वया मम नर व्याघ्र न अहम् तम् अपि रोचये ॥ २-२७-२०

20. naravyaaghra = Oh; lion among men! raaghava = oh; secion of Raghu! mama = to me; tvayaa vinaa = without you; svarge.api = even in heaven; bhavitaayadi = is to become; vaasaH = residence; aham = I; na rochaye = do not like tamapi = that too.

Oh, Lion among men and seion of Raghu! Even if in heaven there is residence for me without you, I do not like it.

[Verse Locator](#)

अहम् गमिष्यामि वनम् सुदुर्गमम् ।
मृग आयुतम् वानर वारणैः युतम् ।
वने निवत्स्यामि यथा पितुर् गृहे ।
तव एव पादाव् उपगृह्य सम्मता ॥ २-२७-२१

21. aham = I; gamishhyaami = can go; vanam = to forest; sundargamam = which is very much inaccessible; mR^igaayutam = mingled with animals; vaanaravaarNaiH = occupied by monkeys and elephants; upagR^ihya = clinging; tava paadaaveva = your feet alone; samyataa = with restraint; nivatsyaami = I shall dwell; vane = in the forest; gR^iheyathaa = as thought in the house; pituH = of father.

I shall proceed to the forest, which is very much inaccessible and occupied by monkeys, elephants as well as other animals. Clining to your feet alone, I shall dwell in the forest as though in father's home.

[Verse Locator](#)

अनन्य भावाम् अनुरक्त चेतसम् ।
त्वया वियुक्ताम् मरणाय निश्चिताम् ।
नयस्व माम् साधु कुरुष्व याचनाम् ।
न ते मया अतः गुरुता भविष्यति ॥ २-२७-२२

22. ananya bhaavaam = without anyother thought; anurakta chetanam = my mind attached to you; viyuktaam = if separated; tvayaa = from you; nischitaam = having decided; maraNaaya = to die; nayasva = usher; maam = me; kurushhva = grant; saadhu = well; yaachanaam = my prayer; ataH = due to this; na bhavishhyati = there will be no; gurutaa = burden; te = to you; maya = by me.

"Therefore, grant well my prayer and usher me- me without any other thought, whose mind is fondly attached to you and who am determined to die if separated from you. Due to this, there will be no burden to you from me."

[Verse Locator](#)

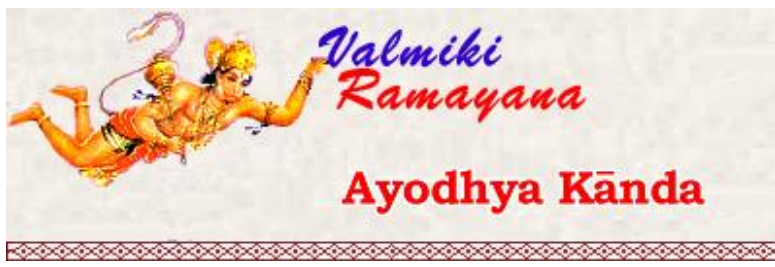
तथा ब्रुवाणाम् अपि धर्म वत्सलो ।
न च स्म सीताम् नृ वरः निनीषति ।
उवाच च एनाम् बहु सन्निवर्तने ।
वने निवासस्य च दुःस्थिताम् प्रति ॥ २-२७-२३

23. nR^ivaraH = Rama the best of men; dharmavatsalaH = who is fond of righteousness; na niniishhitisma = was not inclined to take; siitaam = Sita; bruvaaNaamapi = who was even though speaking; tathaa = thus; samnivartane = to hold her back; uvaacha cha = he talked also; habu = highly; enaam = to her; duHkhitaam prati = about afflictions; nivaasasya = for dwelling; vane = in a forest.

sita along with him even though she was speaking as aforesaid. To hold her back from coming to forest, he also started talking highly of the various afflictions she might have to face in a forest.

॥ इति श्रीमद् रामयने अयोध्य कान्दे षत्विंसः सर्गः ॥

Thus completes the twenty seventh chapter of Ayodhya Kaanda in Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 28 Verses converted to UTF-8, Nov 09

Introduction

In this chapter Rama describes various troubles of staying in forest and beseeches seetha not to go to forest

[Verse Locator](#)

सएवम् ब्रुवतीम् सीताम् धर्मज्ञो धर्म वत्सलः ।
निवर्तन अर्थे धर्म आत्मा वाक्यम् एतत् उवाच ह ॥ २-२८-१

1. saH = Rama; dharmajNjaH = the knower of righteousness; dharmavatsalaH = who was fond of righteousness; nakurute = did not form; buddhim = the idea; netum = of taking; siitaam = Sita; bruvatiim = who was speaking; evam = thus; chintayan = thinking; duHkhaani = of difficulties; vane = in the forest.

Thinking of difficulties one will be called upon to bear in the forest, Rama who was fond of righteousness did not form the idea of taking Sita who was speaking as aforesaid.

[Verse Locator](#)

सान्त्वयित्वा पुनस्ताम् तु बाष्पदूषितलोचनाम् ।
निवर्तनार्थे धर्मात्मा वाक्यमेतदुवाच ह ॥ २-२८-२

2. saantayitvaa = soothing with kind words; taam = to Sita; bhaashhpa duushhita lochanaam = when eyes were blemished with tears; dharmaatmaa = Rama; the virtuous minded; uvaachaha = spoke; etat = these; vaakyam = words; punaH = again; nivartanaarthe = for the purpose of making her turn back.

Soothing with kind words to Sita, when eyes were blemished with tears, the virtuous Rama spoke again as follows, for the purpose of waking her turn back.

[Verse Locator](#)

सीते महा कुलीना असि धर्मे च निरता सदा ।
इह आचर स्वधर्मम् त्वम् मा यथा मनसः सुखम् ॥ २-२८-३

3. siite = Oh; Sita! asi = you are; mahaakuliinaa = born in a high lineage; sadaa = ever; nirataa = devoted to; dharme = righteousness; tvam = you; aachara = perform; svadharmama = your own virtue; iha = here; yathaa = how; sukham = agreeable; me manasaH = to my mind.

"Sita! You are born in a high lineage, ever devoted to righteousness. Perform your own virtue here, which is agreeable to my mind."

[Verse Locator](#)

सीते यथा त्वाम् वक्ष्यामि तथा कार्यम् त्वया अबले ।

वने दोषा हि बहवो वदतः तान् निबोध मे ॥ २-२८-४

4. **siite** = Oh;Sita; **abale** = the delicate! yathaa tathaa = whatever manner; **vakshhyaami** = I shall tell; **tvaam** = you; **kaaryam** = is to be done; **tvayaa** = by you; **bahavaH** = many; **doshhaaH** = inconveniences indeed; **vane** = in the forest; **nibodha** = know; **taan** = them; **me** = from me; **vadataH** = speaking.

"Oh Sita, the delicate! Do whatever I tell you. There are many inconveniences in the forest. Know them from me."

[Verse Locator](#)

सीते विमुच्यताम् एषा वन वास कृता मतिः ।

बहु दोषम् हि कान्तारम् वनम् इति अभिधीयते ॥ २-२८-५

5. **siite** = Oh; Sita; **eshaa** = this; **matiH** = thought; **vanavaasakR^itaa** = made about forest; **vimuchyataam** = be given up; **abhidhiiyati hi** = It is indeed said; **vanam** = forest; **kaantaaram** = the wilderness; **bahudoshhayutam** = is fraught with many dangers.

"Oh, Sita! Let your thought made about forest be given up. It is indeed said that forest with its wilderness is fraught with many dangers."

[Verse Locator](#)

हित बुद्ध्या खलु वचो मया एतत् अभिधीयते ।

सदा सुखम् न जानामि दुःखम् एव सदा वनम् ॥ २-२८-६

6. **etat vachaH** = this advice; **abhidhiiyate hi** = is expressed indeed; **mayaa** = by me; **hita buddhya** = keeping your welfare in view; **sadaa nagaanaami** = I do not ever consider; **vanam** = forest; **sukham** = as comfortable; **sadaa** = always; **duHkhameva** = uncomfortable.

This advice is given by me, keeping your welfare in view. I do not ever consider a forest as comfortable. It is always uncomfortable."

[Verse Locator](#)

गिरि निर्झर सम्भूता गिरि कन्दर वासिनाम् ।

सिंहानाम् निनदा दुःखाः श्रोतुम् दुःखम् अतः वनम् ॥ २-२८-७

7. **ninadaaH** = the sounds; **girinirjahasambhuutaaH** = created from water falls in hills; **simhaanaam** = from lions; **girikandharavaasinaam** = residing in mountain caves; **duHkHaaH** = are unpleasant; **shrotum** = to hear; **ataH** = that is why; **vanam** = forest; **duHkham** = is uncomfortable.

"The sounds created from waterfalls in hills and from lions residing in mountain caves are unpleasant to hear. That is why living in a forest is uncomfortable."

[Verse Locator](#)

क्रीडमानाश्च विस्रब्धा मत्ताह् शून्ये महामृगाः ।

दृष्ट्वा समभिवर्तन्ते सीते दुःखमतो वनम् ॥ २-२८-८

8. **mahaa mR^igaaH** = large animals; **visrabdhaaH** = which are fearless; **mattaaH** = intoxicated; **kR^iidamaanaaH** = sporting; **shuunyo** = in desolate forest; **samabhivartane** = come forward; **dR^ishhTvaa** = after seeing; **siite** = Oh; Sita! **ataH** = that is why; **vanam** = forest; **duHkham** = is uncomfortable.

"Large wild animals which are fearless and intoxicated sporting in the desolate forest; come forward, after seeing. Oh, Sita! That is why living in forest is uncomfortable."

[Verse Locator](#)

सग्राहाः सरितश्चैव पङ्कवत्यश्च दुस्तराः ।
मत्तैरपि गजैर्नित्यमतो दुःखतरम् वनम् ॥ २-२८-९

9. saritashchaiva = even streams; sagraahaaH = filled with crocodiles; paNkavatyaH cha = full of mire; dustaraaH = are difficult to be crossed; mattaiH gajairapi = by rut elephants also; ataH = hence; vanam = forest; nityam = is always; duHkhatara = very much uncomfortable.

"Even streams filled with crocodiles full of mire are difficult to be crossed by rut elephants also. Hence dwelling in a forest is always very much uncomfortable."

[Verse Locator](#)

लताकण्टकसम्पूर्णाः कृकवाकूपनादिताः ।
निरपाश्च सुदुर्गाश्च मार्गा दुःखमतो वनम् ॥ २-२८-१०

10. maargaaH = pathways; lataakaNtaka sampuurNaaH = covered with creepers and thorns; kR^ikavaakuupanaaditaaH = echoed with noise of wild cocks; nirapaaH = water = less; sudurgaaH cha = and very difficult to enter; ataH = hence; vanam = forest; duHkham = is hardship.

"Pathways covered with creepers and thorns, echoed with noise of wild cocks, are waterless and very difficult to enter. Hence dwelling in a forest is hardship."

[Verse Locator](#)

सुप्यते पर्ण शय्यासु स्वयम् भग्नासु भू तले ।
रात्रिषु श्रम खिन्नेन तस्मात् दुःखतरम् वनम् ॥ २-२८-११

11. shramakhinnena = one distressed by fatigue; supyate = has to sleep; raatrishhu = in nights; bhagnaasu parNa shayyaasu = on a bed of fallen leaves; tasmaat = hence; vanam = forest; duHkhataram = is very much a misery.

"One distressed by fatigue has to sleep in nights on a bed of fallen leaves. Hence, living in a forest is very much a misery."

[Verse Locator](#)

अहोरात्रम् च सन्तोषः कर्तव्यो नियतात्मना ।
फलैर्वृक्षावपतितैः सीते दुःखमतो वनम् ॥ २-२८-१२

12. siite = Oh; Sita! niyataatmanaa = one with mind disciplined; ahoraatram = day and night; kartavyaH = has to necessarily do; santoshhaH = contend with; phalaiH = fruits; vR^ikshhaapatitaiH = fallen from trees; ataH = hence; vanam = forest; duHkham = is suffering.

"Oh, Sita! With mind disciplined day and night, one has to necessarily satisfy oneself with fruits fallen from trees. Hence, living in a forest is a suffering."

[Verse Locator](#)

उपवासः च कर्तव्या यथा प्राणेन मैथिलि ।
जटा भारः च कर्तव्यो वल्कल अम्बर धारिणा ॥ २-२८-१३

13. maithili = Oh; Sita; the princess of Mithila! uparaasashcha = fasting also; kartavyaH = is to be done; yathaa praaNena = according to one's stamina; valkalaambaradhaariNaa = wearing clothes of bark; jataabhaarashcha = and mass of matted hair(on the head) kartavyaH = is to be done.

"Oh, Sita the princess of Mithila! Fasting is to be done according to one's stamina. Clothes of bark are to be worn and mass of matted hair has to be worn on the head."

[Verse Locator](#)

देवतानाम् पितृङ्णाम् चकर्तव्यम् विधिपूर्वकम् ।
प्राप्तानामतिथीनाम् च नित्यशः प्रतिपूजनम् ॥ २-२८-१४

14. devataanaam = the celestials; pitRuunaam cha = the ancestors; atithiinaam cha = the guests; praaptaanaam = who arrive; kartavyam = are to be; nityashaH = always; pratipuujanam = worshipped; vidhipuurvakam = according to prescribed rites.

"The celestials, the ancestors, the guests who arrive are to be worshipped always according to the prescribed rites."

[Verse Locator](#)

कार्यस्त्रीरभिषेकश्च काले काले च नित्यशः ।
चरता नियमेनैव तस्माद्दुःखतरम् वनम् ॥ २-२८-१५

15. abhishhekaH = bath; kaaryaH = is to be performed; triH = three times; nityashaH = every day; kaale kaale = at appropriate time; charataa = by the one moving in the forest; niyamenaiiva = with restraint in the mind; tasmaat = hence; vanam = forest; duHkhataram = is very much a misery.

"Bath is to be performed three times a day at appropriate time by the one moving in the forest, with one's mind kept in restraint. Hence, living in a forest is very much a misery."

[Verse Locator](#)

उपहारश्च कर्तव्यः कुसुमैः स्वयमाहृतैः ।
आर्षेण विधिना वेद्याम् बाले दुःखमतो वनम् ॥ २-२८-१६

16. baale = Oh; Sita the innocent! upahaarashcha = offering; kartavyaH = is to be done; dusumaiH = with flowers; aahR^itaiH = brought; svayam = by one's self; vedyaam = at the altar; aarshheNa vidhinaa = according to the rites prescribed by sages; ataH = hence; vanam = forest; duHkham = is hardship.

"Oh, Sita the innocent! Offering is to be done with flowers brought by one's own self at the altar, according to the rites prescribed by sages. Hence, living in a forest is a hardship."

[Verse Locator](#)

यथालब्धेन कर्तव्यः सन्तोष्तेन मैथिलि ।
यताहारैर्वनचरैः सीते दुःखमतो वनम् ॥ २-२८-१७

17. maithili = Oh; Sita the princess of Mithila! vanacharaiH = the dwellers of forest; kartavyaH = are to be; santoshhaH = satisfied; yathaa labdhena = with whatever is obtained; tena = there; yataahaaraiH = the restricted food; ataH = hence; vanam = forest; duHkham = is misery.

"Oh, Sita the princess of Mithila! The dwellers of forest are to be satisfied with whatever is obtained there, the restricted food. Hence, living in forest is a misery."

[Verse Locator](#)

अतीव वातः तिमिरम् बुभुक्षा च अत्र नित्यशः ।

भयानि च महान्ति अत्र ततः दुःखतरम् वनम् ॥ २-२८-१८

18. atra = In the forest; vaataaH = air; timiram = darkness; atiiva = are very much; nityashaH = always; bubukshhaa = hunger; mahaanti = great; bhayaani cha = fears also; ataH = hence; vanam = forest; duHkhataram = is very much a misery.

"In the forest, air and darkness are too much. There are always hunger and great fears too. Hence, dwelling in a forest is very much a misery."

[Verse Locator](#)

सरी सृपाः च बहवो बहु रूपाः च भामिनि ।

चरन्ति पृथिवीम् दर्पात् अतः दुःखतरम् वनम् ॥ २-२८-१९

19. bhaamini = Oh; Sita! Various creeping animals; bahuruupaaH = of different forms; charanti = roam about; pR^ithiviim = on earth; darpaat = with pride; tataH = hence; vanam = forest; duHkhataram = is great misery.

"Oh, Sita! Various creeping animals of different forms roam about on earth with pride. Hence dwelling in a forest is a great misery."

[Verse Locator](#)

नदी निलयनाः सर्पा नदी कुटिल गामिनः ।

तिष्ठन्ति आवृत्य पन्थानम् अतः दुःखतरम् वनम् ॥ २-२८-२०

20. sarpaaH = snakes; nadiinilayanaaH = dwelling in rivers; nadiikutilagaaminaH = moving crookedly like rivers; tishhThanti = stay; aavR^itya = obstructing; panthaanam = the way; tataH = hence; vanam = forest; duHkhataram = is great misery.

"Snakes dwelling in rivers, moving crookedly like rivers, stay obstructing the pathways. Hence, living in forest is a great misery."

[Verse Locator](#)

पतम्गा वृश्चिकाः कीटा दंशाः च मशकैः सह ।

बाधन्ते नित्यम् अबले सर्वम् दुःखम् अतः वनम् ॥ २-२८-२१

21. abale = Oh; frail princess! pataNgaaH = flying insects; vR^ishchikaaH = scorpious; kiitaaH = insects; mashakaiH saha = including mosquitoes; damshaashcha = and flies; nityam = always; baadhante = annoy; sarvam = every one; ataH = hence; vanam = forest; duHkham = is hardship.

"Oh, frail princess! Flying insects, scorpious, insects including mosquitoes and flies always annoy every one. Hence, forest is full of hardship."

[Verse Locator](#)

द्रुमाः कण्टकिनः चैव कुश काशाः च भामिनि ।

वने व्याकुल शाखा अग्राः तेन दुःखतरम् वनम् ॥ २-२८-२२

22. bhaamini = Oh; Sita! drumaaH = trees; kushakaashaH cha = 'Kusa' grass(poa cynosuroides; a grass with long pointed stalks) and 'kasa' grass(saccharum spontaneum used for mats; roofts etc); kaNTakinashchaiva = bambooes; vyaakula shaakhaagraaH = with ends of branches spread on all sides; vane = are in the forest; tena = henc; vanam = forest; duHkhataram = is very much a misery.

"Oh, Sita! Forest is full of trees, kusa grass and bamboos with ends of their branches spread on all sides. Hence, living in a forest is a great misery."

[Verse Locator](#)

कायक्लेशाश्च बहवो भयानि विविधानि च ।
अरण्यवासे वसतो क्धुःखमेव ततो वनम् ॥ २-२८-२३

23. **vasataH** = inhabitant; **araNya vaase** = living in a forest; **bahuvaH** = (has) many; **kaaya kleshaaH** = bodily troubles; **vividhaani** = (has) various; **bhayaani cha** = panics; **tataH** = hence; **vanam** = forest; **duHkhameva** = really a misery.

"An inhabitant living in a forest has to face various bodily troubles and panics. Hence, forest- life is ready a misery."

[Verse Locator](#)

क्रोधलोभे विमोक्तव्यौ कर्तव्या तपसे मतिः ।
न भेतव्यम् च भेतव्ये नित्यम् दुःखमतो वनम् ॥ २-२८-२४

24. **krodha lobhau** = anger; greed; **vimoktavyau** = are to be abandoned; **matiH** = devotion; **kartavyaa** = is to be done; **tapase** = on asceticism; **bhetavye** = what needs to be feared; **bhetavyam** = should not be feared; **ataH** = hence; **vanam** = forest; **nityam** = is always; **duHkham** = suffering.

"Anger and greed are to be abandoned by the dwellers of forest. Devotion is to be bestowed on asceticism. What needs to be feared, should not be feared. Hence, living in a forest is a suffereing."

[Verse Locator](#)

तत् अलम् ते वनम् गत्वा क्षमम् न हि वनम् तव ।
विमृशन् इह पश्यामि बहु दोषतरम् वनम् ॥ २-२८-२५

25. **ta** = therefore; **te** = to you; **alam** = enough; **gatvaa** = went; **vanam** = to forest; **tava** = to you; **vanam** = forest; **na hi** = is not indeed; **kshhamam** = bearable; **vimR^ishan** = reflecting; **iha** = now; **pashyaami** = I perceive; **vanam** = forest; **bahudoshhataram** = as having too many disadvantages.

"Therefore, do away with the idea of your coming to the forest. Forest is not indeed bearable for you. Reflecting now, I perceive forest as having too many disadvantages."

[Verse Locator](#)

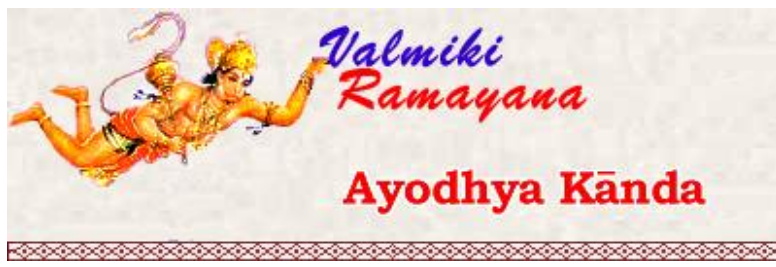
वनम् तु नेतुम् न कृता मतिस् तदा ।
बभूव रामेण यदा महात्मना ।
न तस्य सीता वचनम् चकार तत् ।
ततः अब्रवीद् रामम् इदम् सुदुःखिता ॥ २-२८-२६

26. **yadaa** = when; **raameNa** = by Rama; **mahaatmanaa** = the great souled; **matiH** = the mind; **na babhuuva** = was not; **kR^itaa** = set; **netum** = to take; **vanam** = to forest; **tadaa** = then; **suduHkhitaa** = the much aggrieved; **siitaa** = Sita; **nachakaara** = did not accept; **tasya** = his; **tat** = that; **vachanam** = word; **tataH** = afterwords; **abraviit** = spoke; **idam** = these words; **raamam** = to Rama.

As the great souled Rama did not agree to take her to the forest, the much aggrieved Sita spoke to Rama as follows:-

॥ इति अयोध्य कान्दे रामयने षाविंशः सर्गः ॥

Thus complets twenty eighth chapter of Ayodhya Kaanda of Srimad Ramayana.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 29

Verses converted to UTF-8, Nov 09

Introduction

Seetha implores upon Rama to allow her to come to forests, and says that she heard through some foretellers that she has to live in forests for some time, when she was with her father's place. But Rama is not interested to make Seetha's life penurious in forests and once again tries to pacify her. He asks her to stay back at Ayodhya. For that Seetha laments to become lonely parted with her husband.

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा सीता रामस्य दुःखिता ।
प्रसक्त अश्रु मुखी मन्दम् इदम् वचनम् अब्रवीत् ॥ २-२९-१

1. siita = Seetha; shrutvaatu = heard; etat = these; vachanam = words; raamasya = of Rama; duHkhitaa = distressed; prasaktaashrumukhii = having the face wet with tears; abraviit = spoke; idam vachanam = these words; mandam = slowly.

Seetha was distressed to hear these words of Rama and spoke these words slowly, with her face with tears.

[Verse Locator](#)

ये त्वया कीर्तिता दोषा वने वस्तव्यताम् प्रति ।
गुणान् इति एव तान् विद्धि तव स्नेह पुरः कृतान् ॥ २-२९-२

2. viddhi = know; ye = which; doshhaaH = disadvantages; kiirtitaaH = mentioned; tvayaa = by you; vastavyataam prati = about dwelling; vane = in the forest; taan = those; guNaanityeva = to be advantages; tava sneha puraskR^itaan = if your affection is placed before them.

"know all those disadvantages you mentioned about dwelling in the forest become advantages to me, if your affection is placed before them."

[Verse Locator](#)

मृगाः सिम्हा गजाश्चैव शार्दूलाः शरभास्तथा ।
पक्षिणः सूमराश्चैव ये चान्ये वनचारिणः ॥ २-२९-३
अदृष्टपूर्वरूपत्वात्सर्वे ते तव राघव ।
रूपम् दृष्ट्वापसर्पेयुर्भये सर्वे हि बिभ्यति ॥ २-२९-४

3;4. raaghava = Oh; Rama! mR^igaaH = Antelopes; simhaaH = lions; gaNaashchaiva = elephants; shaarduulaaH = tigers; tathaa = and; sharabhaaH = sarabhas(a legendary animal with eight legs and said to be more powerful than the lion); pakshhiNaH = birds; sR^iimaraashchaiva = yaks; te sarve = all those; anye = others; ye = which; vanachaariNaH = roam in the forest; apasarpicyuH = run away; dR^ishhTvaiva = after

seeing; **ruupam** = your form; **tava adR^ishhTapuurva ruupatvaat** = since they have never seen your figure; before; **bhaye** = when there is cause for fear; **sarve** = all; **bibhyati hi** = would have indeed fear.

"Oh Rama! Antelopes, lions, elephants, tigers, sarabhas(legendary animal with eight legs), birds, yaks and all others which roam in the forest, run away after seeing your form, since they have never seen your figure before. When there is cause for fear, who would not have fear?"

[Verse Locator](#)

त्वया च सह गन्तव्यम् मया गुरु जन आज्ञया ।
त्वद् वियोगेन मे राम त्यक्तव्यम् इह जीवितम् ॥ २-२९-५

5. **raama** = Oh; **Rama! gurunanaaNjayaa** = as per the command of the elders; **mayaa cha** = I also; **gantavyam** = should go; **tvayaasaha** = along with you; **tvadviyogena** = by separation from you; **jiivitam** = life; **me** = to me; **tyaktavyam** = is to be abandoned; **iha** = here.

"Oh, Rama! As per the command of the elders, I also should go along with you. My life is to be abandoned here, if I were separated from you."

[Verse Locator](#)

न च माम् त्वत् समीपस्थम् अपि शक्नोति राघव ।
सुराणाम् ईश्वरः शक्रः प्रधर्षयितुम् ओजसा ॥ २-२९-६

6. **raaghava** = Oh; **Rama! shakraH api** = even Devendra; **iishvaraH** = who is the lord; **suraaNaam** = of celestials; **na shaknoti** = cannot; **ojasaa** = by his strength; **pradarshhiyitum** = over power; **maam** = me; **tvatsamiipasthaam** = who is in your vicinity.

"Oh Rama! Even Devendra the Lord of celestials, by his strength, cannot over power me, who is in your vicinity."

[Verse Locator](#)

पति हीना तु या नारी न सा शक्यति जीवितुम् ।
कामम् एवम् विधम् राम त्वया मम विदर्शितम् ॥ २-२९-७

7. **yaa naarii** = which woman; **patihiinaa** = is without husband; **saa** = she; **na shakshhyati** = should not be able; **jiivitum** = to live; **raama** = Oh; **Rama! kaamam** = verily; **evam vidham** = such a thing; **vidarshitam** = was taught; **mama** = to me; **tvayaa** = by you.

"Oh Rama! Verily such a thing was taught to me by you, that a woman disunited from her husband should not be able to survive."

[Verse Locator](#)

अथ च अपि महा प्राज्ञ ब्राह्मणानाम् मया श्रुतम् ।
पुरा पितृ गृहे सत्यम् वस्तव्यम् किल मे वने ॥ २-२९-८

8. **mahaa praaNja** = Oh; **the very wide man! atha chaapi** = besides; **puraa** = formerly; **pitR^igR^ihe** = in my father's house; **braahmaNaanaam** = brahmana's word; **shrutam** = was heard; **mayaa** = by me; **vastavyam kila** = to be stayed; **satyam** = really; **vane** = in forest; **me** = to me.

"Oh Rama, the very wise! Besides, formerly in my father's house it was heard by me from the month of brahmanas that I was destined to stay really in a forest."

[Verse Locator](#)

लक्षणिभ्यो द्विजातिभ्यः श्रुत्वा अहम् वचनम् गृहे ।

वन वास कृत उत्साहा नित्यम् एव महा बल ॥ २-२९-९

9. **mahaabala** = Oh; **man of great strength!** **aham** = I; **shrutvaa** = after hearing; **puraa** = formerly **vachanam** = the word; **dvijaatibhyaH** = from brahmanas; **lakshhaNibhyaH** = who can interpret marks on the body; **nityameva** = always; **vanavaasakR^itotsaahaa** = I was enthusiastic to live in a forest.

"Oh Rama the man of great strength! Ever since I heard this word from brahmanas who can interpret marks on the body, I was always eager to stay in a forest."

[Verse Locator](#)

आदेशो वन वासस्य प्राप्तव्यः स मया किल ।

सा त्वया सह तत्र अहम् यास्यामि प्रिय न अन्यथा ॥ २-२९-१०

10. **priya** = Oh; **Rama the beloved!** **saH aadeshaH** = that prediction; **vanavaasasya** = of dwelling in the forest **praaptavyaH kila** = is to be realised by me; **aham** = I **saa** = as such; **yaasyaami** = can go; **tatra** = to forest; **tvayaa saha** = along with you; **na** = not; **anyathaa** = otherwise.

"Oh, Rama the beloved! That prediction of dwelling in the forest is to be realised by me. I must accordingly accompany you to the forest, it cannot be otherwise."

[Verse Locator](#)

कृत आदेशा भविष्यामि गमिष्यामि सह त्वया ।

कालः च अयम् समुत्पन्नः सत्य वाग् भवतु द्विजः ॥ २-२९-११

11. **bhavishhyaami** = I shall become; **kR^itaadeshaa** = the one who has fulfilled brahmana's word; **gamishhyaami** = I shall come; **tvayaa saha** = along with you; **ayam** = this; **kaalashcha** = time also; **samntpannaH** = has come; **bhavatn dvijaH** = let brahmana become; **bhavatu dvijaH** = let brahmana become; **satyavaak** = true to his word.

"I shall be the one who has fulfilled the brahmana's word. I shall accompany you to the forest. The time has come for brahmana's words to come true."

[Verse Locator](#)

वन वासे हि जानामि दुःखानि बहुधा किल ।

प्राप्यन्ते नियतम् वीर पुरुषैः अकृत आत्मभिः ॥ २-२९-१२

12. **viira** = Oh; **valiant prince!** **abhijaanaami** = I know; **vanavaase** = that in the forest; **duHkhaani** = sufferings; **bahudhaakila** = are many indeed; **niyatam** = certainly; **praapyante** = be obtained; **purushhaiH** = by men; **akR^itaatmabhiH** = having unformed minds.

"Oh valiant prince! I know that in the forest, sufferings indeed are many and are invariably obtained by men having unformed minds."

[Verse Locator](#)

कन्यया च पितुर् गेहे वन वासः श्रुतः मया

भिक्षिण्याः साधु वृत्ताया मम मातुर् इह अग्रतः ॥ २-२९-१३

13. **mayaa** = by me; **kanyayaa** = who was unmarried girl; **pituH gehe** = in my father's horse; **vanavaasaH** = dwelling in a forest; **iha** = now; **shrutaH** = was heard; **bhikshhiNyaaH** = from a female medicant; **saadhuvR^ittaayaaH** = who was having good manners; **agvataH** = in the presence; **mama maatuH** = of my mother

"While I was an unmarried girl, the prediction about my dwelling the forest was heard by me in my father's house from a female mendicant having good manners, in the presence of my mother."

[Verse Locator](#)

प्रसादितः च वै पूर्वम् त्वम् वै बहु विधम् प्रभो ।
गमनम् वन वासस्य कान्क्षितम् हि सह त्वया ॥ २-२९-१४

14. **prabho** = Oh; **Lord!** **puurvam** = In the past; **tvam** = you; **prasaadiashcha vai** = have been pleased really; **bahutitham** = for many a time **vanavaasasya gamanam** = for the tour of a forest; **kaaNkshhitam hi** = as desire by me indeed; **tvayaa saha** = with you.

"Oh Lord! In the past, you have been really pleased for many a time to take me along with you indeed for the tour of a forest, as longed by me."

[Verse Locator](#)

कृत क्षणा अहम् भद्रम् ते गमनम् प्रति राघव ।
वन वासस्य शूरस्य चर्या हि मम रोचते ॥ २-२९-१५

15. **raaghava** = Oh; **Rama!** **bhadvam** = many all be well; **te** = with you! **aham** = I **kR^itakshhaNaa** = am waiting; **gamanam prati** = for a journey; **vanavaasasya** = of the forest; **charyaa** = a work-out; **shuurasya** = of adventurer; **rochate hi** = is really delightful **mama** = to me.

"Oh, Rama! May all be well with you! I am waiting for a journey to the forest. A work-out of adventurer is really delightful to me."

[Verse Locator](#)

शुद्ध आत्मन् प्रेम भावाद् हि भविष्यामि विकल्मषा ।
भर्तारम् अनुगच्छन्ती भर्ता हि मम दैवतम् ॥ २-२९-१६

16. **shuddhaatman** = Oh; **the pure-minded!** **prema bhaavaat hi** = by loving devotion; **anugachchhantii** = following; **bhartaaram** = you; the husband; **bhavishhyaami** = I shall become; **vikalmashhaa** = sinless; **mama** = to me; **bhartaa** = husband; **daivatam hi** = is supreme deity.

"Oh, the pure-minded! Following my husband with loving devotion, I shall become sin-less; for husband is the supreme deity to me."

[Verse Locator](#)

प्रेत्य भावे अपि कल्याणः समामः मे सह त्वया ।
श्रुतिर् हि श्रूयते पुण्या ब्राह्मणानाम् यशस्विनाम् ॥ २-२९-१७
इह लोके च पितृभिर् या स्त्री यस्य महा मते ।
अद्भिर् दत्ता स्वधर्मेण प्रेत्य भावे अपि तस्य सा ॥ २-२९-१८

17;18. **pretya bhaave.api** = even after death; **kalyaaNaH** = auspicious; **saNgamaH** = union; **me** = to me; **tvayaa saha** = with you; **puNyaa** = meritorious; **shrutiH** = words of Veda; **brahmaNaam** = by brahmanas; **shruuyate hi** = being heard indeed; **mahaamate** = Oh; **the great minded!** **yaa strii** = which woman; **iha loke** = in this world; **dattaa** = was given away; **yasya** = to who; **adbhiH** = with water; **pitR^ibhiH** = by her parents; **svadharmeNa** = according to the moral code; **tasya** = to him; **saa** = she(belongs) **pretya bhaave.api** = even after death.

"Even after my death, I shall stay united with you. On this subject, the meritorious words of brahmanas is being heard thus:- In this world, which woman was given away to whom by parents

with water according to the moral code binding on them, that woman belongs to him alone even after death.

[Verse Locator](#)

एवम् अस्मात् स्वकाम् नारीम् सुवृत्ताम् हि पति व्रताम् ।
न अभिरोचयसे नेतुम् त्वम् माम् केन इह हेतुना ॥ २-२९-१९

19. **kena hetunaa** = by what reason; **iha** = now; **tvam** = you; **naabhirochayase** = are not willing; **evam** = thus; **netum** = to take; **asmaat** = from this place; **maam** = me; **suvR^ittaam** = having good conduct; **pativrataam** = devoted to her husband; **svakaam naariim** = the woman belonging to you.

"By what reason now are you thus not willing to take me, the woman having good conduct, devoted to her husband and belonging to you, from this place?"

[Verse Locator](#)

भक्ताम् पति व्रताम् दीनाम् माम् समाम् सुख दुःखयोह ।
नेतुम् अर्हसि काकुत्स्थ समान सुख दुःखिनीम् ॥ २-२९-२०

20. **kaakutthsa** = Oh; **the seion of Kakustha!** **arhasi** = you ought to; **netum** = take; **maam** = me; **bhaktaam** = who is a devotee; **pativrataam** = devoted to husband; **diinaam** = who is distressed; **samaam** = who is equal; **sukhaduHkhayoH** = in pleasure and pain; **samaana sukhaduHkhaniim** = sharing in your joys and sorrows.

"Oh Rama, the seion of Kakutsa! You ought to take me, who is a devotee, so devoted to husband, who is distressed who feels alike in pleasure and pain and shares your joys and sorrows."

[Verse Locator](#)

यदि माम् दुःखिताम् एवम् वनम् नेतुम् न च इच्चसि ।
विषम् अग्निम् जलम् वा अहम् आस्थास्ये मृत्यु कारणात् ॥ २-२९-२१

21. **aasthaasye** = I shall take resort to; **vishham** = poison or; **agnim** = fire or; **jalamvaa** = water; **mR^ityukaaraNaat** = for dying; **nachaichchhasiyadi** = if you are not willing; **netum** = to take; **maam** = me; **duHkhitaam** = afflicted as I am; **evam** = as above.

"I shall take resort to poison or fire or water for dying, if you are not willing to take me, afflicted as I am, as above."

[Verse Locator](#)

एवम् बहु विधम् तम् सा याचते गमनम् प्रति ।
न अनुमेने महा बाहुस् ताम् नेतुम् विजनम् वनम् ॥ २-२९-२२

22. **saa** = she; **evam** = thus **yaachate** = requested; **tam** = him; **bahuvidham** = in many ways; **gamanam prati** = about setting out(to the forst) **mahaabaahuH** = Rama; the long armed; **naamnumane** = did not agree; **netum** = to take; **taam** = her; **vanam** = to forest; **vijanam** = which is a solitary place.

Eventhough she requested him in many ways about setting out to the forest, he did not agree to take her to the forest, which is a solitary place.

[Verse Locator](#)

एवम् उक्ता तु सा चिन्ताम् मैथिली समुपागता ।
स्नापयन्ती इव गाम् उष्णैः अश्रुभिर् नयन च्युतैः ॥ २-२९-२३

23. **saa maithili** = that Seetha; **uktaa** = who was spoken; **evam** = thus; **samupaagataa** = got; **chintaam** = anguish; **gaam** = with earth; **snaapayantiiva** = as though wet; **ushhNaiHashrubhiH** = by burning tears; **nayanachyntaiH** = trickling down from her eyes.

After hearing Rama's words, seetha was sorrowful, moistening with earth as it were with burning tears, trickling down her eyes.

[Verse Locator](#)

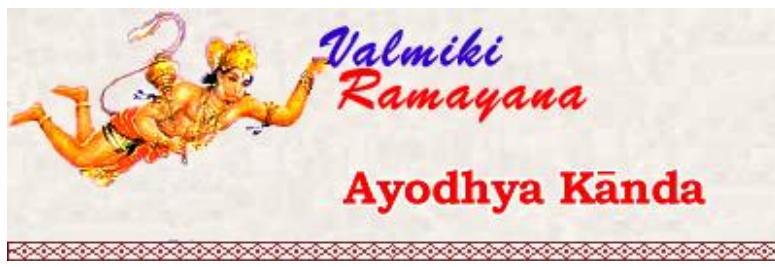
चिन्तयन्तीम् तथा ताम् तु निवर्तयितुम् आत्मवान् ।
ताम्रोष्ठीं स तदा सीताम् काकुत्स्थो बह्व् असान्त्वयत् ॥ २-२९-२४

24. **saH kakutthsaH** = that Rama; **aatmavaan** = the prudent man; **tadaa** = then; **asaantvayat** = pacified; **bahu** = in many ways; **nivartiyutum** = to avert; **taam siitaam** = that Seetha; **taamroshhThiim** = with red lips; **chintayantiim** = who was sorrowful; **tathaa** = as above.

Rama the prudent man then pacified in many ways, to avert that Seetha with red lips, who was sorrowful as above.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकोन त्रिंशः सर्गः

Thus completes 29th chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 30

Verses converted to UTF-8, Nov 09

Introduction

The persistence of Seetha continues to go along with Rama to forest. But Rama tried to pacify her telling that rendering service to elders staying back at home is advisable for ladies like Seetha, but in vain. Finally Rama had to yield to her prevail and accepts her to come along and asks her to give away her personal belongings to Brahmins in charity before they proceed.

[Verse Locator](#)

सान्त्व्यमाना तु रामेण मैथिली जनक आत्मजा ।
वन वास निमित्ताय भर्तारम् इदम् अब्रवीत् ॥ २-३०-१

1. **maithili** = Seetha; **janakaatmajaa** = daughter of Janaka; **saantvamaanaa** = being pacified; **raameNa** = by Rama; **vanavaasanimittaaya** = in the matter of living in the forest; **abraviit** = spoke; **idam** = these words; **bhartaaram** = to her husband.

Seetha daughter of Janaka being pacified by Rama in the matter of living in the forest, spoke the following words to her husband.

[Verse Locator](#)

सा तम् उत्तम सन्विग्ना सीता विपुल वक्षसम् ।
प्रणयाच् च अभिमानाच् च परिचिक्षेप राघवम् ॥ २-३०-२

2. **saasiita** = that Seetha; **tam** = distressed; **uttamasamvignaa** = highly agitated; **praNayaat** = from affection abhimaanaachcha = and pride; **parichikshhepa** = reproached; **raaghavam** = Rama; **vipula vakshhasam** = having a broad chest.

Distressed and highly agitated, the said Seetha reproached Rama having a broad chest, from affection and pride in the following words:-

[Verse Locator](#)

किम् त्वा अमन्यत वैदेहः पिता मे मिथिला अधिपः ।
राम जामातरम् प्राप्य स्त्रियम् पुरुष विग्रहम् ॥ २-३०-३

3. **raama** = Oh; Rama! **kim** = what; **mepitaa** = my father; **mithilaadhipaH** = the king of Mithila; **vaidehaH** = belonging to the country of Videha; **amanyata** = think of himself; **praapya** = having got; **jaamaataram** = as son-in-law; **tvam** = you; **striyam** = a woman; **purushhavigraham** = having form of a man.

"What my father, the king of Mithila belonging to the country of Videha, think of himself having got as so-in-law you, a woman having the form of a man?"

[Verse Locator](#)

अनृतम् बल लोको अयम् अज्ञानात् यद् हि वक्ष्यति ।
तेजो न अस्ति परम् रामे तपति इव दिवा करे ॥ २-३०-४

4. **bata** = what a pity! **ayam lokaH** = these people; **vakshhyati yadi** = if they tell; **ajJNaanaat** = by ignorance; **anR^itam** = the falsehood; **param** = excellent; **tejaH** = valour; **naasti** = is lacking; **raame** = in Rama; **divaakare iva** = as in a sun; **tapati** = which is blazing.

"It is a pity if these people of Ayodhya through ignorance tell the falsehood that excellent valour is lacking in Rama as in a blazing sun."

[Verse Locator](#)

किम् हि कृत्वा विषण्णः त्वम् कुतः वा भयम् अस्ति ते ।
यत् परित्यक्तु कामः त्वम् माम् अनन्य परायणाम् ॥ २-३०-५

5. **kihikR^itvaa** = for what reason; **tvam** = you; **vishhaNNaH** = are cast down? **kutaHvaa** = whence; **bhayam** = fear; **asti** = is there; **te** = to you; **parityaktukaamaH itityat** = for which you are willing to desert; **maam** = me; **ananya paraayaNaam** = for whom there is no other recourse.

"For what reason are you cast down or whence fear in you, for which you are willing to desert me, for whom there is no other recourse."

[Verse Locator](#)

द्युमत्सेन सुतम् वीर सत्यवन्तम् अनुव्रताम् ।
सावित्रीम् इव माम् विद्धि त्वम् आत्म वश वर्तिनीम् ॥ २-३०-६

6. **viira** = Oh; **brave man!** **viddhi** = know; **maam** = me; **aatmavashavartiniim** = to be as dependent on your will; **savitriimiva** = as Savitri; **anuvrataam** = who was devoted to; **satyavantam** = Satyavan; **dyumatsenasutan** = son of Dyumatsena.

"Oh, Brave man! Know me to be as dependent on your will as Savitri who was devoted to Satyavan the son of Dyumatsena."

[Verse Locator](#)

न तु अहम् मनसा अपि अन्यम् द्रष्टा अस्मि त्वद् ऋते अनघ ।
त्वया राघव गच्चेयम् यथा अन्या कुल पांसनी ॥ २-३०-७

7. **raaghava** = Rama; **anagha** = the faultless man! **aham** = I; **na drashhTaasmi** = will not see; **manasaapi** = even in thought; **anyam** = anyone; **tvadR^ite** = except you; **anyaayathaa** = as any other woman; **kulapaamsanii** = bringing disrepute to her family would! **gachchheyam** = I shall go; **tvayaa** = along with you.

"Rama, the faultless man! I will not see, even in thought, anyone except you as any other woman bringing disrepute to her family would! I shall accompany you to the forest."

[Verse Locator](#)

स्वयम् तु भार्याम् कौमारीम् चिरम् अध्युषिताम् सतीम् ।
शैलूषैव माम् राम परेभ्यो दातुम् इच्चसि ॥ २-३०-८

8. **raama** = Oh; **Rama!** **kaumaariim** = I am a young girl; **adhyushhitaam** = lived; **chiram** = for a long time; **satiim** = a chaste woman; **bhaaryaam** = and a wife; **ichchhasi** = you intend; **daatum** = to deliver; **parebhyaH** = to others; **maam** = me; **shailuushhaH iva** = like an actor; **svayam** = by your own will.

"Oh, Rama! I am a young girl, lived for a long time with you, a chaste woman and your wife. How would you like an actor intend to deliver me to oehrs by your own will?"

[Verse Locator](#)

यस्य पथ्यम् च रामात्थ यस्य चार्थेऽवरुध्यसे ।
त्वम् तस्य भव वश्यश्च विधेयश्छ सदानघ॥ २-३०-९

9. **raama** = Oh; Rama; **anagha** = the sinless one! bhava = be; **tvam** = you; **sadaa** = always; **vashyaH cha** = dutiful and; **vidhayaH cha** = obedient; **tasya** = to him; **yasya** = whom; **aatha** = you speak; **pathyam** = of welfare; **yasyacharth** = for whose sake; **avarudhyase** = I am bekept back.

"Oh, Rama the sinless one! Be you always dutiful and obedient to him, whom you speak of welfare, for whose sake I am being kept back.(But it is improper to ask me to stay obedient to him)."

[Verse Locator](#)

स माम् अनादाय वनम् न त्वम् प्रस्थातुम् अर्हसि ।
तपो वा यदि वा अरण्यम् स्वर्गो वा स्यात् सह त्वया ॥ २-३०-१०

10. **naarhasi** = It is not proper; **saH tvam** = for you as such; **prasthaatum** = to set out; **vanam** = to the forest; **anaadaaya** = without taking; **maam** = me; **tapovaa** = even austerities; **yadivaa** = or; **araNyam** = forest; **svargovaa** = or even heaven; **me** = to me; **tvayaa saha** = along with you only.

"It is not proper for you as such to set out to the forest without taking me. Any term of austerities or forest or even heaven, let it be to me with you only."

[Verse Locator](#)

न च मे भविता तत्र कश्चित् पथि परिश्रमः ।
पृष्ठतः तव गच्चन्त्या विहार शयनेष्च् अपि ॥ २-३०-११

11. **me** = to me; **gachchhantyaH** = who is going; **pR^ishhThataH** = behind; **tava** = you; **tatra** = there; **na bhavita** = will be no; **parishramaH** = fatigue; **kashchit** = whatsoever; **pathi** = in the path; **vitaarashayaneshhviva** = as in a place of recreation or sleep.

"To me, who follow you behind, there will be no tiresomeness. I shall remain in the path without any fatigue, as remaining in a place of recreation or as in a sleep."

[Verse Locator](#)

कुश काश शर इषीका ये च कण्टकिनो द्रुमाः ।
तूल अजिन सम स्पर्शा मार्गे मम सह त्वया ॥ २-३०-१२

12. **maarge** = while in the path; **tvayaasaha** = with you; **kushakaasha shareshiikaaH** = blades of kusha grass; shrubs by the name of Kasa; reeds and rushes; **yedrumaaH cha** = which plants; **kaNtakina** = with prickles; **tulaajina sama sparshaaH** = will touch like heap of cotton or soft deerskin.

"While walking with you, blades of kusha grass, shrubs by the name of kaasa, reeds and rushes and plants with prickles which fall in the path will touch my soles like a heap of cotton or soft deerskin."

[Verse Locator](#)

महा वात समुद्धूतम् यन् माम् अवकरिष्यति ।
रजो रमण तन् मन्ये पर अर्धम् इव चन्दनम् ॥ २-३०-१३

13. ramaNa = Oh; beloved! yat = which; rajaH = dust; mahaavaata samuddhuutam = hurled by a strong wind; avakarishhyati = will cover; maam = me; manye = I reckon; tat = it; chandanam iva = as sandal dust; paraarthyam = of highest blessing.

"Oh, beloved! I shall reckon the dust raised by the strongest wind that will cover my body as sandal dust of highest advantage."

[Verse Locator](#)

शाद्वलेषु यद् आसिष्ये वन अन्ते वन गोरचा ।
कुथा आस्तरण तल्पेषु किम् स्यात् सुखतरम् ततः ॥ २-३०-१४

14. syaatkim = Is it; sukhataram = more comfortable; kuthaastaraNa talpeshhu = on beds covered with carpets; tataH = than; yathaa = as like; shishye = lying; shaadvaleshu = on green grass; vanaante = in the midst of a forest; vanagocharaa = while dwelling in the forest.

"While dwelling in the forest, in its midst, I shall lie down on green grass. Will lying in beds with carpets be more comfortable than that?"

[Verse Locator](#)

पत्रम् मूलम् फलम् यत् त्वम् अल्पम् वा यदि वा बहु ।
दास्यसि स्वयम् आहत्य तन् मे अमृत रस उपमम् ॥ २-३०-१५

15. yat = which; patram = leaf; muulam = tuber; phalam = fruit; alpam vaa = either a little; yadivaa = or; bahu = abundant; aahR^itya = brought; daasyasi = given by; tvam = you; svayam = yourself; tat = that; bhavet = will be; amR^itarasopamam = like nectar; me = to me.

"Leaves, tubers and fruits either a little or abundant in quantity brought and given by you yourself will be like nectar to me."

[Verse Locator](#)

न मातुर् न पितुस् तत्र स्मरिष्यामि न वेश्मनः ।
आर्तवानि उपभुञ्जाना पुष्पाणि च फलानि च ॥ २-३०-१६

16. upabhuNjaanaa = enjoying; pushhpaaNi = the flowers; phalaanicha = and fruits; aartavaani = belonging to various seasons; tatra = there; na smarishhyaani = I shall neither recollect; maatuH = my mother; pituHna = nor my father; na = nor; veshmanaH = my home.

"Enjoying the flowers and fruits belonging to various seasons there, I shall neither recollect my mother nor father nor my home."

[Verse Locator](#)

न च तत्र गतः किञ्चित् द्रष्टुम् अर्हसि विप्रियम् ।
मत् कृते न च ते शोको न भविष्यामि दुर्भरा ॥ २-३०-१७

17. tataH = hence; naarhasi = you are not justified drashhTum = to see; kimchit = anything; vipriyam = unpleasant; tatra = there; natkR^ite = because of me; na = no; shokaH = annoyance; te = to you; na bhavishhyaami = I will not be; durbharaa = difficult to be maintained.

"Hence, you are not justified to see anything unpleasant there. There will be no annoyance to you because of me. I will not be difficult to be maintained."

[Verse Locator](#)

यः त्वया सह स स्वर्गो निरयो यः त्वया विना ।
इति जानन् पराम् प्रीतिम् गच्च राम मया सह ॥ २-३०-१८

18. yaH = which companionship; tvayaasaha = with you; saH = that(itself is) svargaH = heaven; tvayaa vinaa = without you; nirayaH = hell; jaanan = by knowing; iti = thus; rama = Oh; Rama; gachchha = obtain; paraam- great; priitim = joy; mayaasaha = with me.

"Your companionship will be a heaven to me. Without you, it will be a hell. Oh, Rama! By knowing thus my great love, obtain supreme joy with me."

[Verse Locator](#)

अथ माम् एवम् अव्यग्राम् वनम् न एव नयिष्यसि ।
विषम् अद्य एव पास्यामि मा विशम् द्विषताम् वशम् ॥ २-३०-१९

19. atha = on the contrary; naiva nayishhyasiyadi = if you do not take; maam = me; avyagraam = who is not alarmed; evam = as such; vanam = of the forest; paasyaami = I shall drink; vishham = poison; adyaiva = now itself; maagamam = I shall not bow to the will; dvishhataam = of the enemies.

"On the contrary, if you do not take me, who is not alarmed of the forest as such, I shall drink poison now itself. But on no account would I bow to the enemies."

[Verse Locator](#)

पश्चात् अपि हि दुःखेन मम न एव अस्ति जीवितम् ।
उज्झितायाः त्वया नाथ तदा एव मरणम् वरम् ॥ २-३०-२०

20. naatha = Oh; Lord! mam = to me; ujjhitaayaaH = abandoned; tvayaa = by you; duHkhana = because of grief; jiivitam = life; naivaasti = will not be there; pashchaadapi = even afterwards; maraNam = death; varam = is better; tadaiva = at the time of your relinquishment itself.

"Oh, Lord! As a result of grief I will not going to live even afterwards when abandoned by you. Death is therefore better at the time of your relinquishment itself."

[Verse Locator](#)

इदम् हि सहितुम् शोकम् मुहूर्तम् अपि न उत्सहे ।
किम् पुनर् दश वर्षाणि त्रीणि च एकम् च दुःखिता ॥ २-३०-२१

21. notsahe = I do not agree; sahitum = to bear; imam = this; shokam = grief; muhuurtamapi = even for a moment; kimpunaH = why again; dashatriiNiekamcha = fourteen(ten; three and one) varshhaaNi = years; duHkhitaa = in misery.

"I cannot bear this grief even for a moment, why again fourteen years in misery."

[Verse Locator](#)

इति सा शोक सन्तप्ता विलप्य करुणम् बहु ।
चुक्रोश पतिम् आयस्ता भृशम् आलिन्य सस्वरम् ॥ २-३०-२२

22. saa = that Seetha; shokasantaptaa = burnt by grief; aayastaa = having exerted; vilapya = lamented; bahu = much; karuNam = in pity; aaliNgya = embraced; patim = the husband; chukrosha = cried; bhR^isham = a lot; sasvaram = with loud voice.

Seetha, burnt by grief, having got exerted, lamented much piteously, embraced her husband and cried a lot with loud voice.

[Verse Locator](#)

सा विद्धा बहुभिर् वाक्यैः दिग्धैः इव गज अन्गना ।
चिर सन्नियतम् बाष्पम् मुमोच अग्निम् इव अरणिः ॥ २-३०-२३

23. viddhaa = pierced; bahubhiH = by many; vaakyaiH = words; saa = she; gajaaNganaa iva = like a female elephant; dighaiH = by poisoned arrows; bhaashhpam = tears; chirasanniyatam = which were held back for long; mumocha = were shed; agrimiva = like fire; araNiH = by piece of wood(through attrition with another)

persecuted with many homilies like a female elephant pierced with poisoned arrows, she shed tears that had long been held back even as a piece of wood would emit fire(throught attrition with another)

[Verse Locator](#)

तस्याः स्फटिक सम्काशम् वारि सप्ताप सम्भवम् ।
नेत्राभ्याम् परिसुस्नाव पन्कजाभ्याम् इव उदकम् ॥ २-३०-२४

24. spatika sankasham = crystal-like; vaari = water; parisusraava = oozed; netraabhyaam = from eyes; tasyaaH = of her; santaapa sambharam = by meeting sorrow; udakamiva = like water; paNkajaabhyaam = from two lotus flowers.

Crystal-like tears woozed from her eyes because of grief, like water-drops from two lotus flowers.

[Verse Locator](#)

तच्चैवामलचन्द्रभम् मुखमायतलोचनम् ।
पर्यशुष्यत बाष्पेण जलोद्धृतमिवामुबुजम् ॥ २-३०-२५

25. tat = that; mukhamchaiva = face too; amalachandraabham = with shining brilliance of the moon; aayatalochanam = having longish eyes; paryashushhyata = withered; bhaashhpNa = with tears; ambujamiva = like lotus; jaloddhR^itam = pulled out from water.

Her face with shining brilliance of the moon and having longish eyes, withered with tears as a lotus flower pulled out from water.

[Verse Locator](#)

ताम् परिष्वज्य बाहुभ्याम् विसम्भ्राम् इव दुःखिताम् ।
उवाच वचनम् रामः परिविश्वासयंस् तदा ॥ २-३०-२६

26. tadaa = then; raamaH = Rama; parishhvajya = embraced; taam = her; baahubhyaam = with arms; duHkhitaam = who was depressed; visaMjJNaami = and had fainted; uvaacha = spoke; vachanam = the words; parivishvaasayan = fully reassuring.

Then Rama embraced her, with arms, who was depressed and had fainted as it were, spoke the following words, fully reassuring her.

[Verse Locator](#)

न देवि तव दुःखेन स्वर्गम् अपि अभिरोचये ।
न हि मे अस्ति भयम् किञ्चित् स्वयम्भोर् इव सर्वतः ॥ २-३०-२७

27. devi = Oh; queen! na abhirochaye = I do not like; svargamapi = even heaven; tava duHkhena = by your sorrow; svayambhoriva = like to the god of Brahma; me = to me; naasti hi = there is indeed no; bhayam = fear; kimchit = whatsoever.

"Oh, queen! I do not relish even heaven while you are in grief. There is indeed no fear whatsoever to me, like the god of Brahma."

[Verse Locator](#)

तव सर्वम् अभिप्रायम् अविज्ञाय शुभ आनने ।
वासम् न रोचये अरण्ये शक्तिमान् अपि रक्षणे ॥ २-३०-२८

28. shubhaanane = Oh; Seetha with the auspicious face! shaktimaanapi = eventhough I am able; rakshhaNe = to protect; avijJNaaya = without knowing; tava = your; abhipraayam = opinion; sarvam = in entirety; na rochaye = I do not like; vaasam = your dwelling; araNYe = in the forest.

"Oh, Seetha with the auspicious face! Eventhough I am able to protect you, without knowing your entire opinion, I do not like to take you to the forest."

[Verse Locator](#)

यत् सृष्टा असि मया सार्धम् वन वासाय मैथिलि ।
न विहातुम् मया शक्या कीर्तिर् आत्मवता यथा ॥ २-३०-२९

29. maithili = Oh; Seeta! yat = for what reason; sR^ishhTaasi = you are created; vanavaasaaya = for dwelling in the forest; mayaa saartham = along with me;(for that reason) na shakya = you cannot be; vihaatum = left behind; mayaa = by me; kiirtiryathaa = like honour; aatmavataa = by a man of self-regard.

"Oh, Seetha! it appears that you are created indeed for dwelling in the forest with me. Hence, you cannot be left behind by me, like the honour by a man of self-regard."

[Verse Locator](#)

धर्मः तु गज नास ऊरु सद्भिर् आचरितः पुरा ।
तम् च अहम् अनुवर्ते अद्य यथा सूर्यम् सुवर्चला ॥ २-३०-३०

30. gajanaasoru = Oh; Seetha; with thighs like posteriors of elephant! puraa = earlier; dharmaH = righteousness(like fulfilling father's command); aacharitaH = was practised; sadbhiH = by good men; adya = now; aham = I; anuvarte = shall follow; tam = that righteousness; suuryam yathaa = like the sun; suvarchalaa = by suvarchala(wife of the sun).

"Oh Seetha, with thighs like the posteriors of an elephant! Earlier, righteousness (like fulfilling the father's command) was practised by good men. Now, I shall follow that righteousness, like Suvarchala(wife of the sun) following the sun."

[Verse Locator](#)

न खल्वहम् न गच्छेयम् वनम् जनकनन्दिनि ।
वचनम् तन्नयति माम् पितुः सत्योपबृंहितम् ॥ २-३०-३१

31. janakanandini = Oh; Seetha! aham = I; nakhalunagachchheyam = cannot desist from not going; vanam = to forest; tatvachaH = that word; pituH = of my father; satyopabR^imhitam = made strong by his truthfulness; nayati = is taking; maam = me.

"Oh, Seetha! I cannot desist from not going to forest. That word, of my father, made strong by his truthfulness is taking me to the forest."

[Verse Locator](#)

एष धर्मः तु सुश्रोणि पितुर् मातुः च वश्यता ।

अतः च आज्ञाम् व्यतिक्रम्य न अहम् जीवितुम् उत्सहे ॥ २-३०-३२

32. sushroNi = Oh; comely lady! vashyataa = being obedient; putuH = to father; maatushcha = and mother; eshaH = this is ; dharmastu = sacred duty; atashcha = that is why; aham = I na utsahe = do not wish; jiivitum = to survive; vyatikramya = in violation of tam = that duty.

"Oh, comely lady! Being obedient to father and mother is one's sacred duty. That is why, I do not wish to survive, in violation of that duty."

[Verse Locator](#)

अस्वाधीनम् कथम् दैवम् प्रकारैरभिराध्यते ।

स्वाधीनम् समतिक्रम्य मातरम् पितरम् गुरुम् ॥ २-३०-३३

33. samatikramya = by neglecting; maataram = mother; pitaram = father; gurum = teacher; svaadhiinam = who are at one's disposal; katham = how; daivam = god; asvaadhiinam = who is not one's disposal; abhiraadhyate = can be worshipped; prakaaraiH = by various modes?

"Mother, father and teacher are at our own disposal. By neglecting them as such, how can we worship god, who is not at our disposal, by various modes?"

[Verse Locator](#)

यत्त्रयम् तत्त्रयो लोकाः पवित्रम् तत्समम् भुवि ।

नान्यदस्ति शुभापाङ्गे तेनेदमभिराध्यते ॥ २-३०-३४

34. shubhaapaaNge = Oh; lady with enchanting glances! yat = which trayam = tinity (of mother; father and teacher) is there; tat = that is ; trayaH lokaaH = the world-triad; naasti = there is none; anyat = other; loke = in the world; tatsamam = equal to it; tena = hence; idam = this; abhiraadhyate = is being worshipped.

"Oh, lady with enchanting glances! The triad of mother, father and teacher is the world-triad. There is none other in the world equal to it. Hence, this triad is worthy of worship."

[Verse Locator](#)

न सत्यम् दानमानौ वा न यज्ञाश्चाप्तदक्षिणाः ।

तथा बलकराः सीते यथा सेवा पितुर्मता ॥ २-३०-३५

35. siite = Oh; Seetha! yathaa = In which manner; sevaa = service; pituH = to father; mataa = is regarded; tathaa = in that manner; satyam = truth; na = is not; yajjNaaHcha = even sacrificial rites; aptadakshhiNaaH = where presents are received by officiating priest; balakaraaH na = are not strengthening.

"Oh, Seetha! In which manner service to father is regarded as strengthening, in the same manner truth or sacrificial rites where presents are received by officiating priest are not strengthening."

[Verse Locator](#)

स्वर्गो धनम् वा धान्यम् वा विद्याः पुत्राः सुखानि च ।

गुरुवृत्त्यनुरोधेन न किञ्चित्\dapi दुर्लभम् ॥ २-३०-३६

36. guruvR^ittyuanurodhena = by compliance with the wishes of one's elders; svargaH = heavenly bliss; dhanamvaa = or riches; dhaanyamvaa = foodgrains; vidyaaH = or learning;

putraaH- sons; **sukhaanicha** = and amenities of life; **na** = nothing; **kimchidapi** = whatsoever; **durlabham** = is hard to obtain.

"By compliance with the wishes of one's elders, heavenly bliss or riches, foodgrains or leaving, sons or amenities of life - nothing whatsoever is hard to obtain."

[Verse Locator](#)

देवगन्धर्वगोलोकान् ब्रह्मलोकम् तथापरान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥ २-३०-३७

37. **mahaatmanaH** = high souled men; **maataapitR^iparaayaNaaH** = wholly devoted to their mother and father; **praapnuvanti** = obtain; **deva gandharva golokaan** = the regions of gods and the gandharvas; and **goloka** (highest heaven abiding in cows and presided over by Sri Radha and Sri Krishna the first couple) **brahma loka**; = the seventh heaven presided by Brahma (creator) **tathaa** = and; **aparan** = other regions.

"High souled men, wholly devoted to their parents obtain the regions of gods and the gandharvas, the seventh heaven presided the gandharvas, the seventh heaven presided by Brahma (the creator) and Goloka (the highest heaven abiding in cows and presided over by Sri Radha and Sri Krishna the first couple).

[Verse Locator](#)

स माम् पिता यथा शास्ति सत्य धर्म पथे स्थितः ।
तथा वर्तितुम् इच्छामि स हि धर्मः सनातनः ॥ २-३०-३८

38. **ichchhaami** = i desire; **vartitum** = to obey; **tathaa** = in the same manner; **yathaa** = as to how; **saH pitaa** = such a father; **sthitaH** = abiding; **satyadharma pathe** = in truthful and rightful way; **shaasti** = commands; **maam** = me; **saH** = that itself; **dharmaH hi** = is indeed righteousness; **sanaatanaH** = which is eternal.

"I desire to obey in the same manner as to how my father, abiding in truthfulness and virtue, commands me. That itself is indeed the law of morality, which is eternal."

[Verse Locator](#)

मम सन्ना मतिः सीते त्वाम् नेतुम् दण्डकावनम् ।
वसिष्ठामीति सात्वम् मामनुयातुम् सुनिश्चिता ॥ २-३०-३९

39. **siite** Oh; **Seetha! mama** = my; **matiH** = mind; **sannaa** = was depressed; **netum** = to take; **tvaam-** you; **daNdakaa vanam** = to the forest of Dandaka; **saa tvam** = you as such; **iti** = stating that; **vasishhyaami** = you would reside in the forest; **sunishchitaa** = well-determined; **amyaatum** = to follow; **maam** = me.

"Oh, Seetha! My mind was depressed to take you to the forest of Dandaka. But you are saying that you will reside in the forest, duly determined to follow me."

[Verse Locator](#)

सा हि दिष्टानवद्याङ्गी वनाय वदिरक्षणे ।
अनुगच्छस्व माम् भीरु सह धर्म चरी भव ॥ २-३०-४०

40. **madirekshhaNe** = Oh; mistress with fascinating eyes; **anavadyaaNgii** = and flawless limbs! **saa** = since you; **dishhTaa** = were allowed; **vanaaya** = to come to forest; **anugachchhasva** = follow; **maam** = me; **bhiiru** = Oh Seetha; **the timid lady! bhava** = become; **shadharmacharii** = a help-mate.

"Oh, mistress with fascinating eyes and flawless limbs! Since you were allowed to come to forest, Oh Seetha the timid lady, follow me and become my help-mate."

सर्वथा सदृशम् सीते मम स्वस्य कुलस्य च ।
व्यवसायमनुक्रान्ता कान्ते त्वमतिशोभनम् ॥ २-३०-४१

41. siite = Oh; Seetha; kaante = the beautiful! tvam = you; anukraantaa = followed; atishobhanam = very auspicious; vyavasayam = resolve; sadR^isham = suitable; sarvathaa = in all ways; mama = to me; svasya kulasyacha = and to your race.

"Oh, Seetha the beautiful! You adopted very auspicious resolve, suitable in all ways to me and to your race."

[Verse Locator](#)

आरभस्व शुभश्रोणि वनवासक्षमाः क्रियाः ।
नेदानीम् त्वदृते सीते स्वर्गोऽपि मम रोचते ॥ २-३०-४२

42. shubhashroNi = Oh lady; with charming hip and loins! idaaniim = now itself; aarbhasva = begin with; driyaaH = the duties; vanavaasakshhamaaH = appropriate for living in exile; siite = Oh; Seetha! svargo.api = even heaven; na rochate = is not a liking; mama = to me; tvadR^ite = without you.

"Oh, lady with charming hip and loins! Now itself, begin with duties appropriate for living in exile. Oh, Seetha! Even a heaven is not a liking to me without your presence."

[Verse Locator](#)

ब्राह्मणेभ्यः च रत्नानि भिक्षुकेभ्यः च भोजनम् ।
देहि च आशंसमानेभ्यः सम्त्वरस्व च माचिरम् ॥ २-३०-४३

43. dehi = give; ratnaanicha = valnable gifts; braahmaNebhyaH = to Brahmanas; bhojanamcha = and good; bhikshhukebhyaH = to mendicants; santvarasvacha = be very quick; maa = do not; chiram = delay.

"Give valuable gifts to Brahmanas and food to mendicants. Be very quick. Do not delay."

[Verse Locator](#)

भूषणानि महार्हाणि वरवस्त्राणि यानि च ।
रमणीयाश्च ये केचित्क्रीडार्थाश्चापुयुपस्कराः ॥ २-३०-४४
शयनीयानि यानानि मम चान्यानि यानि च ।
देहि स्वभृत्यवर्गस्य ब्राह्मणानामनन्तरम् ॥ २-३०-४५

44;45. dehi = give; svabhR^ityavargasya = to the various classes of your dependents; yaani = whatever; mahaarhaaNi = fine articles of wearing apparel; upaskaraaH = gadgets; kriidaarthaaH = used for sports; mama = my; shayanaani = couches; yaanaani = conveyances; anyaani = other; yaanicha = articles left; anantaram = after; brahmaNaanaam = satisfying brahmanas.

"Give to the various classes of your dependents whatever costly ornaments, beautiful and fine articles of wearing apparel, gadgets used for sports, my couches, conveyances and other articles left after satisfying brahmanas."

[Verse Locator](#)

अनुकूलम् तु सा भर्तुर् ज्ञात्वा गमनम् आत्मनः ।
क्षिप्रम् प्रमुदिता देवी दातुम् एव उपचक्रमे ॥ २-३०-४६

46. **saa devii** = Seetha; the divine lady; **pramuditaa** = elated; **jjNaatvaa** = to know; **aatmanaH** = her; **gamanam** = departure; **anukuulam** = acceptable; **bhartuH** = to her husband; **kshhipram** = quickly; **upachakrame** = se about; **daatumeva** = making gifts.

Seetha the divine lady, elated to know her departure acceptable to her husband, quickly set about, making gifts.

[Verse Locator](#)

ततः प्रहृष्टा परिपूर्ण मानसा ।
यशस्विनी भर्तुर् अवेक्ष्य भाषितम् ।
धनानि रत्नानि च दातुम् अन्गना ।
प्रचक्रमे धर्मभृताम् मनस्विनी ॥ २-३०-४७

47. **tataH** = thereafter; **yashashivinii** = the illustrious; **manssvinii** = and the pure minded; **aNganaa** = lady; **avekshhya** = hearing; **bhaashhitam** = the speech; **bhartuH** = of her husband; **prahR^ishhTaa** = and delighted; **pratipuurNamaanasaa** = feeling reassured; **prachakrame** = started in mind; **daatum** = giving; **dhanaani** = riches; **ratnaanicha** = and valuable gifts; **dharma bhR^itaam** = to virtuous souls.

Thereafter, the illustrious and pure-minded lady, becoming delighted on hearing the speech of her husband, started giving riches and valuable gifts to virtuous souls.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे त्रिंशः सर्गः

Thus completes 30th chapter in the Ayodhya kanda of the glorious Ramayayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

Overhearing the conversation of Rama and Seetha, Lakshmana who came there earlier enters into dialogue with his brother, insisting that he too shall accompany Rama and Seetha to forests. Rama tries to persuade him to stay back, in vain. Then Rama had to agree to Lakshmana's insistence and asks him to fetch the divine bows, arrows and swords given by gods in the Vedic-ritual of Seetha's father, namely King Janaka.

[Verse Locator](#)

एवम् श्रुत्वा तु सम्वादम् लक्ष्मणः पूर्वमागतः ।
बाष्पपर्याकुलमुखः शोकम् सोढुमशक्नुवन् ॥ २-३१-१
स भ्रातुश्चरणौ गाढम् निपीड्य रघुनन्दनः ।
सीतामुवाचातिशयम् राघवम् च महाव्रतम् ॥ २-३१-२

1;2. lakshhmanah = Lakshmana; aagataH = who came there; puurvam = earlier; shrutvaa = heard; samvaadam = the conversation; evam = thus; bhaashhpa paryaakulekshhanaH = having his eyes filled with tears; ashaknuvan = being unable; sodhum = to bear; shokam = the anguish; saH = that; raghunandanaH = Lakshmana; nipiidya = pressed; charaNau = the feet; bhraatuH = of his brother; gaadham = firmly; uvaacha = spoke; raaghavamcha = to Rama; mahaavratam = performing a great vow; siitaam = and to Seetha; atiyashaam = of great honour.

Lakshmana who came there earlier, heard the conversation of Seetha and Rama, having his eyes glut with tears, being unable to bear the anguish, tightly pressed the feet of his bother and spoke (as flows) to Rama who was performing a great vow and to Seetha who enjoyed great honour.

[Verse Locator](#)

यदि गन्तुम् कृता बुद्धिर्वनम् मृगगजायुतम् ।
अहम् त्वानुगमिष्यामि वनमद्रे धनुर्धरः ॥ २-३१-३

3. buddhiH kR^itaayadi = If decision was made; gantum = to go; vanam = to forest; mR^igagajaayutam = filled with antelopes and elephants; aham = I; dhanurdharaH = wearing the bow; agre = in front; anugamishhyaami = shall accompany; tvaa = your; vanam = to forest.

"If you decided to go to the forest filled with antelopes and elephants, I, in front wearing the bow, shall accompany you to the forest."

[Verse Locator](#)

मया समेतोऽरण्यानि बहूनि विचरिष्यसि ।
पक्षिभिर्मृगयूथैश्च सम्पुष्टानि समन्ततः ॥ २-३१-४

4. sametaH = together; mayaa = with me; vicharishhyasi = you will travel; bahuuni araNyaani = in many forests; samghushhTaani = resonant; samastataH = of all; pakshhibhiH = birds; mR^igayoothaiH = and troops of wild animals.

"Together with me, you will travel in the various forests, resonant with sounds of birds and herds of wild animals."

[Verse Locator](#)

न देवलोकाक्रमणम् नामरत्वमहम् वृणे ।
ऐश्वर्यम् वापि लोकानाम् कामये न त्वया विना ॥ २-३१-५

5. tvayaa vinaa = without you; aham = I; navR^iNe = do not want; devalokakramaNam = ascendancy to heaven; na = nor desiring; amaratvam = immortality; na kaamaye = now wishing; aishvaryam vaapi = even sovereignty; lokaanaam = over the globes.

"Without you, I do not want ascendancy to heaven now do I desire immortality now do I wish for sovereignty over the globes."

[Verse Locator](#)

एवम् ब्रुवाणः सौमित्रिर्विनवासाय निश्चितः ।
रामेण बहुभिः सान्वैर्निषिद्धः पुनरब्रवीत् ॥ २-३१-६

6. saumitriH = Lakshmana; bruvaaNaH = who was speaking; evam = thus; nishchitaH = determined; vanavaasaaya = to dwell in the forest; nishhiddhaH = was forbidden; raameNa = by Rama; bahubhiH saantvaiH = through many pacifying words; punaH = again; abraviit = spoke.

Lakshmana who was speaking in favour of coming to the forest, was forbidden by Rama through many of his pacifying words. After hearing them, Lakshmana again spoke as follows:

[Verse Locator](#)

अनुज्ञातश्च भवता पूर्वमेव यदस्म्यहम् ।
किमिदानीम् पुनरिदम् क्रियते मे निवारणम् ॥ २-३१-७

7. aham = I; asmiyat = am indeed; anujJNaataH = permitted; bhavataa = by you; puurvameva = even earlier; idaaniim = now; kim = why; punaH = again; idam = this; nivaaraNam = hindrance; kriyate = is being done?

"I was indeed permitted by you earlier. How is it that you are prohibiting me now?"

[Verse Locator](#)

यदर्थम् प्रतिषेधो मे क्रियते गन्तुमिच्छतः ।
एतदिच्छामि विज्ञातुम् संशयो हि ममानघ ॥ २-३१-८

8. anagha = Oh; the faultless man! ichchhaami = I desire; vijJNaatum = to know; yadartham = for what reason; pratishhedhaH = prohibition; kriyate = is done; etat = at this time; me = for me; ichhataH = who is willing; gautum = to go; samshayaH hi = there is indeed doubt; me = in me.

"Oh, the faultless man! I desire to know the reason for prohibiting me, who is indeed willing to come to the forest, because there is doubt in my mind."

ततः अब्रवीन् महा तेजा रामः लक्ष्मणम् अग्रतः ।

स्थितम् प्राग् गामिनम् वीरम् याचमानम् कृत अञ्जलिम् ॥ २-३१-९

9. tataH = thenafter; raamaH = Rama; mahaatejaaH = of great splendour; abraviit = spoke; lakshhmanam = to Lakshmana; sthitam = standing; agrataH = in front; praaggaaminam = intending to go before; viiram = the valiant man; yaachamaanam = soliciting; kR^itaaNjalim = with joined palms.

Thereafter Rama of great splendour spoke to Lakshmana the valiant man who was standing in front, intending to preceede Sri Rama and soliciting with joined palms.

Verse Locator

स्निग्धो धर्मरतो वीरस्सततम् सत्पथे स्थितः ।

प्रियः प्राणसमो वशो भ्राता चापि सखा च मे ॥ २-३१-१०

10. snigdhaH = friendly; dharmarataH = interested in righeousness; viiraH = valiant; sthitaH = always; satpathe = in good path; priyaH = the beloved one; praaNa samaH = as dear as life; vashyaH = obedient; bhraatraachaapi = the brother; sakhaacha = and a companion.

"You are so friendly, interested in righteousness, valiant, abiding always in a good path, dear to me as life, obedient, my brother and a companion."

Verse Locator

मया अद्य सह सौमित्रे त्वयि गच्छति तत् वनम् ।

को भरिष्यति कौसल्याम् सुमित्राम् वा यशस्विनीम् ॥ २-३१-११

11. saumitre = Oh; Lakshmana! tvayi = you; gachchhati = having proceeded; tatvanam = to that forest; mayaa saha = along with me; adya = now; kaH = who; bharishhyati = will support; kausalyaam = Kausalaya; sumitraam vaa = or Sumira; yashashiviniim = the illustrious.

"Oh Lakshmana! If you proceed to the forest along with me now, who will support Kausalya or the illustrious Sumitra?"

Verse Locator

अभिवर्षति कामैः यः पर्जन्यः पृथिवीम् इव ।

स काम पाश पर्यस्तः महा तेजा मही पतिः ॥ २-३१-१२

12. yaH = which; mahiipatiH = emporor; mahaatejaH = of great splendour; abhivarshhati = used to shower; kaamaiH = objects of desire; parjanyaH iva = as a cloud; pR^ithiviim = to the earth; saH = he; kaamapaashaparyantaH = stands circumscribed by cord of love.

"That emperor of great splendour, who used to shower blessings on the people as a cloud sends down rain on the earth, stands circumscribed by cord of love."

Verse Locator

सा हि राज्यम् इदम् प्राप्य नृपस्य अश्व पतेः सुता ।

दुःखितानाम् सपत्नीनाम् न करिष्यति शोभनम् ॥ २-३१-१३

13. saa = that Kaikeyi; sutaa = daughter; nR^ipasya = of king; ashvapateH = Aswapathi; praapya = after getting; idam raajyam = this kingdom; na karishhyati hi = will

certainly not accord; **shobhanam** = good treatment; **sapatniinaam** = to step-wives; **duHkhitaanaam** = who are at grief.

"That Kaikeyi daughter of king Aswapathi, after obtaining this kingdom, will certainly not accord good treatment to her step-wives, who are at grief."

[Verse Locator](#)

न स्मरिष्यति कौसल्याम् सुमित्राम् च सुदुःखिताम् ।
भरतो राज्यमासाद्य कैकेय्याम् पर्यवस्थितः ॥ २-३१-१४

14. **bharataH** = Bharata; **aasaadya** = obtaining; **raajyamm** = the kingdom; **paryavasthitaH** = will be devoted; **kaikeyyaam** = to Kaikeyi; **na smarishhyati** = will not think; **kausalyaam** = of Kausalya; **suduHkhitaam** = who is in great sorrow; **sumitraameha** = and Sumitra.

"Bharata on acquiring the kingdom will be devoted to Kaikeyi and will not think of sorrowful Kausalya or Sumitra."

[Verse Locator](#)

तामार्याम् स्वयमेवेह राजाऽनुग्रहणेन वा ।
सौमित्रे भर कौसल्या मुक्तमर्थमिमम् चर ॥ २-३१-१५

15. **saumitre** = Oh; **Lakshmana! iha** = you stay here; **bhara** = support; **svayameva** = through your own self; **raajaanugraheNa** = or by obtaining favour through the king; **taam kausalyaam** = that Kausalya; **aaryaam** = the venerable lady; **chara** = do; **imam** = this; **artham** = thing; **uktam** = as said.

"Oh, Lakshmana! You stay here and support the venerable Kausalya through your own self or by obtaining favour through the king. Do this thing, as said."

[Verse Locator](#)

एवम् मम च ते भक्तिर्भविष्यति सुदर्शिता ।
धर्मज्ञ गुरुपूजायाम् धर्मश्चाप्यतुलो महान् ॥ २-३१-१६

16. **dharmajJNaa** = Oh; **Lakshmana; knower of righteousness! evam** = thus; **te** = your; **te** = your; **bhaktiH** = devotion; **mama** = towards me; **bhavishhyati** = will be; **sudarshitaa** = well demonstrated; **gurupuujaayaam** = by honouring the elders; **mahaan**; a great; **atulaH** = unequalled; **dharmashcha** = religious merit(will accrue).

"Oh, Lakshmana the knower of righteousness! Thus, your devotion towards me will have been fully demonstrated by you. By honouring the elders, a great unequalled religious merit will accrue to you."

[Verse Locator](#)

एवम् कुरुष्व सौमित्रे मत्कर्त्ते रघुनन्दन ।
अस्माभिर्विप्रहीनाया मातुर्नो न भवेत्सुखम् ॥ २-३१-१७

17. **saumitre** = OH; **Lakshmana; raghunandana** = who exhilarates Raghu dynasty; **kurushhva** = do; **evam** = thus; **matkR^ite** = for my sake; **na bhavet** = there will be no; **sukham** = happiness; **naH** = maatuH = to our mother; **viprahiinaayaaH** = who is left behind; **naH** = bye us.

"Oh, Lakshmana, the exhilarator of Raghu dynasty! Do this for my sake. There will be no happiness to our mother, if she is left behind by us."

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः श्लक्ष्णया गिरा ।

प्रत्युवाच तदा रामम् वाक्यज्ञो वाक्य कोविदम् ॥ २-३१-१८

18. lakshmaNaH = Lakshmana; vaakyaajJNaH = who is intelligent in speech; uktaH = who was spoken; evam = thus; raameNa = by Rama; pratyuvaacha = replied; tadaa = then; giraa = with the voice; shlakshhNayaa = so gentle; raamam = to Rama; vaakyakovidam = who is skilled in speech.

Lakshmana who is intelligent in speech, after hearing Rama's words, replied in a gentle voice to him who is skilled in speech.

[Verse Locator](#)

तव एव तेजसा वीर भरतः पूजयिष्यति ।

कौसल्याम् च सुमित्राम् च प्रयतः न अत्र संशयः ॥ २-३१-१९

19. viiraH = Oh; Rama the valiant! bharataH = Bharata; prayataH = being piously disposed; tava tejasaiva = by your splendour of such a kind; puujayishhyati = will respect; kausalyaamena = Kausalya; sumitraamcha = and Sumitra; na = no; samshayaH = doubt; atra = in this matter.

"Oh, Rama the valiant! Bharata being inspired by your splendour of morality will respect Kausalya and Sumitra. There is no doubt in this matter."

[Verse Locator](#)

कौसल्या बिभृयात् आर्या सहस्रम् अपि मद् विधान् ।

यस्याः सहस्रम् ग्रामाणाम् सम्प्राप्तम् उपजीवनम् ॥ २-३१-२०

20. yasyaaH = upon which Kausalya; sahasram = thousand; graamaaNaam = villages; samp्राप्तam = obtained by her; upajiivinaam = are living in dependence; aaryaa = that venerable; kausalyaa = Kausalya; bibhR^iyaat = can maintain; sahasramapi = even thousand; madvidhaan = of my type.

"Kausalya obtained (by grant) thousand villages , which are dependent on her. Hence, that venerable Kausalya can maintain even thousand people like me."

[Verse Locator](#)

तदात्मभरणे चैव मम मातुस्तथैव च ।

पर्याप्ता मद्विधानाम् च भरणाय यशस्विनी ॥ २-३१-२१

21. tat = that is why; yashasvinii = the illustrious Kausalya; paryaaptaa = is competent not only; aatmabharaNaichaiva = to maintain herself; tathaivacha = but also; mama maatuH = my mother; bharaNaayacha = and the support of; madvidhaanaamcha = people like me.

"The illustrious Kausalya is competent not only to maintain herself but also my mother and people like me in addition."

[Verse Locator](#)

कुरुष्व मामनुचरम् वैधर्म्यम् नेह विद्यते ।

कृतार्थोऽहम् भविष्यामि तव चार्थः प्रकल्पते ॥ २-३१-२२

22. kurushhva = make; maam = me; amcharam = your attendant; iha = in this; navidyate = there is no; vaidharmyam = unlawfulness; aham = I; bhavishhyaami = will be; kR^itaarthaH = accomplishing my object; tava = your; arthattcha = purpose also; prakalpate = will be fulfilled.

"Make me your attendant. In this, there is no unrighteousness. Besides, I will be accomplishing my object. Your purpose also will be fulfilled."

[Verse Locator](#)

धनुर् आदाय सशरम् खनित्र पिटका धरः ।
अग्रतः ते गमिष्यामि पन्थानम् अनुदर्शयन् ॥ २-३१-२३

23. **aadaaya** = having taken; **dhamh** = the bow; **sasharam** = with arrows; **khamitra pitakaadharaH** = carrying a spade and a basket; **gamishhyaami** = I will travel; **anudarshayan** = showing; **panthaanam** = the path; **agrataH** = in front; **te** = of you.

"Taking my bow and arrows and carrying a spade and a basket, I will walk in front of you showing the path."

[Verse Locator](#)

आहरिष्यामि ते नित्यम् मूलानि च फलानि च ।
वन्यानि यानि च अन्यानि स्वाहाराणि तपस्विनाम् ॥ २-३१-२४

24. **aaharishhyaami** = I will procure; **te** = for you; **nityam** = for all time; **muulaani** = the tubers; **phalaanicha** = fruits; **anyaanicha** = and other things; **yaani** = which; **svaahaaraaNi** = are good food stuffs; **vanyaani** = available in the forest; **tapasvinaam** = for sages.

"I will procure for you for all time the tubers, fruits and other things which are good food stuffs available in the forest for sages."

[Verse Locator](#)

भवांस् तु सह वैदेह्या गिरि सानुषु रंस्यते ।
अहम् सर्वम् करिष्यामि जाग्रतः स्वपतः च ते ॥ २-३१-२५

25. **bhavaamstu** = be it so; that you; **vaidehyaasaha** = along with Seetha; **ramsyate** = enjoy yourself; **girisaamushhu** = on mountain = ridges; **aham** = I; **karishhyaami** = I shall do; **sarvam** = everything; **te** = (while) you; **jaagrataH** = are waking; **svapatashcha** = or sleeping.

"You along with Seetha enjoy yourself on mountain-ridges. I shall do everything while you are waking or sleeping."

[Verse Locator](#)

रामः तु अनेन वाक्येन सुप्रीतः प्रत्युवाच तम् ।
व्रज आपृच्चस्व सौमित्रे सर्वम् एव सुहृज् जनम् ॥ २-३१-२६

26. **raamastu** = Rama; **supriitaH** = very much delighted; **anena vaakyena** = by these words; **pratyuvaacha** = replied; **tam** = to him(as follows); **saumitre** = Oh; **Lakshmana! vraja** = go; **aapR^ichchhasva** = take leave; **sarvameva** = of all; **suhR^ijjanam** = your friends.

Rama, very much delighted of hearing these words, said to him: "Oh, Lakshmana! Go, take leave of all your friends."

[Verse Locator](#)

ये च राज्ञो ददौ दिव्ये महात्मा वरुणः स्वयम् ।
जनकस्य महा यज्ञे धनुषी रौद्र दर्शने ॥ २-३१-२७
अभेद्य कवचे दिव्ये तूणी च अक्षय सायकौ ।
आदित्य विमलौ च उभौ खड्गौ हेम परिष्कृतौ ॥ २-३१-२८

सत्कृत्य निहितम् सर्वम् एतत् आचार्य सद्गनि ।

स त्वम् आयुधम् आदाय क्षिप्रम् आव्रज लक्ष्मण ॥ २-३१-२९

27;28;29. lakshmana = Oh; Lakshmana! varuNaH = Varuna; mahatmaa = the great souled; svayam = himself; mahaayajJNe = at a grand sacrifice; janakasya = of Janaka; raajJNaH = the king; dadau = gave; ye = which; dhanushhii = bows; divye = which are heavenly; raudra darshane = (one) dreadful to look at; divye = divine; abhedya kavache = impentration pieces of armour; tuuNiicha = and quivers; akshhayasaayake = containing an inexhaustible; ubhau = two; khadgau = swords; hemaparishhkR^ite = decked with gold; aaditya vimalau = with spotless lustre like that of a sun; etat sarvam = all these; nihitam = were kept; achaarya sadmani = at the residence of our receptor; Vasista;satkR^itya = after paying due reverence; aadaaya = take; sarvam = all those; aayudham = arms; aavraja = (and)return; skhhipram = soon.

"Oh, Lakshma! At a grand sacrifice performed by Janaka, the great-souled Varuna(god of water) personally gave heavenly bows which are dreadful to look at, divine impenetrable pieces of armour, quivers containing an inexhaustible stock of arms, two swords decked with gold and with spotless lustre like that of a sun - all these were kept at the residence of our receptor Vasista, after paying due reverence. Take all those arms and return soon."

[Verse Locator](#)

स सुहृज् जनम् आमन्त्र्य वन वासाय निश्चितः ।

इष्ववाकु गुरुम् आमन्त्र्य जग्राह आयुधम् उत्तमम् ॥ २-३१-३०

30. lakshmaNaH = Lakshmana; nishahitaH = who was assured; vanavaasaaya = of his sojourn in the forest; amantrya = after bidding good bye; suhR^ijjanam = to his friends; aagama = approached; ikshhvaakugurum = Vasista; the preceptor of Ikshvaku dynasty; garaaha = took; uttamam = the excellent; aayudham = arms.

Lakshmana, who was assured of his sojourn in the forest, after bidding good bye to his friends, approached Vasista the preceptor of Ikshvaku dynasty and took the excellent armoury.

[Verse Locator](#)

तत् दिव्यम् राज शार्दूलः सत्कृतम् माल्य भूषितम् ।

रामाय दर्शयाम् आस सौमित्रिः सर्वम् आयुधम् ॥ २-३१-३१

31. saumitriH = Lakshmana; raajashaarduulaH = a tiger among princes; dadarshayaamaasa = showed; raamaaya = to Rama; sarvam = all; tat aayadham = those arms; divyam = which are divine; satkR^itam = which were worshipped maalya bhuushhitam = and decorated by garlands.

Lakshmana, a tiger among princes, showed to Rama all those arms, which were divine, being worshipped and decorated by garlands.

[Verse Locator](#)

तम् उवाच आत्मवान् रामः प्रीत्या लक्ष्मणम् आगतम् ।

काले त्वम् आगतः सौम्य कान्क्षिते मम लक्ष्मण ॥ २-३१-३२

32. raamaH = Rama; aatmavaan = who has controlled his mind; priitya = affectionately; uvaacha = spoke(as follows) tama lakshmaNam to Lakshmana; aagatam = who arrived; lakshmana = "Oh; Lakshmana saumya = the excellent man! tvam = you; aagataH = came; kaale = in time; kaaNkshhite = as desired; mama = by me.

Rama, who had fully controlled his mind, affectionately spoke as follows to Lakshmana who arrived: "Oh, Lakshmana, the excellent man! You came in time as desired by me."

अहम् प्रदातुम् इच्छामि यद् इदम् मामकम् धनम् ।
ब्राह्मणेभ्यः तपस्विभ्यः त्वया सह परम्तप ॥ २-३१-३३

33. paramtapa = Lakshmana; the chastiser of foes! aham = I; tvayaa saha = along with you; ichchhaami = desire; pradaatum = to give away; yat = which; idam = this; dhanam = wealth; mamakam = pertaining to me; braahmaNebhyaH = to brahmanas; tapasvibhyaH = practising ansterities.

"Lakshmana, the chastiser of foes! along with you, I want to give all this wealth pertaining to me to brahmanas, practising ansterities."

Verse Locator

वसन्ति इह दृढम् भक्त्या गुरुषु द्विज सत्तमाः ।
तेषाम् अपि च मे भूयः सर्वेषाम् च उपजीविनाम् ॥ २-३१-३४

34. teshhaamapicha = to those; dvijasattamaaH = excellent brahmanas; vasanti = residing; iha = here; dR^idham = as strong; bhaktaaH = devotees; gurushhu = to preceptors; bhuuyaH = and; sarveshhaam = all; me = of my; upajiivinaamcha = dependants.

"I also desire to give to those excellent brahmanas residing here as strong devotees to their proceptors and to all my dependents."

Verse Locator

वसिष्ठ पुत्रम् तु सुयज्ञम् आर्यम् ।
त्वम् आनय आशु प्रवरम् द्विजानाम् ।
अभिप्रयास्यामि वनम् समस्तान् ।
अभ्यर्च्य शिष्टान् अपरान् द्विजातीन् ॥ २-३१-३५

35. tvam = you; aanaya = bring; aashu = soon; aaryam = the venerable; suyajjNam = Suyagna; vashishhTaputram = the son of Vasista; pravaram = the best; abhyarchya = after adoring; aparaan samastaan dvijaatiin = all other brahmanas; shishhTaan = who are cultured; abhiprayaasyaami = I will go; vanam = to the forest.

"You bring boon the venerable Suyagna, the son of Vasista, the best. After adoring all other brahmanas also who are cultured, I will go to the forest."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एक त्रिंशः सर्गः

Thus completes 31st chapter in the Ayodhya kanda of the glorious Ramayayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 32 Verses converted to UTF-8, Nov 09

Introduction

Rama bestows parting gifts to Vedic scholars and their wives. Thereafter he also accords charities to Brahmins, young scholars, servants, and others. Rama accords an unusual gift, of cows filling a space of miles and miles, to a poor Brahmin named Trijata. Then Rama is blessed for a bon voyage by all of the eminent Vedic scholars.

[Verse Locator](#)

ततः शासनम् आज्ञाय भ्रातुः शुभतरम् प्रियम् ।
गत्वा स प्रविवेश आशु सुयज्ञस्य निवेशनम् ॥ २-३२-१

1. tataH = thereupon; saH = he; aajJNaaya = obeying; shaasanam = the order; shubhataram = which is very auspicious; priyam = which is kindly; bhraataH = of his brother; gatvaa = went; aashu = immediately; pravivesha = and entered; niveshanam = the house; suyajNasya = of Suyajna.

Thereupon, Lakshmana obeying his brother's order which is kindly and auspicious, went immediately to the house of suyajna.

[Verse Locator](#)

तम् विप्रम् अग्नि अगारस्थम् वन्दित्वा लक्ष्मणो अब्रवीत् ।
सखे अभ्यागच्च पश्य त्वम् वेश्म दुष्कर कारिणः ॥ २-३२-२

2. lakshmanaH = Lakshmana; vanditvaa = after offering salutation; tam vipram = to that brahmana; agnya gaarastham = living in a house of fire; abraviit = spoke (as follows): sakhe = "Oh; friend! abhyaagachchha = come; tvam = you; pashya = see; veshma = the house; dushhkara kaariNaH = of Rama; who is doing an arduous task.

Offering salutation to that brahmana living in a house of fire, Lakshmana spoke as follows: "Oh, friend! Come and see the house of Rama who is doing an arduous task."

[Verse Locator](#)

ततः संध्याम् उपास्य आशु गत्वा सौमित्रिणा सह ।
जुष्टम् तत् प्राविशत् लक्ष्म्या रम्यम् राम निवेशनम् ॥ २-३२-३

3. tataH = then; upaasya = having performed worship; sandhyaam = at the juncture of day and night; saumitriNa saha = along with Lakshmana; gatvaa = went ; aashu = at once; praavishat = and entered tat raamanivesham = that Rama's house; ramyam = which was beautiful; jushhtam = and inhabited; lakshhmyaa = by Lakshmi; the the goddess of wealth.

Then, Suyajna, having performed worship at the juncture of day and night, came at once along with Lakshmana and entered Rama's house which was good-looking and inhabited by

तम् आगतम् वेदविदम् प्रान्जलिः सीतया सह ।
सुयज्ञम् अभिचक्राम राघवो अग्निम् इव अर्चितम् ॥ २-३२-४

4. raaghavaH = Rama; siitayaa saha = along with; Seetha praaNjaliH = with joined palms; abhichakraama = circumambulated; agnim iva = as around sacrificial fire; tam suyajJNam = that suyajna; architam = the venerable man; veda vidam = who had knowledge of the Vedas; aagatam = who arrived.

Seeing him arrived, Rama with joined palms along with Seetha, moved clockwise as around sacrificial fire, that Suyajna the venerable man who had the knowledge of Vedas.

जात रूपमयैः मुख्यैः अङ्गदैः कुण्डलैः शुभैः ।
सहेम सूत्रैः मणिभिः केयूरैः वलयैः अपि ॥ २-३२-५
अन्यैः च रत्नैः बहुभिः काकुत्स्थः प्रत्यपूजयत् ।
सुयज्ञम् स तदा उवाच रामः सीता प्रचोदितः ॥ २-३२-६

5; 6. kaakutsaH = Rama; pratyapuujayat = adored; suyajJNam = suyajna; mukhyaiH = with excellent; aNgadaiH = Angadas(armlets); kuNdalaiH = earning; shubhaiH = charming; jaataruupamayaiH = composed of gold; maNibhiH = gems; sahema suutraiH = stung on gold threads; keyuuraiH = Keyuras(ornaments similar in shape to angadas but worn above it near the arm pit) valayairapi = and bracelets; bahubhiH = many; anyaiH = other; ratnaishcha = excellent precious stones; tadaa = then; siitaa prachoditaH = urged by Seetha; saH raamaH = that Rama; uvaacha = spoke(as follows):

Rama adored Suyajna with excellent Angadas(armlets) and beautiful earrings of gold, gems stung on gold threads as also with keyuras(another ornament similar in shape to an Angada but worn above it near the armpit) and bracelets as well as with many other excellent precious stones. urged by Seetha, the said Rama then spoke to suyajna as follows:

हारम् च हेम सूत्रम् च भार्यायै सौम्य हारय ।
रशनाम् च अधुना सीता दातुम् इच्छति ते सखे ॥ २-३२-७

7. sakhe = Oh; friend; saumya = the gentle sage! adhunaa = now; siitaa = Sita; ichchhati = wants; daatum = to give; bhaaryaayai = for your wife; haaram cha = a pearl necklace; hema suutramcha = a string of gold; rashanaam cha = and a girdle; haaraya = carry(them)

"Oh the gentle sage, my friend! Now, Seetha wants to give for your wife a pearl necklace, a string of gold and a girdle. please take them."

अङ्गदानि विचित्राणि केयूराणि शुभानि च ।
पर्यन्कम् अग्र्य आस्तरणम् नाना रत्न विभूषितम् ॥ २-३२-८

8. sakhe = Oh; friend! gachchhatii = Seetha who is going; vanam = to the forest; praayachchhati = is giving; tubhyam = you; bhaaryaayai = for your wife; aNgadaani = armlets; vichitraaNi = adorned with figures cut in them; keyuuraaNicha = and keuras; shubhaani = which are beautiful.

"Oh, friend! Seetha who is departing to the forest, is giving you for your wife armlets adorned with figures cut in them and beautiful keyuras."

[Verse Locator](#)

पर्यङ्कमग्न्यास्तरणम् नानारत्नविभूषितम् ।
तम् अपि इच्छति वैदेही प्रतिष्ठापयितुम् त्वयि ॥ २-३२-९

9. **vaidehii** = Seetha; a princess of videha clan; **ichchhati** = wants; **pratishhThaapayitum** = to offer; **tvayi** = you; **tam paryaNkam api** = that couch also; **naanaa ratna vibhuushhitam** = inlaid with various jewels; **agryyaastaranam** = provided with an excellent coverlet.

"Seetha wants to offer you that couch also inlaid with various jewels and provided with an excellent coverlet."

[Verse Locator](#)

नागः शत्रुम् जयो नाम मातुलो यम् ददौ मम ।
तम् ते गज सहस्रेण ददामि द्विज पुमाव ॥ २-३२-१०

10. **dvija puNgava** = Oh; the best of brahmanas! **dadaami** = I am giving; **te** = you; **ayam** = this; **naagaH** = elephant; **shatrunjayonaama** = called Satrunjaya; **dadau** = given; **mama** = to me; **maatulaH** = by my maternal uncle; **tam** = those; **gajasahasreNa** = thousand elephants.

"Oh, the best of brahmanas! I am giving you this elephant called Satrunjaya, given earlier to me by my maternal uncle as well as those thousand elephants."

[Verse Locator](#)

इति उक्तः स हि रामेण सुयज्ञः प्रतिगृह्य तत् ।
राम लक्ष्मण सीतानाम् प्रयुयोज आशिषः शिवाः ॥ २-३२-११

11. **saH** = suyajjNaH = that Suyajna; **iti** = thus; **uktaH** = spoken; **raameNa** = by Rama; **pratigR^ihya** = accepted; **tat** = it; **prayuyoja** = bestowed; **shubhaaH** = bening; **aashishhaH** = blessings; **raama lakshmaNa siitaanaam** = to Rama; Lakshmana and Seetha.

As requested by Rama, suyajna accepted the gift and bestowed bening blessings to Rama, Lakshmana and Seetha.

[Verse Locator](#)

अथ भ्रातरम् अव्यग्रम् प्रियम् रामः प्रियम् वदः ।
सौमित्रिम् तम् उवाच इदम् ब्रह्मा इव त्रिदश ईश्वरम् ॥ २-३२-१२

12. **atha** = then; **raamaH** = Rama; **priyamvadaH** = who speaks polite words avyagram = coolly; **brahmaa** = as brahma; **tridasheshvaram iva** = to Devendra; **uvaacha** = spoke; **idam** = thus; **tam saumitrim** = to that Lakshmana; **priyam** = his beloved; **bhraataram** = brother.

Then, Rama who speaks polite words as coolly as Brahma to Devendra, spoke to his beloved brother Lakshmana as follows:

[Verse Locator](#)

अगस्त्यम् कौशिकम् चैव ताव् उभौ ब्राह्मण उत्तमौ ।
अर्चय आहूय सौमित्रे रत्नैः सस्यम् इव अम्बुभिः ॥ २-३२-१३

13. **saumitre** = Oh, **Lakshmana!** **aahuuya** = call; **tau** = those; **ubhau** = two; **brahmaNottamau** = excellent brahmanas; **agastyam** = Agastya; **kaushikam chaiva** = and Kausika; **archaya** = worship; **ratinaiH** = with; **ratnaiH** = valuable gifts; **amububhiH iva** = as water; **sasyam** = to a crop of corn.

"Oh, Lakshmana! Call those two excellent brahmanas Agastya and Kausika and worship them with valuable gifts as water is poured to a crop of corn."

[Verse Locator](#)

तर्पयस्व महाबाहो गोसहस्रैश्च मानद ।
सुवर्णे रजतैश्चैव मणिभिश्च महाधनैः ॥ २-३२-१४

14. **maanada** = Oh Lakshmana; the honour-giver; **mahaabaaho** = with great arms! **tarpayasva** = satiate them; **tarpayasva** = with thousands of cows; **suvarnaiH** = with gold; **rajataishchaiva** = and silver; **maNibhishcha** = and gems; **mahaadhanaiH** = and gems; **mahaadhanaiH** = of great value.

"Oh, Lakshmana the honour-giver, with great arms! Satisfy them with thousands of cows, gold, silver and with gems of great value."

[Verse Locator](#)

कौसल्याम् च याअशीर्भिर् भक्तः पर्युपतिष्ठति ।
आचार्यः तैत्तिरीयाणाम् अभिरूपः च वेदवित् ॥ २-३२-१५
तस्य यानम् च दासीः च सौमित्रे सम्प्रदापय ।
कौशेयानि च वस्त्राणि यावत् तुष्यति स द्विजः ॥ २-३२-१६

15;16. **saumitre** = Oh; **lakshmana!** **yaH** = which brahmana; **taithiriiyaNaam** = studying Taittiriya (a school of yajurveda); **aachaaryaH** = a preceptor; **abhirupashcha** = a man of conformity; **vedavit** = a knower of Vedas; **paryupatishhTati** = serving; **kausalyaam** = Kausalya; **bhaktaH** = with his blessing; **tasya** = to him; **sampradaapaya** = in duly gifted; **yaanamcha** = conveyance; **daasiishcha** = servant-maids; **kaushayaani vastraanicha** = silken clothes; **yaavat** = till; **saH dvijaH** = that brahmana; **tushhyati** = gets satisfied.

"Oh, Lakshmana! Which brahman is studying Taittiriya(a school of yajurveda), a preceptor, a man of conformity; a knower of Vedas, serving Kausalya with his devotion and blessing, to him see that he is duly gifted conveyance, servant maids and silken clothing till he gets satisfied."

comment: Taittiriya was first taught by sage Vaisampayana to 27 pupils, among whom was Yagnavalkya, Subsequently Vaisampayana being offended with Yaganavalkya, made him disgorge the Veda committed to him which he did in a tangible form; whereupon the older disciples of Vaisampayana being commanded to pick it up, took in the form of partridges, and swallowed the soiled texts, hence named black(called Krishna Yajurveda) the other name of Taittiriya referring to the partridges Yagnavalkya then received from the Sun a new or white version of the yajurveda (called Shukla Yajurveda)

[Verse Locator](#)

सूतः चित्र रथः च आर्यः सचिवः सुचिर उषितः ।
तोषय एनम् महा अर्हैः च रत्नैः वस्त्रैः धनैः तथा ॥ २-३२-१७

17. **suutaH** = the charioteer; **chitrarathaH** = called Chitraratha; **aarya sachivaH** = the companion of our venerable father; **suchiroshhitaH** = was of very long standing; **enam** = to him; **toshhaya** = gratify; **ratnaishcha** = with valuable gifts; **mahaarhai evaH** = of great worth; **vastraiH** = with clothes; **tathaa** = and; **ghanaiH** = with money; **sarvaabhiH** = with all; **pashukaabhiH cha** = small animals; **dashashatena** = and with thousands; **gavaam** = of cows.

"The charioteer called Chitraratha the companion of our venerable father was of very long standing. Gratify him with valuable gifts of great worth, with clothes, with money, with all types of small animals and with thousands of cows."

[Verse Locator](#)

पशुकाभिकछ सर्वाभिर्गवाम् दशशतेन च ।
ये चेमे कथकालापा बहवो दण्डमाणवाः ॥ २-३२-१८
नित्यस्वाध्यायशीलत्वान्नान्यत्कुर्वन्ति किंचन ।
अलसाः स्वादुकामाश्च महताम् चापि सम्मताः ॥ २-३२-१९
शालि वाह सहस्रम् च द्वे शते भद्रकांस् तथा ।
व्यञ्जन अर्थम् च सौमित्रे गो सहस्रम् उपाकुरु ॥ २-३२-२०

18;19;20. ye = which; bahavaH = many; daNda maaNavaaH = religious students carrying stuffs; kaThakaalaapaaH = of katha and kalaapa branches; of Yajurveda; nitya svaadhyaya shiilatvaat = having the habit of regularly studying the sacred scriptures; ime = these students; na kurvanti = do not perform; knehana = any; anyat = other ansterity; alasaH = are inactive(in the sense they do not move out for alms) svaadukaamaashcha = and crave for sweets; sammataaH = highly honoured; mahataamcha api = even by noble man; teshhaam = to them; daapaya = cause them to be given; aashiitiyaanaani = eighty carts; ratnaapuuraNaami = loaded with jewels; shaalivaahaa sahasramcha = a thousand bullock carrying loads of rice; dveshate = two hundred; bhadraakaan = bullocks used for cultivation; upaakuru = give; gosaharam = a thousand cows; vyanjanaartham = for use in nourishment; saumitre = Oh; Lakshman!.

Here are many religious students carrying staffs, belonging to katha and kalaapa branches of Yajurveda, who being always engaged in studying the sacred scriptures, do not perform any other austerities but are highly honoured by even noble men, are inactive(in the sense, they do not move out for alms) and crave for sweets. Cause them to be given eighty carts loaded with jewels, a thousand bullocks carrying loads of rice and two hundred bullocks used for cultivation. Give a thousand cows for use in their nourishment, Oh Lakshmana!"

[Verse Locator](#)

मेखलीनाम् महासघः कौसल्याम् समुपस्थितः ।
तेषाम् सहस्रम् सौमित्रे प्रत्येकम् सम्प्रदापय ॥ २-३२-२१

21. saumitre = Oh; Lakshmana! mahasaughaH = a loarge group; makhaliinaam = of celivates wearing fillets; samupashritaH = stand near; kausalyaam = kausalya; teshaam = to them; sampradaapaya = cause to be given; sahasram = a thousand cows; pratyekam = to each person.

"Oh, Lakshmana! Many celebates wearing fillets stand near Kausalya, cause them to be given a thousand cows each."

[Verse Locator](#)

अम्बा यथा च सा नन्देत्कौसल्या मम दक्षिणाम् ।
तथा द्विजातीम् स्तान्सर्वान् लक्ष्मणार्च ॥ २-३२-२२

22. lakshmana = OH; Lakshmana! yathaa = how; ambaa = my mother; saa kausalyaa = that Kausalya; nandet = will feel happy; mama dakshhiNaam = to my gift; tathaa = in that manner; archaya = honour; sarvashaH = in all ways; sarvaan = all; taan = those; dvijaatiin = brahmanas.

"Honour all those brahmanas in every way, so that my mother Kausalya will feel happy to see my gifts."

ततः स पुरुष व्याघ्रः तत् धनम् लक्ष्मणः स्वयम् ।
यथा उक्तम् ब्राह्मण इन्द्राणाम् अददात् धनदो यथा ॥ २-३२-२३

23. tataH = then; saH lakshhmanNaH = that Lakshman; purushha vyaaghraH = the tiger among men; svayam = himself; adadaat = gave; dhanado yathaa = like Kubera; braahmaNendraaNaam = to the best of brahmanas; tat dhanam = that wealth; yathoktam = as instructed.

Then, Lakshmana the tiger among men himself gave that wealth, like Kubera, to the best of brahmanas as instructed.

Verse Locator

अथ अब्रवीद् बाष्प कलांस् तिष्ठतः च उपजीविनः ।
सम्प्रदाय बहु द्रव्यम् एकैकस्य उपजीविनः ॥ २-३२-२४

24. atha = then; sampradaaya = after giving; bahu = abundant; dravyam = wealth; ekaikasya = to each one of; upajiivinaH = the dependents; tishhTataH = standing; bhaashhpagaLan = with tears in their throat; abraviit = spoke(as follows)

Rama, after giving abundant wealth to each one of the dependents, standing there with tears in their throats, spoke to them as follows;

Verse Locator

लक्ष्मणस्य च यद् वेश्म गृहम् च यद् इदम् मम ।
अशून्यम् कार्यम् एकैकम् यावद् आगमनम् मम ॥ २-३२-२५

25. mama yaavadaagamanam = till my return; ashuunyam kaaryam = not to be made empty; yat = in; lakshmaNasya = Lakshma's veshma = house; yat = in; idam = this; mama = my; gR^ihamcha = house; ekaikam = one by one.

"Till my return, the house belonging to Lakshmana and also this house which is occupied by me, should be guarded by each one of you, by turn."

Verse Locator

इति उक्त्वा दुःखितम् सर्वम् जनम् तम् उपजीविनम् ।
उवाच इदम् धनं ध्यक्षम् धनम् आनीयताम् इति ॥ २-३२-२६

26. iti uktvaa = having thus spoke; tam janam = to those people; sarvam = all; upajiivanam = dependent on him; duHkhitam = distressed as they were; uvaacha = he spoke; dhanaakshhyam = to treasurer; idam = these words; iti = thus; aamiyataam dhanam = "Let my wealth be brought."

Having thus ordered those servants distressed as they were, he instructed his treasurer as follows: "Let my wealth be brought(here)."

Verse Locator

ततः अस्य धनम् आजहुः सर्वम् एव उपजीविनः ।
स राशिः सुमहांस्तत्र दर्शनीयो ह्यदृश्यत ॥ २-३२-२७

27. tataH = thereafter; upajiivanaH = the servants; aajahruH = brought; sarvameva = all; dhanam = the wealth; asya = of rama; saH raashiH = that heap of wealth; sumahaan = which was very large; aadR^ishyata = appeared; darshaniyaH = good-looking; tatra = there.

Thereafter, the servants brought all the wealth of Rama. That very large heap of wealth there appeared good-looking.

[Verse Locator](#)

ततः स पुरुष व्याघ्रः तत् धनम् सह लक्ष्मणः ।
द्विजेभ्यो बाल वृद्धेभ्यः कृपणेभ्यो अभ्यदापयत् ॥ २-३२-२८

28. tataH = then; saH = that Rama; purushhavyaaghraH = the tiger among men; sahalakshhmaNaH = along with Lakshmana; aadaapayat = caused to be given; tata dhanam = that wealth; dvijabhyaH = brahmanas; baalavR^iddhabhyaH = to children and the old aged; kR^i paNabhyaH = and to the pitiable.

Rama, the tiger among men, along with Lakshmana then caused that wealth to be distributed among the brahmanas, the children, the old-aged and the pitiable.

[Verse Locator](#)

तत्र आसीत् पिन्गलो गार्ग्यः त्रिजटः नाम वै द्विजः ।
क्षतवृत्तिर्वने नित्यम् फालकुद्दाललाङ्गली ॥ २-३२-२९

29. tatra = there; aasiit = remained; dvijaH = a brahmana; trijaTonaama = by name Trijata; gaargyaH = who was born in garga community; piNgaLaH = reddish-born in color; kshata vR^iHiH = with an occupation of digging the soil; vane = in the forest; nityam = always; phaala kuNdaalalaaNgalii = having an axe; a spade and a plough.

"There lived a brahmana by name Trijata who was born in garga community and was reddish born in colour. He used to make his living in the forest by digging the soil, always carrying an axe, a spade and a plough."

[Verse Locator](#)

तम् वृद्धम् तरुणी भार्या बालानादाय दारकान् ।
अब्रवीद्वाह्मणम् वाक्यम् दारिद्र्येणाभिपीडिता ॥ २-३२-३०

30. bhaaryaa = his wife; taruNii = who was young; abhipiiDitaa = afflicted; daaridryeNa = with poverty; aadaaya = taking; baalaan = small; daarakaan = children; abraviit = spoke; tam braahmaNam = to that brahmana; VR^iddham = who was aged.

His young wife, having been afflicted with poverty, taking her small children with her, spoke to that aged brahmana as follows:

[Verse Locator](#)

अपास्य फालम् कुद्दालम् कुरुष्व वचनम् ममम् ।
रामम् दर्शय धर्मज्ज्ञम् यदि किञ्चिदवाप्स्यसि ॥ २-३२-३१

31. aapaasya = throw away; phalam = the axe; kuddaalam = and the spade; kurushhva = carry out; mama = my; vachanam = word; darshaya = seek for presence of raamama = Rama; dharmajjNam = who knows his duty; avaapasyasi yadi = if you can get; kimchit = a little.

"Throw away the axe and the spade. Carry out my word. Seek for the presence of Rama who knows his duty and see if you get at least something."

[Verse Locator](#)

स भार्यावचनम् श्रुत्वा शाटीमाच्छाद्य दुश्छदाम् ।

स प्रतिष्ठत पन्थानम् यत्र रामनिवेशनम् ॥ २-३२-३२

32. saH = He; shrutvaa = listed to; bharyaa vachanam = his wife's words; aachchhaadya = wrapped; shatiim = a strip of cloth; duHshchhadaam = that could hardly cover his body; praatishhThata = set out; panthaanam = towards the track; yatra = wherein(lies) raama niveshanam = Rama's palace.

He heard the request of his wife, wrapped a strip of cloth that could hardly cover his body and set out towards the track wherein lies Rama's palace.

[Verse Locator](#)

भृग्वङ्गिरसमम् दीप्त्या त्रिजटम् जनसंसदि ।

आ पन्चमायाः कक्ष्याया न एनम् कश्चित् अवारयत् ॥ २-३२-३३

33. evam = this; trijaTam = Trijata; bhR^igvaNgirasamam = who was equal to sages of Bhrign and Angrira; diiptyaa = by splendour; jana sanasadi = in a society of men; na avaarayata = could not be obstructed; kashchit = by any one; aa paNchamaayaaH kakashhyaayaaH = upto the fifth gate.

Up to the fifth gate, none in that society of men could obstruct this Trijata, who was equal in spiritual splendour with the sages Bhrigu and Angira.

[Verse Locator](#)

स राज पुत्रम् आसाद्य त्रिजटः वाक्यम् अब्रवीत् ।

निर्धनो बहु पुत्रः अस्मि राज पुत्र महा यशः ।

क्षतवृत्तिर्वने नित्यम् प्रत्यवेक्षस्व मामिति ॥ २-३२-३४

34. saH trijaTaH = that Tijata; aasaadya = having approached; raajaputram = the prince Rama; abraviit = spoke; vaakyam = (these) words; mahaayashaH = "Oh; the most famous raajaputra = prince; nirdhanaH = I am poor; bahuputraH = having many children; asmi = I am; nityam = always; vane = in the forest; kshhata vR^ittiH = with digging the soil as an occupation; pratyavekshhasva = look; maam = to me; iti = as you know.

That Trijata having approached the prince Rama, spoke the following words: "Oh, the most illustrious prince! I am a destitute, having many children in my family. I always dwell in the forest, with an occupation of digging the soil. Look to me, as you know."

[Verse Locator](#)

तमुवाच ततो रामः परिहाससमन्वितम् ।

गवाम् सहस्रमप्येकम् न च विश्राणितम् मया ।

परिक्षिपसि दण्डेन यावत्तावदवाप्ससि ॥ २-३२-३५

35. tataH = thereupon; raamaH = Rama; uvaacha = replied; parihaasa samanvitam = jestingly; tam = to him (as follows:) mayaa = by me; ekam gavaam sahasramapi = even one thousand of cows; na cha vishraaNitam = were not given away; avaapsyasi = you will get; yaavat = as many(cows) taavat = to such an extent; parikshhipasi = as you will throw; daNDena = by the staff.

Thereupon, Rama replied jestingly to him as follows: " By me, even one thousand cows were not given away so far. You will get as many cows to such an extent as you will throw this staff."

[Verse Locator](#)

स शाटीम् त्वरितः कट्याम् सम्भ्रान्तः परिवेष्ट्य ताम् ।
आविद्ध्य दण्डम् चिक्षेप सर्वप्राणेन वेगितः ॥ २-३२-३६

36. saH = He; sambhraantaH = having been excited; tvaritam = hurriedly; parivesTya = winding round; taam shatiim = that cloth; katyaam = to his waist; aavidhdya = twirling; vegitaH = swiftly; daNDam = the staff; sarvaprāaNena = with all his strength; chikshhepa = threw(it)

Winding his loin cloth round his waist hurriedly and twirling his staff, he swiftly threw it with all his strength, excited as he was.

[Verse Locator](#)

स तीर्त्वा सरयूपारम् दण्डस्तस्य कराच्च्युतः ।
गोव्रजे बहुसाहास्रे पपातोक्षणसन्निधौ ॥ २-३२-३७

37. saH = daNDaH = that staff; tasya = of his; chyutaH = flying away from; karaat = his hand; tiirtvaa = crossed; sarayuupaaram = the bank of Sarayu river; sapaata = and fell; ukshhaNa sannidhau = near a bull; govraje = in a flock of cows; bahusaahasre = numbering several thousands.

Flying away from his hand and crossing across the Sarayu river, that staff fell close to a bull amidst a flock of cows numbering in several thousands.

[Verse Locator](#)

तम् परिष्वज्य धर्मात्मा आतस्मात्सरयूतटात् ।
आनयामास ता गोपैस्त्रिजटायाश्रमम् प्रति ॥ २-३२-३८

38. dharmaatmaa = Rama; of virtuous mind; parishhvajya = embraced; tam = him; aanayaamaasa = having caused to be delivered; gopaiH = by cowherds; taaH = those cows; aasarayuu taTaata = extending upto Sarayu; aashramampati = to his hermitage; trijaTaaya = for Trijata.

Embracing him, Rama of virtuous mind caused to be delivered to Trijata's hermitage the cows up to that bank of Sarayu.

[Verse Locator](#)

उवाच च ततो रामस्तम् गार्ग्यमभिसान्त्वयन् ।
मन्युर्न खलु कर्तव्यः परिहासो ह्ययम् मम ॥ २-३२-३९

39. tataH = thereupon; raamaH = Rama; abhisaantvayan = pacifyingly; uvacha = spoke; tam gaargyam = to that son of Garga(as follows:) nakaravyaH khalu = not fit for making; manyuH = expression of contempt; ayam = this; mama = my; parihaasaH = jest.

Thereupon, Rama pacifyingly spoke to that son of Gargi as follows: "You need not express your contempt, for this was only a jest indulged in by me."

[Verse Locator](#)

इदम् हि तेजस्तव यद्धुरत्ययम् ।
तदेव जिज्ञासितु मिच्छता मया ।
इमम् भवानर्थमभिप्रचोदितो ।
वृणीष्व किंचेदपरम् व्यवस्यति ॥ २-३२-४०

40. yat = which; idam tejaH = this strength; tava = of you; duratyaayam = which is unfathomable; tat = that; ichchhataa iva = is only desired; mayaa by me; jijjNaasitum = to know; imam artham = for this sake; bhavaan = you; abhiprachoditaH = were instigated; vyavasyati chat = If you desire; kim = any; aparam = other thing; vR^iNiishhva = opt for (it).

"I only desired to know your strength, which is unfathomable and hence this trial for you. If you desire any other thing, opt for it."

[Verse Locator](#)

ब्रवीमि सत्येन न तेऽस्ति यन्त्रणा ।
धनम् हि यद्यन्मम विप्रकारणात् ।
भवत्सु सम्यक्प्रतिपादनेन त ।
न्मयार्जितम् प्रीतियश्स्करम् भवेत् ॥ २-३२-४१

41. braviimi = I am telling; satyena = truth here; naasti = no; yantraNaa = limitation; te = for you; yadyat = whatever; mama = my; dhanam = riches; viprakaaraNaat hi = are indeed; intended for brahmanas; tat = that wealth; aarjitam = earned; mayaa = by me; pratipaadanena = if it is given; samyak = abundantly; bhavatsu = to you; bhavet = will become; priitiyashaskaram = given of joy and fame.

"I am telling the truth here. There is no limitation for you. Whatever riches belonging to me, are indeed for brahmanas. If the wealth earned by me is given abundantly to you, it will bring in joy and fame."

[Verse Locator](#)

तत स्सभार्य स्त्रिजटो महामुनि ।
र्गवामनीकम् प्रतिगृह्य मोदितः ।
यशोबलप्रीतिसुखोपबृम्हणी ।
स्तदाशिषः प्रत्यवदन्महात्मनः ॥ २-३२-४२

42. tataH = thereupon; trijaTaH = Trijata; mahaamuniH = the great sage; sabhaaryaH = along with his wife; pratigR^ihya = accepted; aniikam = the flock; gavaam = of cows; maditaH = was delighted; tadaa = then; pratyavadat = pronounced; mahaatmanaH = on Rama the virtuous man; aashishhaH = the blessings; yashobalapriiti sukhopabR^imhaNii = to enhance reputation; strength; delight and happiness.

Thereupon, Trijata along with his wife accepted that flock of cows and were delighted. Then, he pronounced on Rama the virtuous man, the blessings to enhance reputation, strength, delight and happiness.

[Verse Locator](#)

स चापि रामः प्रतिपूर्णमानसो ।
महद्भनम् धर्मबलैरुपार्जितम् ।
नियोजयामास सुहृज्जनेऽचिरा ।
द्यथार्हसम्मानवचःप्रचोदितः ॥ २-३२-४३

43. saH = that; raamaHchaapi = Rama also; pratipuurNa maanasaH = having his heart satisfies; yathaarha sammaana vachaH prachoditaH = being inspired by suitable words of honour; achiraat = immediately; niyogayaamaasa = bestowed on; suhR^ijane = the friendly people; mahat dhanam = a great wealth; upaarjitam = earned; dharmabalaiH = by righteous might.

Rama being inspired by the befitting words of honour and having his heart satisfied, immediately bestowed on friendly people, a great wealth earned by righteous might.

[Verse Locator](#)

द्विजः सुहृद्भृत्यजनोऽथवा तदा ।

दरिद्रभिक्षाचरणश्च योऽभवत् ।

न तत्र कश्चिन्न बभूव तर्पितो ।

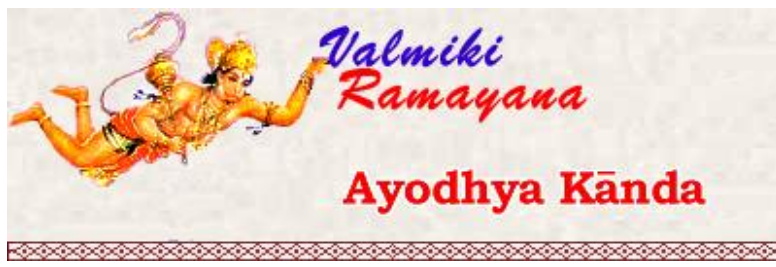
यथार्हं सम्मानन दान सम्ब्रमैः ॥ २-३२-४४

44. tadaa = at that time; yaH = whoever of; dvijaH = the brahmana; suhR^it = the relative; athavaa = or; bhR^ityujanaH = the dependent; daridrabhikshhaacharaNashcha = or the panper or the mendicant; tatra = there; nababhuvva = not; kashchit = anyone of them; na tarpitaH = was not satiated; yathaarha sammaananaadaana sambhramaiH = with befittingly desrving honour; by gifts; by respect.

At that time in Ayodhya, there was no brahmana, relative, dependant, pauper or mendicant who was not satiated with befittingly deserving honour, gifts and respect.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे द्वा त्रयः त्रिंशः सर्गः

Thus completes 32nd chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 33 Verses converted to UTF-8, Nov 09

Introduction

Rama while going to his father at Queen Kaikeyi's palace listens the people's voice of sorrow for his exile. They sadly express their heartfelt feelings. On reaching the palace, Rama bids Sumantra to inform Dasharatha about his arrival for paying respects at the time of departure.

[Verse Locator](#)

दत्त्वा तु सह वैदेह्या ब्राह्मणेभ्यो धनम् बहु ।
जग्मतुः पितरम् द्रष्टुम् सीतया सह राघवौ ॥ २-३३-१

1. **raaghava** = Rama and Lakshmana; **vaidehyaa sha** = along with Seetha; **datvaa** = gave away; **bahu** = abundant; **dhanam** = wealth; **braahmanebhyaH** = to brahmanas; **jagmatuH** = went; **siitayaa saha** = along with Seetha; **drashhTum** = to see; **pitaram** = their father.

Rama and Lakshmana along with Seetha gave away abundant riches to brahmanas and went along with Seetha to see their father.

[Verse Locator](#)

ततो गृहीते दुष्प्रेक्ष्येऽशोभेताम् तदा आयुधे ।
माला दामभिर् आसक्ते सीतया समलम्कृते ॥ २-३३-२

2. **tataH** = thereupon; **tadaayudhe** = those weapons; **gR^ihiite** = held by Rama and Lakshman; **dushhprekshhe** = difficult to be looked at; **aabaddhe** = tied on; **maalaadaamabhiH** = with garlands; **siitayaa** = by Seetha; **samlankR^ite** = which were highly decorated; **ashobhetaam** = were shining brilliantly.

Those weapons held by Rama and Lakshmana were tied on with garlands by Seetha. The weapons thus decorated were shining brilliantly and were fearful to look at.

[Verse Locator](#)

ततः प्रासाद हर्म्याणि विमान शिखराणि च ।
अधिरुह्य जनः श्रीमान् उदासीनो व्यलोकयत् ॥ २-३३-३

3. **tataH** = then; **shriimaan** = wealthy; **janaH** = people; **adhiruhya** = ascended; **praasaada harmyaaNi** = lofty palatial mansions and large buildings; **vimaana sikharaaNicha** = and top of palaces of seven stories high; **vyalokayat** = and saw them; **udaasiinaH** = spiritlessly.

Then, wealthy people ascended lofty palatial mansions, large buildings and tops of palaces of seven stories high and saw them spiritlessly,

[Verse Locator](#)

न हि रथ्याः स्म शक्यन्ते गन्तुम् बहु जन आकुलाः ।

आरुह्य तस्मात् प्रासादान् दीनाः पश्यन्ति राघवम् ॥ २-३३-४

4. rathyaaH = the streets; na shakyaante hi = were indeed difficult; gantum = to walk; bahujanaakulaaH = congested as they were; with many men; tasmaat = for that reason; diiraaH = being distressed; pashyanti = they were seeing; raaghavam = Rama; aaruhya = by ascending; praasaadaan = lofty palatial buildings.

The streets were indeed difficult to walk, congested as they were, with many men. For that reason, being in distress, they were seeing Rama by ascending lofty palatial buildings.

[Verse Locator](#)

पदातिम् वर्जितच् चत्रम् रामम् दृष्ट्वा तदा जनाः ।

ऊचुर् बहु विधा वाचः शोक उपहत चेतसः ॥ २-३३-५

5. tadaa = then; dR^ishhTvaa = by seeing; raamam = Rama; padaatim = as a pedestrian; varjitachchhatram = without umbrella; janaaH = the people; shokopahata chetasaH = with their hearts struck by grief; uuchuH = were uttering; vaachaH = words; bahuviddhaaH = of many sorts.

Then, by seeing Rama as a pedestrian without an umbrella, the people with their hearts struck by grief were uttering words of many sorts.

[Verse Locator](#)

यम् यान्तम् अनुयाति स्म चतुर् अन्ग बलम् महत् ।

तम् एकम् सीतया सार्धम् अनुयाति स्म लक्ष्मणः ॥ २-३३-६

6. yaantam = marching; yam = along whom; mahat = a strong; chaturaNga balam = four wings of army(comprising elephants; chariots; cavalry and infantry); anuyaati sma = sued to follow; tam = to such of him; ekam = who is lonely; anuyaati sma = is following; lakshhmanaH = Lakshmana; siitayaa saartham = along with Seetha.

The same Sri Rama who was followed by a strong four wings of army(comprising elephants, chariots, cavalry and infantry), is walking lonely with Seetha followed by Lakshmana.

[Verse Locator](#)

ऐश्वर्यस्य रसज्ञः सन् कामिनाम् चैव कामदः ।

न इच्चति एव अनृतम् कर्तुम् पितरम् धर्म गौरवात् ॥ २-३३-७

7. rasajjNaH san = though knowing the taste; aishvaryasya = of sovereignty; kaamadaHchaiva = though granting desires; kaaminaam = to the desirous; nechchhatyeva = Rama is not willing; kartum = to do; vachanam- his father's words; anR^itam = untrue; dharmagauravaat = because of his respect for virtue.

Rama knew the taste of sovereignty. He can grant desires to the desirous. Even then, because of his respect for virtue, he is careful not to believe his father's words.

[Verse Locator](#)

या न शक्या पुरा द्रष्टुम् भूतैः आकाशगैः अपि ।

ताम् अद्य सीताम् पश्यन्ति राज मार्ग गता जनाः ॥ २-३३-८

8. puraa = earlier; yaa = which Seetha; bhuutairapi = even beings; aakashagaiH = going through the air; na shakya = could not; drashhTum = see; adya = today; taam siitaam = such Seetha janaaH = people; maarga gataaH = walking on road; pashyanti = are seeing.

Even people walking on road are able to see Seetha, who could not earlier be seen even by beings going through the air.

[Verse Locator](#)

अङ्ग राग उचिताम् सीताम् रक्त चन्दन सेविनीम् ।
वर्षम् उष्णम् च शीतम् च नेष्यति आशु विवर्णताम् ॥ २-३३-९

9. **siitaam** = to Seetha; **aNgaraagochitam** = who was applying suitable cosmetics to the body; **rakta chandana seviniim** = and was fond of red sandal; **varshham** = rain; **ushhNamcha** = heat; **shiitam cha** = and cold; **neshhyanti** = will change position; **vivarNataam** = to colourlessness; **aashu** = quickly.

Rain, heat and cold will quickly wane to pallor Seetha, who was fond of applying suitable cosmetics and red sandal to the body.

[Verse Locator](#)

अद्य नूनम् दशरथः सत्त्वम् आविश्य भाषते ।
न हि राजा प्रियम् पुत्रम् विवासयितुम् अर्हति ॥ २-३३-१०

10. **adya** = today; **dasharathaH** = Dasaratha; **nuunam** = certainty; **bhaashhate** = is talking; **aavishya** = by taking possession of sattvam = some evil spirit; **raajaa** = the king; **na arhati hi vivaasayitum** = to send to exile; **priyam** = his affectionate; **putram** = son.

[Verse Locator](#)

निर्गुणस्य अपि पुत्रस्या काथम् स्यात् विप्रवासनम् ।
किम् पुनर् यस्य लोको अयम् जितः वृत्तेन केवलम् ॥ २-३३-११

11. **katham** = how; **putrasya** = on a son; **nirguNasyaapi** = even devoid of virtues; **vipravaasanam** = banishment; **syaat** = can be affected? **kim punaH** = why moreover tell; **yasya** = of whom; **ayam lokaH** = this world; **jitaH** = is conquered; **vR^ittena kevalam** = merely by his mode of conuct.

How banishment can be affected on a son, even devoid of virtues? Why to tell further of whom, this world is conquered merely by his mode of conduct?

[Verse Locator](#)

आनृशंस्यम् अनुक्रोशः श्रुतम् शीलम् दमः शमः ।
राघवम् शोभयन्ति एते षड् गुणाः पुरुष उत्तमम् ॥ २-३३-१२

12. **ete** = these; **shhaT** = six; **guNaaH** = virtues; **anR^ishamsyam** = harmlessness; **anukroshaH** = compassion; **shrutam** = learning; **shiilam** = good nature; **damaH** = self-control; **shamaH** = tranquility; **shobhayanti** = adorn; **raaghavam** = Rama; **purushhottamam** = the best of men.

Harmlessness, compassion, learning, good nature, self-control and tranquillity - these six virtues adorn Rama, the best of men.

[Verse Locator](#)

तस्मात् तस्य उपघातेन प्रजाः परम पीडिताः ।
औदकानि इव सत्त्वानि ग्रीष्मे सलिल सम्क्षयात् ॥ २-३३-१३

13. **tasmaat** = therefore; **prajaaH** = people; **paramapiiditaaH** = are extremely painful; **upaghaatena** = for the injury; **tasya** = concerning him; **andakaani sattvaaniiva** = as aquatic beings; **griishhme** = in summer; **salila samkshhayaat** = because of depletion of water.

Therefore, people are extremely painful for the injury done to him, as aquatic beings in summer are afflicted because of depletion of water.

[Verse Locator](#)

पीडया पीडितम् सर्वम् जगद् अस्य जगत् पतेः ।

मूलस्य इव उपघातेन वृक्षः पुष्प फल उपगः ॥ २-३३-१४

14. **sarvam** = the entire; **jagat** = world; **piiditam** = is afflicted; **piidayaa** = by the hardship; **asya** = of Rama; **jagatpate** = the protector of the world; **vR^ikshhaH iva** = as a tree; **pushhpa phalopagaH** = which acquired flowers and fruits; **upaghaatena** = is damaged; **muulasya** = in root.

The entire world feels afflicted by the hardship inflicted on this protector of the world, as a tree which acquired flowers and fruits is damaged by injury caused to its root.

[Verse Locator](#)

मूलं ह्येष मनुष्याणाम् धर्मसारो महाद्युतिः ।

पुष्पम् फलम् च पत्रम् च शाखाश्चा स्येतरे जनाः ॥ २-३३-१५

15. **eshhaH** = this Rama; **dharma saaraH** = the essence of virtue; **mahaadyutiH** = having great lustre; **muulam** = is indeed the origin; **manushhyaaNaam** = of men; **itare** = other; **janaaH** = men; **asya** = are his; **pushhpam** = flower; **phalamcha** = fruit; **shaakhaashcha** = and branches.

This Rama, the essence of virtue possessing great lustre, is indeed the root of the tree of humanity. Other men are his flowers, fruits and branches.

[Verse Locator](#)

ते लक्ष्मणैव क्षिप्रम् सपत्न्यः सह बान्धवाः ।

गच्चन्तम् अनुगच्चाः येन गच्छति राघवः ॥ २-३३-१६

16. **te** = we; as such; **sapatnyaH** = along with our wives; **sahabaandhavaaH** = and relatives; **kshhipram** = at once; **anugachchhaama** = will follow; **yena** = in which path; **raaghava** = Rama; **gachchhati** = is going; **lakshhmaNa iva** = as Lakshman; **gachchhantam** = the departing Rama.

We as such along with our wives and relatives atone will follow Rama in the same way as Lakshmana is going with the departing Rama.

[Verse Locator](#)

उद्यानानि परित्यज्य क्षेत्राणि च गृहाणि च ।

एक दुःख सुखा रामम् अनुगच्चां धार्मिकम् ॥ २-३३-१७

17. **parityajya** = abandoning; **udyaanaani** = gardens; **kshhetraani** = fields; **gR^ihaaNicha** = and houses; **anugachchhaama** = we shall follow; **dhaarmikam** = the righteous; **raamam Rama**; **eka duHkhasukhaaH** = owning the same sorrows and joys.

Abandoning gardens fields and houses, we shall follow Rama the righteous man, and share his joys and sorrows.

[Verse Locator](#)

समुद्धृत निधानानि परिध्वस्त अजिराणि च ।

उपात्त धन धान्यानि हृत साराणि सर्वशः ॥ २-३३-१८

रजसा अभ्यवकीर्णानि परित्यक्तानि दैवतैः ।

मूषकैः परिधावद्भिरुद्धिलैरावृतानि च ॥ २-३३-१९

अपेतोदकधूमानि हीनसम्मार्जनानि च ।

प्रनष्टबलिकर्मज्यमन्त्रहोमजपानि च ॥ २-३३-२०

दुष्कालेनेव भग्नानि भिभाजनवन्ति च ।

अस्मत् त्यक्तानि वेश्मानि कैकेयी प्रतिपद्यताम् ॥ २-३३-२१

18;19;20;21. kaikeyii pratipadyataam = let Kaikeyi obtain; veshaani = the houses; asmattyaktaani = deserted by us; samaddhR^itanidhaanaani = their treasures unearthed; paridhvanstaajiraaNichā = their court yards in ruined state; upaatta dhana dhaanyaani = their wealth and foodgrains removed; hR^itasaaraaNi = their best parts robbed off; sarvashaH = from all sides; abhyavakiirNaani = covered by; rajasaa = dust; parityaktaani = deserted; daivataiH = by the deities(presiding over them) paridhaavadbhiH = over run; muushhikaiH = by mice; udbilaiH = coming out of their holes; aavR^itaanicha = and turning round here and there; apetodaka dhuumaani = without water and smoke; hiina sammaarjanaanicha = unswept; pranashhTa bali karme jyaamantra homajapaanicha = the rites of offering oblations to all creatures as well as the sacred fire; worship of gods; the chanting of sacred texts and muttering of prayers having altogether ceased; bhagnaani iva = as though ruined; dushhkaalena = by adverse times; bhinna bhaajanavanticha = and scattered with broken vessels.

Let Kaikeyi obtain the houses deserted by us, their treasures unearthed, their court-yards in ruined state, their wealth and food grains removed, their best parts robbed off from all sides, covered by dust, deserted by the deities(presiding them), overrun by mice, coming out of their holes and turning round here and there, without water and smoke, upswept, the rises of offering oblations to all creatures as well as the sacred fire, worship of gods, the chanting of sacred texts and muttering of prayers having altogether ceased, as though dilapidated by adverse times and scattered with broken vessels.

[Verse Locator](#)

वनम् नगरम् एव अस्तु येन गच्छति राघवः ।

अस्माभिः च परित्यक्तम् पुरम् सम्पद्यताम् वनम् ॥ २-३३-२२

22. yena = for which reason; raaghavaH = Rama; gachchhati = is going away(for that reason) vanameva astu = let that forest really become; nagaram = a city; puramcha = this city; parityaktam = deserted; asmaabhiH = by us; sampadyataam = let is become; vnam = a forest.

As Rama is going away to the forest, let that forest become a city and let this city being deserted by us become a forest.

[Verse Locator](#)

बिलानि दम्ष्ट्रिणः सर्वे सानूनि मृग पक्षिणः ।

अस्मत् त्यक्तम् प्रपद्यन्ताम् सेव्यमानम् त्यजन्तु च ॥ २-३३-२३

इति एवम् विविधा वाचो नाना जन समीरिताः ।

23. bhiitaaH = scared; asmadbhayaat = by fear of us; sarve = all; damshhTriNaH = the snakes let them; tyajantu = let them abandon; bilaani = their holes; mR^iga pakshhinaH = the deers and birds; saamaani = the mountain peaks; gajaaH simhaaH = elephants and lions; vanaanicha = the forest; prapadyantaam = let them obtain; asmattyaktam = that which is desrted by us; tyajantucha = and let them leave; sevyamaanam = the region going to be inhabited by us.

Scared by fear of us, let all the snakes abandon their holes, the dears and birds the mountain peaks, the elephants and the lions the forest itself. let them leave the region going to be inhabited by us and reach the city of Ayodhya.

[Verse Locator](#)

तृणमांसफलादानाम् देशम् व्यालमृगद्विजम् ॥ २-३३-२४

प्रपद्यताम् हि कैकेयी सपुत्रा सहबान्धवैः ।

राघावेण वने सर्वे सह वत्स्याम निर्वृताः ॥ २-३३-२५

24;25. **kaikeyii** = Kaikeyi; **saputraa** = with her son; **shabaandhavaiH** = along with her relatives; **prapadyataam hi** = let her indeed obtain; **desham** = the region; **tR^iNa maamsa phalaadaanaam** = where grass; meat and fruits can be had; **vyaala mR^iga dvijam** = with ferocious animals and birds; **sarve** = let us all; **vatsyaama** = live; **nivR^itaaH** = happily; **vane** = in the forest; **raaghavaNa saha** = along with Rama.

Let Kaikeyi with her son along with her relatives indeed inhabit the region where ferocious animals and vultures live with grass, meat and fruits. Let us all (on the other hand) live happily in the forest along with Rama.

[Verse Locator](#)

इत्येवम् विविधा वाचो नानाजनसमीरिताः।

शुश्राव रामः श्रुत्वा च न विचक्रे अस्य मानसम् ॥ २-३३-२६

26. **raamaH** = Rama; **shushraava** = heard; **vividhaaH** = various kinds; **vaachaH** = of words; **ityevam** = thus; **naanaajane samiiritaaH** = spoken by many people; **shrutvaacha** = hearing them also; **asya** = his; **maanasam** = mind; **na vichakre** = was not disturbed.

Rama heard various kinds of remarks thus made by many people. Hearing them also, his mind was not disturbed.

[Verse Locator](#)

स तु वेश्म पितुर्दूरा त्कैलासशिखरप्रभम् ।

अभिचक्राम धर्मात्मा मत्तमातङ्गविक्रमः ॥ २-३३-२७

27. **saH** = that Rama; **dharmaatmaa** = the virtuous man; **maatta maataNga vikramaH** = with strides of an elephant in rut; **abhichakraama** = approached; **pituh** = his father's; **veshma** = palace; **kailaasa shikhara prabham** = which glowed like a peak of the Kailasa mountain; **kuuraat** = from a distance.

That Rama the virtuous man, by walking with strides of an elephant in rut, approached his father's palace, which from a distance glowed like a peak of the Kailasa mountain.

[Verse Locator](#)

विनीतवीरपुरुषं प्रविश्य तु नृपालयम् ।

ददर्शवस्थितम् दीनम् सुमन्त्रमविदूरतः ॥ २-३३-२८

28. **pravishyatu** = after entering; **nR^ipaalayam** = the royal palace; **viniita viira purushham** = which had disciplined and valiant attendants; **dadarsha** = saw; **sumantram** = Sumantra; **avasthitam** = standing; **diinam** = dejected; **aviduurataH** = not very far.

After entering the royal palace, which had in it disciplined and valiant attendants, saw Sumantra standing dejected not far from the palace.

[Verse Locator](#)

प्रतीक्षमाणो अभिजनम् तदा आर्तम् ।

अनार्त रूपः प्रहसन् इव अथ ।

जगाम रामः पितरम् दिदृक्षुः ।

पितुर् निदेशम् विधिवच् चिकीर्षुः ॥ २-३३-२९

29. raamaH = Rama; tadaa = then; pratiikshhamaNo.api = even on seeing; janam = people; aartam = disturbed; anaartaruupaH = appeared unmoved; ather = and; prahasanniva = smiling; chikiirshhuH = intending to perform; pituH = his father's; nidesham = instruction; vidhivat = as directed; jagaama = went; didR^ikshhuH = to see; pituram = his father.

The, Rama even on seeing the people disturbed, appeared unmoved and smiling, intending to fulfill his father's behest and went to see his father.

[Verse Locator](#)

तत् पूर्वम् ऐक्ष्वाक सुतः महात्मा ।

रामः गमिष्यन् वनम् आर्त रूपम् ।

व्यतिष्ठत प्रेक्ष्य तदा सुमन्त्रम् ।

पितुर् महात्मा प्रतिहारण अर्थम् ॥ २-३३-३०

raamaH = Rama; aikshhvaakasutaH = son of Dasaratha(a scion of Ikshvaku) mahaatmaa = whose mind is mighty is mighty; gamishhyan = setting out; vanam = to the forest; tadaa = then; prekshhya = seeing; sumantram = Sumantra; aartaruupam = appearing disturbed; tat puurvam = before that; vyatishhthata = waited; pratihaaraNaartham = to have one's self announced to pituH = his father.

Seeing Sumantra appearing disturbed before that, Rama the son of Dasaratha(a scion of Ikshhvaaku) whose mind is mighty and who is setting out to the forest, waited awhile to have his presence announced to his father.

[Verse Locator](#)

पितुर्निदेशेन तु धर्मवत्सलो ।

वन प्रवेशे कृत बुद्धि निश्चयः ।

स राघवः प्रेक्ष्य सुमन्त्रम् अब्रवीन् ।

निवेदयस्व आगमनम् नृपाय मे ॥ २-३३-३१

31. saH raaghavaH = that Rama; dharma vatsalaH = who had passion towards piety; kR^iti buddhinishchayaH = having made up his mind positively; vana praveshe = to enter the excile; nideshena = as per the command; pituH = of his father; abraviit = spoke(thus) prekshhya = seeing; sumantram = Sumantra; nivedayasya = "Inform; me = my; aagamanam = arrival; nR^ipaaya = to the king."

That Rama, who had passion towards piety, having made up his mind positively to enter the exile as per his father's command, spoke thus, seeing Sumantra, "Inform my arrival to the king."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे त्रयः त्रिंशः सर्गः

Thus completes 33rd chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Rama comes to see his father Dasharatha and Dasharatha summons Sumantra to fetch all his wives to hither, and asks Rama to stay with him at least for a night. But Rama resolved in his vow, persuades his father to be peaceful. Dasharatha's anguish intensifies and he swoons at the departure of Rama.

[Verse Locator](#)

ततःकमलपत्राक्षः श्यामो निरुपमो महान् ।
उवाच रामस्तम् सूतं पितुराख्याहि मामिति ॥ २-३४-१

1. tataH = thereafter; raamaH = Rama; kamalapatraakshhaH = having eyes resembling lotus leaves; shyaamaH = the dark-brown; coloured man; mahaan = the mighty man; nirupamaH = beyond compare; uvaacha = spoke; tam suutam = to that charioteer; iti = thus; aakhyaahi = "Tell; maam = about me; pituH = to father.

Thereafter, the lotus-eyes Rama, who was dark-brown in complexion and great beyond compare, spoke thus to the charioteer, "Tell about me to my father."

[Verse Locator](#)

स राम प्रेषितः क्षिप्रम् सन्ताप कलुष इन्द्रियः ।
प्रविश्य नृपतिम् सूतः निहृषसन्तम् ददर्श ह ॥ २-३४-२

2. saH suutaH = that charioteer; santaaparkalushhendriyaH = with his senses disturbed by grief; raama preshitaH = having been sent by Rama; kshhipram = quickly; pravishya = entered; dadarsha ha = and saw; nR^ipatim = the king; niHshvasantam = heaving sighs.

Quickly entering inside, when sent by Rama, the charioteer saw the king having sighs, his senses disturbed by grief.

[Verse Locator](#)

उपरक्तमिवादित्यं भस्मच्छन्नमिवानलम्
तटाकमिव निस्तोयमपश्यज्जगतीपतिम् ॥ २-३४-३

3. apashyat = (he) saw;; jagatiipatim = the king; aadityam iva = resembling a sun; uparaktam = eclipsed; analam iva = like fire; bhasmachchhannam = covered by ash; tataakam iva = as a lake; nistoyam = without water.

He saw the king resembling an eclipsed sun, like fire covered by ash, as a lake without water.

[Verse Locator](#)

आलोक्य तु महा प्राज्ञः परम आकुल चेतसम् ।

रामम् एव अनुशोचन्तम् सूतः प्रान्जलिर् आसदत् ॥ २-३४-४

4. suutaH = the charioteer; mahaapraaJNaH = a great intellectual; aalokyatu = saw; anushochantam = the repenting; varamaakula chetasam = mind greatly agitated; aasadat = approached; praaN^jalaiH = with joined pams.

The charioteer, a great intellectual, saw Dasaratha repenting with his mind greatly agitated and approached him with joined palms.

[Verse Locator](#)

तम् वर्धयित्वा राजानम् सूतः पूर्वम् जयाशिषा

भयविक्लबया वाचा मन्दया श्लक्ष्णमब्रवीत् ॥ २-३४-५

5. suutaH = the charioteer; puurvam = first; vardhayitvaa = inspiring; tam raajaanam = the king; jayaashishhaa = with blessings of triumph; abraviit = spoke; mandayaa = in slow; shlakshhNam = and sweet; vachaa = words; bhaya viklabayaa = overcome with fear.

The charioteer, first inspiring the king with blessings of triumph, spoke thus in a slow and sweet voice, overcome with fear.

[Verse Locator](#)

अयम् स पुरुष व्याघ्र द्वारि तिष्ठति ते सुतः ।

ब्राह्मणेभ्यो धनम् दत्त्वा सर्वम् चैव उपजीविनाम् ॥ २-३४-६

6. te sutaH = your son; purushhavyaaghraH = tiger among men; saH ayam = as such; dattvaa = having given away; sarvam = all; dhanam = wealth; braahmaNebhyaH = to brahmanas; upajiivinaamchaiva = and dependents; tishhTati = is standing; dvaari = at the gate.

"Your son, the tiger among men, having given away all his wealth to brahmanas and dependents, is waiting at the gate."

[Verse Locator](#)

स त्वा पश्यतु भद्रम् ते रामः सत्य पराक्रमः ।

सर्वान् सुहृदापृच्छ्य त्वाम् इदानीम् दिदृक्षते ॥ २-३४-७

7. bhadram = auspiciousness; te = to you! saH raamaH = (let) that Rama; satya paraakramaH = who is truly brave; pashyatu = see; tvaa = you; aapR^ichchhya = after bidding farewell; sarvam suhR^idaH = to all friends; didR^ikshhate = (he) wants to see; tvaam = you; idaaniim = now.

"May auspiciousness betide you! Let that Rama, who is unfailingly brave, see you. After bidding farewell to all friends, he wants to see you now."

[Verse Locator](#)

गमिष्यति महा अरण्यम् तम् पश्य जगती पते ।

वृत्तम् राज गुणैः सर्वैः आदित्यम् इव रश्मिभिः ॥ २-३४-८

8. jagatiipate = Oh; king! gamishhyati = (He) is setting out; mahaaraNyam = to a great forest; pashya = see; tam = that Rama; aadityamiva = who is like sun; rashmibhiH = with rays of light; vR^itam = displaying; raajaguNaiH = royal qualities.

"Oh, king! Rama is setting out to a great forest. See him who is resembling a sun with rays of light, displaying royal qualities."

स सत्य वादी धर्म आत्मा गाम्भीर्यात् सागर उपमः ।
आकाशैव निष्पन्को नर इन्द्रः प्रत्युवाच तम् ॥ २-३४-९

9. saH narendraH = that king Dasaratha; satya vaadii = who speaks truth; dharmaatmaa = a virtuous man; saagaropamaH = who is like an ocean; gaambhiiryaat = by his depth of character; nishhpaNkaH = who is blemish-less; aakaasha iva = like a sky; pratyuvaacha = replied; tam = to him(thus).

That king Dasaratha, who speaks truth, whose mind is virtuous, who is like an ocean by his depth of character and who is blemish less like a sky, replied to Sumantra as follows:

Verse Locator

सुमन्त्र आनय मे दारान् ये केचित् इह मामकाः ।
दारैः परिवृतः सर्वैः द्रष्टुम् इच्छामि राघवम् ॥ २-३४-१०

10. sumantra = Oh; Sumantra! ye kachit = whoever; maamakaaH = my wives; iha = are here; anaya = bring; me daaraan = such of my wives; parivR^itaH = surrounded by; sarvaiH = all; daaraiH = wives; ichchhaami = I want; drashhTum = to see; dhaarmikam = the virtuous Rama.

"Oh, Sumantra! being all my wives, who are here. Surrounded by all of them, I want to see the virtuous Rama."

Verse Locator

सो अन्तः पुरम् अतीत्य एव स्त्रियः ता वाक्यम् अब्रवीत् ।
आर्यो ह्वयति वो राजा गम्यताम् तत्र माचिरम् ॥ २-३४-११

11. saH = He; atiityaiva = after entering; antaH puram = the gynaecium; abraviit = spoke; vaakyam = (these) words; taaH striyaH = to those women; aaryaaH = "Oh; the venerable ladies! raajaa = the king; hvayati = is calling; vaH = you; gamyataam = go; tatra = there; maa chiram = without delay.

Sumantra, after entering the gynaecium, spoke these words to those women as follows: "Oh, the venerable ladies! The king is calling you. Go there without delay.

Verse Locator

एवम् उक्ताः स्त्रियः सर्वाः सुमन्त्रेण नृप आज्ञया ।
प्रचक्रमुस् तत् भवनम् भर्तुर् आज्ञाय शासनम् ॥ २-३४-१२

12. sarvaaH = all; stiyaH = women; uktaaH = spoken; evam = thus; sumantreNa = by Sumantra; nR^ipaaJNayaa = as per king's orders; prachakramaH = moved; tadbhavanam = to his house; aaJNaaya = after knowing; shaasanam = the instruction; bhartuH = of their husband.

All those women, asked thus by Sumantra as per the king's orders, went to his palace, after knowing the instructions of their husband.

Verse Locator

अर्ध सप्त शताः ताः तु प्रमदाः ताम्र लोचनाः ।
कौसल्याम् परिवार्य अथ शनैः जग्मुर् धृत व्रताः ॥ २-३४-१३

13. atha = thereafter; taaH = those; ardha sapta shataaH = three hundred and fifty; pramadaaH = women; dhR^itavrataaH = steadfast in their vow (of devotion to their

husband); **taamra lochanaaH** = having red eyes; **parivaarya** = encircling; **kausalyaam** = Kausaly; **jagmuH** = went; **shanaiH** = slowly.

Encircling Kausalya, three hundred fifty women, steadfast in their vow(of devotion to their husband), with their eyes reddened, went there slowly.

[Verse Locator](#)

आगतेषु च दारेषु समवेक्ष्य मही पतिः ।

उवाच राजा तम् सूतम् सुमन्त्र आनय मे सुतम् ॥ २-३४-१४

14. **aagateshhu** = after arrival; **daareshhu** = of wives; **raajaa** = Dasaratha; **mahiipatih** = the lord of the earth; **samavekshhya** = looked; **tam suutam** = towards that charioteer; **uvaacha** = and spoke(thus); **sumantra** = Oh; **Sumantra! aanaya** = bring; **me sutam** = my son.

After arrival of his wives, king Dasaratha spoke to that charioteer as follows, "Oh, Sumantra! Bring my son here."

[Verse Locator](#)

स सूतः रामम् आदाय लक्ष्मणम् मैथिलीम् तदा ।

जगाम अभिमुखः तूर्णम् सकाशम् जगती पतेः ॥ २-३४-१५

15. **tadaa** = then; **saH suutah** = that charioteer; **aadaaya** = took; **raamam** = Rama; **lakshhmaNam** = Lakshmana; **maithiliim** = and Seetha; **tuurNam** = speedily; **jagaama** = went; **abhimukhaH** = towards; **jagatiipataH** = the king's sakaasham = presence.

Taking Rama, Lakshmana and Seetha, that charioteer then speedily went to the king's presence.

[Verse Locator](#)

स राजा पुत्रम् आयान्तम् दृष्ट्वा दूरात् कृत अञ्जलिम् ।

उत्पपात आसनात् तूर्णम् आर्तः स्त्री जन सम्वृतः ॥ २-३४-१६

16. **saH raajaa** = that king; **striijana samvR^itaH** = surrounded by women; **dR^ishhTvaa** = seeing; **duraat** = from a distance; **putram** = his son; **ayaantam** = coming; **kR^itaaNjalim** = with folded hands; **aartaH** = being distressed; **utpapaata** = rose; **aasanaat** = from his seat; **tuurNam** = swiftly.

King Dasaratha surrounded by women, seeing from a distance his son coming with folded hands, distressed as he was, rose swiftly from his seat.

[Verse Locator](#)

सो अभिदुद्राव वेगेन रामम् दृष्ट्वा विशाम् पतिः ।

तम् असम्प्राप्य दुःख आर्तः पपात भुवि मूर्चितः ॥ २-३४-१७

17. **dR^ishhTvaa** = seeing; **raamam** = Rama; **saH** = Dasaratha; **vishaampatiH** = the ruler of people; **abhidadraava** = ran towards him; **vegena** = speedily; **asamppraapya** = without reaching; **tam** = him; **papaata** = fell; **bhuvi** = on the floor; **muurchhitaH** = senseless; **duHkhaartaH** = afflicted with sorrow.

Seeing Rama, King Dasaratha ran speedily towards him. But without reaching him he fell on the floor senseless, afflicted as he was with sorrow.

[Verse Locator](#)

तम् रामः अभ्यपातत् क्षिप्रम् लक्ष्मणः च महा रथः ।
विसम्भ्रम् इव दुह्खेन सशोकम् नृपतिम् तदा ॥ २-३४-१८

18. tadaa = tehn; raamaH = Rama; lakshhmanashche = and Lakshmana; mahaarathaH = an eminent car-warrior; kshhipram = quickly; abhyapatat = approached; tam nR^ipatim = that king; visamJNam iva = who seemed senseless; duHkhena = with grief; sashokam = through agony.

Then, Rama and Lakshmana an eminent car-warrior, quickly approached that king who seemed unconscious with full of grief as he was, through agony.

[Verse Locator](#)

स्त्री सहस्र निनादः च सम्भ्रजे राज वेश्मनि ।
हाहा राम इति सहसा भूषण ध्वनि मूर्चितः ॥ २-३४-१९

19. samjaJNe = generated; sahasaa = all at once; raajaveshmani = from the royal palace; striisahasraninaadashcha = sound of thousands of women crying; haa haa raama iti = "Alas! Alas! Oh Rama !" bhuushhaNa dhvanimuurchhitaH = mixed with the sound of tinkling of ornaments.

Sounds of thousands of women crying "Alas! Alas! Oh Rama!" generated all at once from the royal palace, mixed with the sound of tinkling ornaments.

[Verse Locator](#)

तम् परिष्वज्य बाहुभ्याम् ताव् उभौ राम लक्ष्मणौ ।
पर्यन्के सीतया सार्धम् रुदन्तः समवेशयन् ॥ २-३४-२०

20. tau = those; ubhau = both; raamalakshhmanau = Rama and Lakshmana; siitayaa saardham = along with Seetha; parishhvajya = held; tam = Dasaratha; baahubhyaam = in their arms; rudanta = and crying; samaveshayan = laid him; paryaNke = in the couch.

Holding Dasaratha in their arms and crying, both Rama and Lakshmana along with Seetha laid him on the couch.

[Verse Locator](#)

अथ रामः मुहूर्तेन लब्ध सम्भ्रम् मही पतिम् ।
उवाच प्रान्जलिर् भूत्वा शोक अर्णव परिप्लुतम् ॥ २-३४-२१

21. atha = thereafter; raamaH = Rama; bhuutvaa = becoming; praNjaliH = one with folded hands; uvaacha = spoke(as follows) mahiipatim = to king Dasaratha; labdha samJNam = who got consciousness; muhuurtena = within a short time; shokaarNava pariplitam = inundated in a sea of sorrow.

Then, Rama with folded hands spoke thus to king Dasaratha who got consciousness within a short time and who was inundated in a sea of sorrow.

[Verse Locator](#)

आपृच्चे त्वाम् महा राज सर्वेषाम् ईश्वरः असि नः ।
प्रस्थितम् दण्डक अरण्यम् पश्य त्वम् कुशलेन माम् ॥ २-३४-२२

22. mahaara = Oh Emperor! aapR^ichchhe = I am seeking permission; tvaam = from you; asi = you are; iishvaraH = the lord; sarveshaam = to all; naH = of us; tvam = you; pashya = see; kushalena = auspiciously; maam = towards me; prasthitaH = setting out; daNdakaaraNyam = to the forest of Dandaka.

"Oh, emperor! I take leave of you, who are the lord of all of us. See auspiciously towards me, who am about to leave for Dandaka forest."

[Verse Locator](#)

लक्ष्मणम् च अनुजानीहि सीता च अन्वेति माम् वनम् ।
कारणैः बहुभिस् तथ्यैः वार्यमाणौ न च इच्चतः ॥ २-३४-२३

23. **anujaaniihi** = permit; **lakshhmaNamcha** = Lakshmana also; **siitaacha** = Seetha too; **anveti** = is accompanying; **maam** = me; **vanam** = to the forest; **vaaryamaaNau** = even if prevented; **bahubhiH** = by many; **tathyaiH** = true; **kaaranaiH** = reasons; **nachaichchhataH** = these two are not agreeing.

"Permit Lakshmana also and Seetha too who is accompanying me to the forest. Even if prevented(by me0 on many true reasons, these two are not agreeing to stay behind"

[Verse Locator](#)

अनुजानीहि सर्वान् नः शोकम् उत्सृज्य मानद ।
लक्ष्मणम् माम् च सीताम् च प्रजापतिर् इव प्रजाः ॥ २-३४-२४

24. **utsR^ijya** = giving up; **shokam** = grief; **maanada** = Oh; the bestower of honour! **anujaaniihi** = grant leave; **sarvaan** = to all; **naH** = of us; **lakshhmaNam** = Lakshmana; **maameha** = myself; **sitaamcha** = and Seetha; **prajaaH iva** = as to his sons; **prajaapatiH** = Brahma.

"Giving up grief, Oh the bestower of honour, grant leave to all of us, Lakshmana myself and Seetha as Brahma(the lord of creation) did to his sons(sanaka and his three brothers who intended to go to forest for practising austerities)."

[Verse Locator](#)

प्रतीक्षमाणम् अव्यग्रम् अनुज्ञाम् जगती पतेः ।
उवाच रर्जा सम्प्रेक्ष्य वन वासाय राघवम् ॥ २-३४-२५

25. **samprekshhya** = gazing; **raaghavam** = at Rama; **avyagram** = who is unruffled; **pratiikshhamaaNam** = awaiting; **anuJNyaam** = permission; **jagatiipateH** = of the king; **vanavaasaaya** = stay in the forest; **raajaa** = the king Dasaratha; **uvaacha** = spoke(thus).

Gazing at Rama who is unruffled, awaiting permission of the king for stay in the forest, the king Dasaratha spoke thus:

[Verse Locator](#)

अहम् राघव कैकेय्या वर दानेन मोहितः ।
अयोध्यायाः त्वम् एव अद्य भव राजा निगृह्य माम् ॥ २-३४-२६

26. **raaghava** = Oh; Rama! **aham** = I; **mohitaH** = was stupefied; **kaikeyyaa** = by Kaikeyi; **varadaanena** = through a boon; **adya** = now; **nigR^ihya** = by confirming; **maam** = me; **tvameva** = you alone; **bhava** = be; **raajaa** = the king; **ayodhyaayaaH** = of Ayodhya.

"Oh, Rama! I was stupefied by Kaikeyi through a boon. Now, by confining me, be you the king of Ayodhya."

[Verse Locator](#)

एवम् उक्तः नृपतिना रामः धर्मभृताम् वरः ।
प्रत्युवाच अञ्जलिम् कृत्वा पितरम् वाक्य कोविदः ॥ २-३४-२७

27. **raamaH** = Rama; **varaH** = the best man; **dharmabhaR^itaam** = in supporting righteousness; **vaakyakovidah** = who is proficient in speech; **uktaH** = after being spoken; **evam** = thus; **nR^ipatinaa** = by the king; **pratyuvaacha** = replied; **pitaram** = to his father; **aNjalim kR^itvaa** = after making salutation with joined palms.

When told thus by the king, Rama the best man in supporting righteousness and who is proficient in expression, replied(as follows) to his father, after making salutation with joined palms.

[Verse Locator](#)

भवान् वर्ष सहस्राय पृथिव्या नृपते पतिः ।

अहम् तु अरण्ये वत्स्यामि न मे कार्यम् त्वया अनृतम् ॥ २-३४-२८

28. **nR^ipate** = Oh; **King!** **bhavaan** = you be; **patiH** = the lord; **pR^ithivyaaH** = of the earth; **varshhasahasraaya** = for thousand years; **aham tu** = but I; **vatsyaami** = shall stay arNye = in the forest; **me** = for me; **na kaaryam** = do not make; **anR^itam** = untruth; **tvayaa** = of you.

"Oh, king! You be the ruler of the earth for thousand years. But, I for my part, will stay in the forest. For my sake, do not generate untruth about you."

[Verse Locator](#)

नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।

पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिपः ॥ २-३४-२९

29. **naraadhipa** = Oh; **ruler of men!** **vihR^itya** = having strolled; **vanavaase** = in the forest; **nava paNchaacha** = for fourteen; **vashhaani** = years; **pratiJNaante** = after fulfilling the promise; **grahishhyaami** = I shall clasp; **te** = your; **paadau** = feet; **punaH** = once more.

"Oh, ruler of men! Having strolled in the forest for fourteen years, I shall clasp your feet once more after fulfilling my promise."

[Verse Locator](#)

रुदन्नाह प्रियम् पुत्रं सत्यपाशेन संयतः ।

कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत् ॥ २-३४-३०

30. **chodyamaanastu** = prompted; **mithaH** = secretly; **kaikeyyaa** = by Kaikeyi; **aartaH** = the distressed; **raajaa** = king; **samyataH** = tied up; **sata paashena** = by fetters of truth; **abraviit** = said; **rudan** = weeping; **tam** = to that; **priyam putram** = beloved son.

Prompted secretly by kaikeyi, the distressed king, tied up by fetters of truth, said weeping to that beloved son.

[Verse Locator](#)

श्रेयसे वृद्धये तात पुनर् आगमनाय च ।

गच्चस्व अरिष्टम् अव्यग्रः पन्थानम् अकुतः भयम् ॥ २-३४-३१

31. **taata** = Oh; **darling!** **gachchhasva** = proceed; **shreyase** = for welfare; **vR^iddhaye** = for advancement; **punaHaagamanaayacha** = and for coming again; **panthaanam** = let your path; **arishhTam** = be auspicious; **avyagram** = undistracted; **akutobhayam** = and fearless from any quarter.

"Oh, darling! Proceed for welfare, for advancement and for coming again. Let your path of travel be auspicious, undistracted and fearless from any quarter."

[Verse Locator](#)

न हि सत्यात्मनस्तात धर्माभिमनसस्तव ।
विनिवर्तयितुं बुद्धि शक्यते रघुनन्दन ॥ २-३४-३२

32. taata = Oh; darling! raghunandana = Oh; Rama; the seion of Raghu! satyaatmanaH = your mind being given to righteousness; tava = your; buddhiH = decision; na shakya hi = cannot be; vinivartayitum = reversed.

"Oh, darling, the seion of Raghu! Truthful as you are by nature and your mind being given to righteousness, your decision cannot be reversed."

[Verse Locator](#)

अद्य तु इदानीम् रजनीम् पुत्र मा गच्च सर्वथा ।
मातरम् माम् च सम्पश्यन् वस इमाम् अद्य शर्वरीम् ॥ २-३४-३३

33. putra = Oh; son! adya = today; idaaniim = now; rajaniim = night; maa gachchha = do not go; sarvathaa = by all means; ekaaha darshaenaapi = even by seeing for one day; aham = I; charaamitaavat = may live; saadhu = happily.

"Oh, son! Do not leave in any case today, now at night time. Even by seeing you for one day, I may live happily."

[Verse Locator](#)

मातरं माम् च सम्पश्यन् वसेमामद्य शर्वरीम् ।
तर्पितः सर्वकामैस्त्वम् स्वः काले साधयिष्यसि ॥ २-३४-३४

34. sampashyan = looking at maataram = your mother; maamcha = and myself; vasa = stay; imaam = this; sharvariim = might; adya = today; tarpitaH = satiated; sarva kaamaiH = by all desired objecs; tvam = you; saadhayishhyasi = may leave; shvaH = tommorrow; kaale = at dawn.

"Looking at your mother and myself, stay at least for this night today. Satiated by all the desired objects, you may leave tomorrow at dawn."

[Verse Locator](#)

दुष्करम् क्रियते पुत्र सर्वथा राघव तया ।
मत्प्रियार्थम् प्रियांस्त्यक्त्वा यद्यासि विजनम् वनम् ॥ २-३४-३५

35. putra = Oh; son; raaghava = Rama! dushhkaram = an incorrigible thing; sarvathaa = in every respect; kriyate = is being done; tvayaa = by you; yat = since; mat priyartham = for my pleasure; yaasi = you are going; vanam = to the forest; vijanam = a solitary place; tyaktvaa = leaving; priyaan = beloved ones.

"Oh Rama, my son! An incorrigible thing is being done by you since for my pleasure you are going to the forest a solitary place, leaving beloved ones."

[Verse Locator](#)

न चैतन्मे प्रियम् पुत्र शपे सत्येन राघव ।
छन्नया छलितस्त्वस्नु स्त्रुया छन्नाग्निकल्पया ॥ २-३४-३६

36. putra = Oh; son; raaghava = Rama! etat = this; nacha = is not; priyam = agreeable; me = to me; shape = I swear; satyena = by my faith; asmi = I was; chhalitaH = cheated; striyaa = by the woman; chhannayaa = who had concealed intentions; chhannaagni kalpayaa = resembled fire covered with ashes.

"Oh Rama my son! Your exile is not agreeable to me. I was cheated by Kaikeyi who had concealed intentions and resembled fire with ashes."

[Verse Locator](#)

पञ्चना या तु लब्धा मे तां त्वम् निस्तर्तुमिच्छसि ।
अनया वृत्तसादिन्या कैकेय्याऽभिप्रचोदितः ॥ २-३४-३७

37. **athiprachoditaH** = incited by; **anayaa** = this; **kaikeyyaa** = Kaikeyi; **vR^ittasaadinyaa** = who has destroyed established customs; **tvam** = you; **ichchhasi** = wish; **mistartum** = to redeem; **me** = my; **yaavaNchanaa** = which deceit; **taam** = that; **labdhaa** = was derived.

Incited by Kaikeyi who has destroyed established customs, you wish to redeem my deceit, derived by me from her.

[Verse Locator](#)

न चैतदाश्चर्यतमम् यत्तज्ज्येष्ठस्सुतो मम ।
अपानृतकथम् पुत्र पितरम् कर्तुमिच्छसि ॥ २-३४-३८

38. **putra** = Oh; **son!** **jyeshhTaH sutaH** = as eldest son; **mama** = of min; **ichhasi iti yat** = that which you wish; **kartum** = to make; **pitaram** = your father; **apaanR^itakatham** = as one who does not have false promises; **tat etat** = this; **na** = is not aashcharyatamam = a great surprise.

"It is not a great surprise, my son, that you my eldest son should seek to make your father as one who does not have false promises."

[Verse Locator](#)

अथ रामः तथा श्रुत्वा पितुर् आर्तस्य भाषितम् ।
लक्ष्मणेन सह भ्रात्रा दीनो वचनम् अब्रवीत् ॥ २-३४-३९

39. **atha** = thereafter; **raamaH** = Rama; **bhraataa lakshhmaNena saha** = along with his brother lakshman; **shrutvaa** = hearing; **bhaashhitam** = the words; **pituH** = of his father; **tathaa** = thus; **aartasya** = depressed; **diinaH** = was upset; **abraviit** = spoke; **vachanam** = these words.

After hearing these words of their father who was depressed, Rama and Lakshmana were upset. Then Rama spoke these words.

[Verse Locator](#)

प्राप्स्यामि यान् अद्य गुणान् को मे श्वस्तान् प्रदास्यति ।
अपक्रमणम् एव अतः सर्व कामैः अहम् वृणे ॥ २-३४-४०

40. **yaan** = which; **guNaam** = worldly pleasures **praapsyaami** = I can get; **adya** = today; **taan** = those; **kaH** = who; **pradaasyati** = will offer; **me** = to me; **shvaH** = tomorrow? **ataH** = therefore; **aham** = I; **vR^iNe** = desire; **apakramaNameva** = only to get away; **sarvaka** = in lieu of all enjoyments.

Even if these worldly pleasures are obtained today, who will offer those things to me tomorrow? Therefore I desire only to get away in lieu of all these enjoyments.

[Verse Locator](#)

इयम् साराष्ट्रा सजना धन धान्य समाकुला ।
मया विसृष्टा वसुधा भरताय प्रदीयताम् ॥ २-३४-४१

41. **iyam** = vasudhaa = this earth; **visR^ishhTaa** = being relinquished; **mayaa** = by me; **sa raashhTraa** = which includes various provinces; **sajanaa** = filled with people; **dhana dhaanya samaakulaa** = imbued with riches and foodgrains; **pradiiyataam** = may be given; **bharataaya** = to Bharata.

"This earth being relinquished by me; which included various provinces, filled with people, imbued with riches and food grains, may be given to Bharata."

[Verse Locator](#)

वनवासकृता बुद्धिर्न च मेऽद्य चलिष्यति ।
यस्तुष्टेन वरो दत्तः कैकेय्यै वरद त्वया ॥ २-३४-४२
दीयताम् निखिलेनैव सत्यस्त्वम् भव पार्थिव ।

42. **adya** = now; **nachalishhayati** = I cannot budge; **me buddhiH** = from my decision; **vanavaasa kR^itaa** = made about my stay in the forest; **paarthiva** = Oh; king; **varada** = the bestower of boons! tvayaa = by you; **tushhTena** = who were pleased; **dattaH** = to give; **yaH varaH** = which boon; **kaikeyyai** = to Kaikeyi; **diiyataam** = let it be given; **nikhilenaina** = completely.

"I cannot budge now from my decision made about my stay in the forest. Oh king the bestower of boons! You were pleased to give a boon to Kaikeyi and let it be fulfilled completely. Be you a truthful man."

[Verse Locator](#)

अहम् निदेशम् भवतो यथोक्तमनुपालयन् ॥ २-३४-४३
चतुर्दश समा वत्स्ये वने वनचरैः सह ।

43. **aham** = I; **yathoktam** = as promised; **anupaalayan** = fulfilling; **bhavata** = your; **nidesham** = command; **vatsye** = shall live; **vane** = in the forest; **vanacharaiH saha** = along with forest-dwellers; **chaturdasha** = for fourteen; **samaaH** = years.

"I, as promised, fulfilling your command, shall live in the forest along with forest-dwellers for fourteen years."

[Verse Locator](#)

मा विमर्शो वसुमती भरताय प्रदीयताम् ॥ २-३४-४४
न हि मे काम्क्षितम् राज्यम् सुखमात्मनि वा प्रियम् ।
यथा निदेशम् कर्तुम् वै तवैव रघुनन्धन ॥ २-३४-४५

44;45. **maa** = Oh; do not have; **vimarshaH** = hesitation; **vasumatii pradiiyataam** = let the kingdom be given; **bharataaya** = to Bharata; **raghunandana** = Oh; king! **me** = to me; **raajyam** = either kingdom; **sukhamvaa** = or happiness; **nahi** = indeed is not; **kaaNkshhitam** = desired; **aatmano** = by nature; **kartum eva** = only doing; **tava** = your; **yathanidesham** = command as instructed; **priyam vai** = is dear to me.

"Oh, king! Do not have any hesitation in offering the kingdom to Bharata. Neither kingdom nor happiness indeed is desired by my nature. It is dear to me only to do your command as directed."

[Verse Locator](#)

अपगच्छतु ते दुःखम् मा भूर् बाष्प परिप्लुतः ।
न हि क्षुभ्यति दुर्धर्षः समुद्रः सरिताम् पतिः ॥ २-३४-४६

46. **te duHkham apagachchhatu** = let your sorrow disappear! **maa bhuuH** = do not be; **bhaashhpa pariplutaH** = overwhelmed with tears; **samudraH** = the ocean; **patiH** = the lord; **saritaam** = of rivers; **durdharshhaH** = which is difficult to assail; **na kshhubhyatihi** = is not indeed agitated.

"Let your sorrow disappear! Do not be overwhelmed with tears. The ocean, the lord of rivers which is difficult to assail, indeed does not get agitated."

[Verse Locator](#)

न एव अहम् राज्यम् इच्छामि न सुखम् न च मैथिलीम् ।
त्वाम् अहम् सत्यम् इच्छामि न अनृतम् पुरुष ऋषभ ॥ २-३४-४७

47. **aham** = I; **naiva ichchhaami** = do not even desire; **raajyam** = kingdom; **na** = nor; **sukham** = happiness; **na** = nor; **maithiliimcha** = Seetha too; **naiva** = nor even; **sarvaan** = all; **imaan** = these; **kaamaan** = enjoyments; **naiva** = nor; **jiivitam** = life.

"I do not crave for kingdom or happiness nor again for Seetha nor even all these enjoyments nor for heaven nor even for life."

[Verse Locator](#)

त्वामहम् सत्यमिच्छामि नानृतम् पुरुषर्षभ ।
प्रत्यक्षम् तव सत्येन सुकृतेन च ते शपे ॥ २-३४-४८

48. **purushharshhabha** = Oh; **jewel among men!** **ahma** = I; **ichchhami** = wish; **tvaam** = you; **satyam** = to be a truthful man; **na** = not; **anR^itam** = a fallacious man; **tava** = In you; **pratyakshham** = presence; **satyena** = by truth; **sukR^itena** = and by virtue; **shape** = I swear; **te** = to you.

"Oh, Jewel among men! I wish you to be a truthful mean, not a fallacious man. I swear to you in your presence by truth and by virtue."

[Verse Locator](#)

न च शख्यम् मया तात स्थातुम् क्षणमपि प्रभो ।
स शोकम् धारयस्वेमम् न हि मेऽस्ति विपर्ययः ॥ २-३४-४९

49. **taata** = Oh; **father!** **prabho** = Oh; **lord!** **mayaa** = by me; **nashakyam** = it is not possible; **sthaatum** = to stay; **khhaNamapi** = even for a moment; **saH** = you as such; **dhaarayasva** = should contain; **evam** = this; **shokam** = grief; **naastihi** = there is indeed no; **viparyayaH** = going back; **me** = for me.

"It is not possible for me, Oh father, to stay on even for a moment. Therefore, contain this grief, Oh Lord, for there is no going back upon my word."

[Verse Locator](#)

अर्थितो ह्यस्मि कैकेय्या वनम् गच्छेति राघव ।
मया चोक्तं प्रजामीति तत्सत्यमनुपालये ॥ २-३४-५०

50. **raaghava** = Oh; **Dasaratha the seion of Raghu!** **asmihi** = I was indeed; **arthitaH** = asked; **kaikeyyaa** = by Kaikeyi; **iti** = as follows: **gachchha** = go; **vanam** = to the forest." **uktamcha** = It was also replied; **mayaa** = by me; **prajaami iti** = that I would go; **anupaalaye** = I shall redeem; **tat** = that; **satyam** = pledge.

"Oh Dasaratha the seion of Raghu! I was indeed asked by Kaikeyi to go to the forest. It was also replied by me that I would go. I shall redeem that pledge."

[Verse Locator](#)

मा चोत्कण्ठां कृथा देव वने रंस्यामहे वयम् ।
प्रशान्तहरिणाकीर्णे नानाशकुनिनादिते ॥ २-३४-५१

51. deva = Oh; king! maakR^ithaaH = do not feel; utkaNThaam = anxious; vayam = we; ramsyaamahe = shall sport; vane = in the forest; prashaanta hariNaakiirNe = flocked with peaceful deers; naanaashakuninaadite = rendered noisy by birds of various types.

"Oh, king! Do not feel anxious. We shall sport in the forest, flocked with peaceful deer and rendered noisy by birds of various types."

[Verse Locator](#)

पिता हि दैवतम् तात देवतानामपि स्मृतम् ।
तस्मादैवतमित्येव करिष्यामि पितुर्वचः ॥ २-३४-५२

52. tat = Oh; father! smR^itamhi = it was said indeed; pitaa = father; daivatam = is the god; devataanaamapi = even for celestials; tasmaat = therefore; karishhyaami = I shall do; pituH = father's; vachaH = word; daivatam ityeva = considering it s divine.

"Oh, father! It was indeed said that even for celestials, father is the god. Therefore, I shall carry out the father's word, considering it as divine."

[Verse Locator](#)

चतुर्धशसु वर्षेषु गतेषु नरसत्तम ।
पुनर्द्रक्ष्यसि माम् प्राप्तम् सन्तापोऽयम् विमुच्यताम् ॥ २-३४-५३

53. narasattama = Oh; best among men! praaptam = coming; gateshhu = after passing away; chaturdasha = fourteen; varshheshhu = years; drakshhyasi = you will see; maam = me; ayam samtaapaH vimuchyataam = let this grief be given up.

"Oh father, the best among men! You will see me, when I come back after elapsing fourteen years. Let this grief be given up."

[Verse Locator](#)

येन संस्तम्भनीयोऽयम् सर्वो बाष्पगलो जनः ।
स त्वम् पुरुषशार्दूल किमर्थम् विक्रियाम् गतः ॥ २-३४-५४

54. purushha shaarduula = Oh; tiger among men! saraH = all; ayam janaH = these people; bhaashhpagaLaH = whoare bathed with tears; samstambhaniyaH = are to be consoled by you; saH tva = such of you; kimartham = why; gataH = got; vikriyaam = perturbation?

"Oh, tiger among men! Why have you got perturbed-you by whom all these people bathed in tears, ought to be consoled?"

[Verse Locator](#)

पुरम् च राष्ट्रम् च मही च केवला ।
मया निसृष्टा भरताय दीयताम् ।
अहम् निदेशम् भवतः अनुपालयन् ।
वनम् गमिष्यामि चिराय सेवितुम् ॥ २-३४-५५

55. puramcha = let this city; raashhTramcha = province; kevalaa mahiicha = and whole of this earth; nishR^ishhTaa = left; mayaa = by me; diiyataam = be given; bharataaya = to Bharata; aham = I; anupaalayan = following; bhavataH = your; nidesham =

instruction; **gamishhyaami** = shall proceed; **vanam** = to the forest; **sevitum** = to dwell in it; **chiraaya** = for long.

"Let this city, province and whole of this earth left by me, be given to Bharata. I for one following your instructions, shall proceed to the forest to dwell in it for long."

[Verse Locator](#)

मया निसृष्टाम् भरतः महीम् इमाम् ।
सशैल खण्डाम् सपुराम् सकाननाम् ।
शिवाम् सुसीमाम् अनुशास्तु केवलम् ।
त्वया यद् उक्तम् नृपते यथा अस्तु तत् ॥ २-३४-५६

56. **nR^ipate** = Oh; **king!** **imaama mahiim** = let this earth; **sashaila shhaNdaam** = with multitude mountains; **sapuraam** = comprising of cities; **sakaananaam** = with their gardens; **nisR^ishhTaam** = relinquished; **mayaa** = by me; **anushaastu** = be ruled over; **bharataH kevalam** = barely by Bharata; **susiimaam** = within bounds; **shiraam** = of well being; **yat** = that which; **uktam** = is told; **tvayaa** = by you; **tat** = let it; **astu** = be so; **tathaa** = thus.

"Oh, king! Let this earth with multitude of mountains, comprising of cities with their gardens relinquished by me, be ruled over barely by Bharata, within the bounds of righteousness. Let the word of honour given by you(to Kaikeyi) come true."

[Verse Locator](#)

न मे तथा पार्थिव धीयते मनो ।
महत्सु कामेषु न च आत्मनः प्रिये ।
यथा निदेशे तव शिष्ट सम्मते ।
व्यपैतु दुःखम् तव मत् कृते अनघ ॥ २-३४-५७

57. **paarthiva** = Oh; **king;** **anagha** = the faultlessman! **yathaa** = how; **memanaH** = my mind; **dhiiyate** = is shanding firmly; **tava nirdeshe** = to your command; **shishhta sammate** = approved by the wise; **tathaa** = in that manner; **na** = it is not; **mahatsu** = on haughty; **kaameshhu** = enjoyments; **na** = it is not; **aatanaH** = on my own; **priyeH** = pleasures; **matkR^ite** = for my sake; **vyapaitu duHkham** = let your agony disappear.

"Oh, the faultless king! My mind is not directed on haughty physical enjoyments or sensuous pleasures which is approved by the wise. Let your agony disappear, for my sake."

[Verse Locator](#)

तत् अद्य न एव अनघ राज्यम् अव्ययम् ।
न सर्व कामान् न सुखम् न मैथिलीम् ।
न जीवितम् त्वाम् अनृतेन योजयन् ।
वृणीय सत्यम् व्रतम् अस्तु ते तथा ॥ २-३४-५८

58. **anagha** = Oh the sinless king! **tat** = therefore; **adya** = now; **yojayan** = connecting; **tvaam** = you; **anR^itena** = with untruth; **naiva vR^itena** = I just cannot yearn; **raajyam** = for kingdom; **na** = nor desirous; **sarva kaamaan** = of various enjoyment; **na** = nor; **sukham** = for happiness; **na** = now; **maithiliim** = Seetha; **na** = nor; **jiivitam** = life; **te** = (let) your; **vratham** = voe; **tathaa** = thus; **astu** = become; **satyam** = true.

Oh, the sinless king! Therefore, now associating you with untruth, I just do not desire for kingdom, nor all the sensual enjoyments, nor happiness nor existence nor even Seetha. Let your pledge(given to Kaikeyi) prove true."

फलानि मूलानि च भक्षयन् वने ।
 गिरीमः च पश्यन् सरितः सरांसि च ।
 वनम् प्रविश्य एव विचित्र पादपम् ।
 सुखी भविष्यामि तव अस्तु निर्वृतिः ॥ २-३४-५९

59. bhavishhyaami = I shall be; sukhii = happy; pravishyaiva = entering; vanam = the forest; vichitra paadapam = filled with; bhakshhayan = eating; phalaani = fruits; muulanicha = and tubers; pushyan = and lakes; vane = in the forest; astu = let there be; nirvR^itiH = satisfaction; tava = to you.

"I shall be happy, entering the forest filled with wonderful trees, eating fruits and tubers as well as seeing mountains rivers and lakes in the forest. Let there be satisfaction for you.

Verse Locator

एवम् स राजा व्यसनाभिपन्नः ।
 शोकेन दुःखेन च ताम्यमानः ।
 आलिङ्ग्य पुत्रम् सुविनष्टसंज्ञो ।
 मोहम् गतो नैव चिचेष्ट किञ्चित् ॥ २-३४-६०

60. aaliNgya = embracing; putra = his son; saH raajaa = that king Dasaratha; evam = who had thus; vyasanaabhipannaH = fallen on evil days; taamyamaanaH = was tormented; shokena = with grief; duHkhena = and distress; mahomgataH = got fainted; suvinashhTa samJNaH = fully losing consciousness; naiva chicheshhTa = not moving; kimchit = even a little.

Embracing his son, that king Dasaratha, who had thus fallen on evil days, was tormented with grief and distress, got fainted, fully losing his consciousness and not moving even a little.

Verse Locator

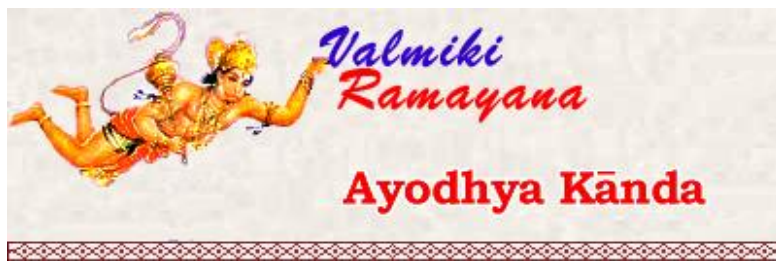
देव्यस्ततः समुरुदुः समेता ।
 स्ताम् वर्जयित्वा नरदेवपत्नीम् ।
 रुदन् सुमन्त्रोऽपि जगाम मूर्छाम् ।
 हा हा कृतम् तत्र बभूव सर्वम् ॥ २-३४-६१

61. tataH = then; varjayitvaa = leaving out; naradevapatniim = Kaikeyi the wife of king Dasaratha; devyaH = the queens; sametaaH = assembled there; samruduH = began to cry; sumantro.api = Sumantra also; jagaama = got; muurchhaam = the faint; rudan = while weeping; sarvam = everything; tatra = there; babhuuva = became; haahaakR^itam = loud lamenting.

Then, all the queens assembled there except Kaikeyi began to cry. Sumantra also fell into a swoon, while weeping. Everything there became loud lamenting.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे चतुर् त्रिंशः सर्गः

Thus completes 34th chapter of Ayodhya Kanda in glorious Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Minister Sumantra requests and reproaches Queen Kaikeyi and asks her to take back her impositions. Even the elderly minister and a scholar named Siddhartha tries to pacify Kaikeyi by telling the legend of Sagara, the ancestor of Dasharatha, quoting the exile of his notorious son Asamanja. But she is adamant to all holy advices, but wants Rama to go to forests.

[Verse Locator](#)

ततो निर्धूय सहसा शिरो निःश्वस्व चासकृत् ।
पाणौ पाणिम् विनिष्पिष्य दन्तान् कटकटाय्य च ॥ २-३५-१
लोचने कोपसम्रक्ते वर्णम् पूर्वोचितम् जहत् ।
कोपाभिभूतः सहसा सन्तापमशुभम् गतः ॥ २-३५-२
मनः समीक्षमाणश्च सूतो दशरथस्य सः ।
कम्पयन्निव कैकेय्या हृदयम् वाक्छरैश्शितैः ॥ २-३५-३
वाक्यवज्रैरनुपमैर्निर्भिन्दन्निव चाशुगैः ।
कैकेय्या सर्वमर्माणि सुमन्त्रः प्रत्यभाषत ॥ २-३५-४

1;2;3;4. tataH = then; sumantraH = Sumantra; suutaH = the charioteer; nirduuya = moving; shiraH = his head; sahasaa = all of a sudden; niHshvasya = sighing; asakR^it = again and again; vinishhpishhya = rubbing; paaNim = in hand; katakataayyaacha = grinding; dantaan = his teeth; lochane kopasamrakte = turning his eyes red with anger; jahat = shedding; puurvochitam = his former; varNam = colour; kopaabhibuutaH = overwhelmed with; sahasaa = suddenly; gataH = getting; samtaapam = grief; ashubham = the evil; samiikshhamaaNashcha = carefully reading; dasharathasya = Dasaratha's; manaH = mind; pratyabhaashhata = spoke(as follows) kampayanniva = spoke(as follows); kaikeyyaaH = Kaikeyi's; hR^idyam = heart; shitaiH vaakchharaiH = with sharp arrows; vaakya vajraiH = in the form of thunderbolting words; ashugaiH = speedily; bhindanniva = piercing; sarva marmaaNi = all her vitals.

Then, moving his head all of a sudden sighing again and again, rubbing his hand in hand, grinding his teeth, turning his eyes red with anger shedding his normal colour, overwhelmed with wrath, suddenly getting the evil grief, carefully reading Dasaratha's mind, sumantra the charioteer spoke(as follows) as though shaking Kaikeyi's heart with sharp arrows, in the form of thunderbolting words speedily peircing all her vitals.

[Verse Locator](#)

यश्यास्तव पतिस्त्यक्तो राजा दशरथः स्वयम् ।
भर्ता सर्वस्य जगतः स्थावरस्य चरस्य च ॥ २-३५-५

5. devi = Oh; Kaikeyi! yasyaaH tava = which your; patiH = husband; raajaa dasharathaH = king Dasaratha; bhartaa = the supporter; sarvasya jagataH = of entire creation; sthaavarasya = the unmoving; tyaktaH = is betrayed; svayam = on your own; tava = such of you; nahi vidyate = there is indeed nothing; iha = oh earth; kimchit = anything; akaaryatamam = which is most disgraceful.

"There is nothing on earth, anything which is most disgraceful for you by whom your husband king Dasaratha the supporter of the entire creation the unmoving and the moving, is betrayed, Oh, Kaikeyi!"

[Verse Locator](#)

पतिञ्चीम् त्वामहम् मन्ये कुलञ्चीमपि चान्ततः ॥ २-३५-६

यन्म हेंद्रमिवाजय्यम् दुष्प्रकम्प्यमिवाचलम् ।

महोदधिमिवाक्षोभ्यम् सन्तापयसि कर्मभिः ॥ २-३५-७

6;7. aham = I; manye = consider; tvam = you; patighniim = as murderers of your husband; antataH = ultimately; kulaghniimapicha = the exterminator of your race too; yat = for which reason; karmabhiH = by your actions; santaapayasi = you are causing grief(to your husband) ajayyam = who is unconquerable; mahendramiva = as great Indra; dushhkampyam = who cannot be moved; achalamiva = as a mountain; akshhobhyam = who is imperturbable; mahodadhimiva = as a great ocean.

"King Dasaratha is unconquerable as great Indra, unshakable as mountain and imperturbable as a great ocean. By tormenting him with your actions, you are considered by me as murderess of your husband and ultimately the exterminator of your race too."

[Verse Locator](#)

मावमंस्था दशरथम् भर्तारम् वरदम् पतिम् ।

भर्तुरिच्छा हि नारीणाम्पुत्रकोट्या विशिष्यते ॥ २-३५-८

8. maavamamsthaaH = do not despise; dasharatham = Dasaratha; bhartaaram = the supporter; varadam = the bestower of boon; patim = and your husband; naariiNaam = for women; bhartaH = husband's; ichchhaa = will; vishishhyate = is superior; putrakotyaaH = to ten million sons.

"Do not despise Dasaratha the supporter, the bestower of boons and your husband. For women, will of the husband is superior to that of ten million sons."

[Verse Locator](#)

यथावयो हि राज्यानि प्राप्नुवन्ति नृपक्षये ।

इक्ष्वाकुकुलनाथेऽस्मिंस्तल्लोपयितुमिच्छसि ॥ २-३५-९

9. nR^ipakshhaye = after the death of a king; raajyaani = kingdoms; prapnuvantihi = are indeed obtained; yathaavayaH = as per the age(of princes) ichchhasi = you want; lopayitum = to deprive; tat = it; asmin ikshhvaakukulanaathe = in this lord Ikshvaku dynasty; Rama.

"After death of a king, kingdoms are obtained as per the age of the princes. But, you want to deprive this condition in the case of Rama the lord of Ikshvaku dynasty."

[Verse Locator](#)

राजा भवतु ते पुत्रो भरतश्शास्तु मेदिनीम् ।

वयम् तत्र गमिष्यामो रामो यत्र गमिष्यति ॥ २-३५-१०

10. te putraH = "(Let) your son; bhartaH = Bharata; bhavatu = become; raajaa = the king; shastu = let him rule; madiniim = the earth; yatra = wherever; raamaH = Rama; gamishhyati = goes; vayam = we; gamishhyaamaH = shall go; tatra = there."

"Let your son Bharata become the king and rule the earth. wherever Rama goes, we (on our part) shall go there".

[Verse Locator](#)

न हि ते विषये कश्चिद्ब्राह्मणो वस्तुमर्हति ।
तादृशम् त्वममर्यादमद्य कर्म चिकीर्षसि ॥ २-३५-११

11. te vishhaye = In your kingdom; kashchit braahmaNaH = even any brahmana; na arhati hi = cannot indeed; vastum = dwell; tvam = you; chikiirshhasi = want to do; taadR^isham = such; karma = act; adya = now; amaryaadam = transgressing due limits.

"Now any brahmana cannot indeed dwell in your kigdom as now you want to do such an act, transgressing the due limits."

[Verse Locator](#)

नूनम् सर्वे गमिष्यामो मार्गम् रामनिषेवितम् ।
त्यक्ताया बान्धवैः सर्वैर्ब्राह्मणैः साधुभिः सदा ॥ २-३५-१२
का प्रीती राज्यलाभेन तव देवि भविष्यति ।
तादृशम् त्वममर्यादम् कर्म कर्तुम् चिकीर्षसि ॥ २-३५-१३

12;13. nuunam = certainly; sarve = all of us; gamishhyaami = will go; maargam = in the way; raamanishhevitam = followed by Rama; devi = Oh queen Kaikeyi! yaa = which you; sadaa = forever; tyaktaa = deserted; baandhanvaiH = by relatives; sarvaiH = by all; brahmaNaiH = brahmanas; saadubhiH = by pious souls; tava = such of you; kaa = what; priitiH = pleasure; bhavishhyati = will be derived; raajya laabhena = through attainment of sovereignty; tvam = you; chikiirshhasi = want; kartum = to do; taadR^isham = such; karma = an act; amaryaadam = of impropriety.

"Certainly, all of us will proceed in the path followed by Rama. Oh, queen Kaikeyi! What pleasure will be derived through attainment of sovereignty, when your relatives, all brahmanas and pious souls desert you forever? Now, you want to do such an act of impropriety"

[Verse Locator](#)

आश्चर्यमिव पश्यामि यस्यास्ते वृत्तमीदृशम् ।
आचरन्त्या न विदृता सद्यो भवति मेदिनी ॥ २-३५-१४

14. yasyaaH = while you; te = as such; aacharantyaH = conduct yourself; iidR^isham = such of this; vR^ittam = act; pashyaami = I am looking; aashcharyamiva = with only surprise; medinii = (why) earth; na bhavati = is not; sadya = immediately; vidR^itaa = rent asunder.

"I am looking only with surprise, why the earth is not immediately rent asunder, while you conduct yourself with such an act"

[Verse Locator](#)

महाब्रह्मर्षिसृष्टा वा ज्वलन्तो भीमदर्शना ।
धिग्वाग्दण्डणा न हिंसन्ति रामप्रव्राजने स्थिताम् ॥ २-३५-१५

15. dhikvaagdanNdaaH vaa = rods of reproaching words; jvalantaH = which are burning with fire; bhiima darshanaaH = and fearful to look at; mahaabrahmarshhi sR^ishhTaaH =

uttered by great brahmana sages; **na himsanti** = are not killing; **sthitaam** = you; who have decided; **raamapravraajane** = to send Rama to exile.

"It is also surprising me why rods of reproaching words fiery and fearful to look at uttered by great brahmana sages are not killing you, who are bent on sending Rama to exile."

[Verse Locator](#)

आम्रम् चित्वा कुठारेण निम्बम् परिचरेत्तु यः ।
यश्चेनम् पयसा सिञ्चेन्नैवास्य मधुरो भवेत् ॥ २-३५-१६

16. **yaH** = who; **chhitraa** = while cutting down; **aamram** = a mango tree; **kuThaareNa** = with axe; **paricharettu** = nurtures; **nimbam** = a neem tree; **yashcha** = who; **siNchet** = will wet; **enam** = this neem tree; **payasaa** = sweet; **asya** = to him.

"Who will nurture a neem tree, cutting down a mango tree with an axe? And a neem tree will not turn sweet for him who nourishes it with milk."

[Verse Locator](#)

अभिजात्यम् हि ते मन्ये यथा मातुस्तथैव च ।
न हि निम्बात्सवेत्क्षौद्रम् लोके निगदितम् वचः ॥ २-३५-१७

17. **manye** = I think; **abhijaatyam** = your nature; by birth; **yathaa tathaivacha** = is as exactly as; **maatuH** = a proverb; **nigaditam** = is quoted; **loke** = in the world; **kshhaudram** = "honey; **na sraveti hi** = does not ooze surely; **nimbaat** = from a neem tree."

"I think, by birth your nature is as exactly as that of your mother. a proverb is quoted in the world saying that honey does not ooze from a neem tree."

[Verse Locator](#)

तव मातुरसद्ग्राहम् विद्मः पूर्वम् यथाश्रुतम् ।
पितुस्ते वरदः कश्चिद्ददौ वरमनुत्तमम् ॥ २-३५-१८
सर्वभूतरुतम् तस्मात्सम्जज्ञे वसुधाधिपः ।
तेन तिर्यग्गतानाम् च भूतानाम् विदितम् वचः ॥ २-३५-१९

18;19. **vidmaH** = we know; **yathaashR^itam** = as heard of; **puurvam** = in the past; **tava maataH** = your mother's; **asadgraaham** = evil satisfaction; **kashchit** = someone; **varadaH** = capable of giving boons; **dadau** = bestowed; **anuttamam varam** = a great boon; **te pituH** = your father; **tasmaat** = by it; **vasudhaadhipaH** = that king; **samjaJNe** = could identify; **sarva bhuutarutam** = the language of all created beings; **tena** = by him; **vachaH** = the talk **bhuutaanaam** = of those beings; **tiryaggataanaam** = belonging to sub-human species; **viditam** = could be known.

"We know, as heard of in the past, your mother's conduct of evil satisfaction. Someone capable of giving boons, granted a great boon to your father. By that boon he could identify the language of all created beings. The talk of those beings belonging to sub human species could be known by him."

[Verse Locator](#)

ततो जृम्भस्य शयने विरुताद्भूरिवर्चसा ।
पितुस्ते विदितो भावः स तत्र बहुधाऽहसत् ॥ २-३५-२०

20. **tataH** = then; **virutaat** = from the sound; **jR^imbhasya** = of an ant called Jrimbha; **shayane** = near the bed; **bhaavaH** = its meaning; **viditaH** = was deciphered; **te pituH** = by your father; **ahasat** = langhed; **bahudhaa** = repeatedly; **tatra** = over it.

"From the sound of an ant called Jrimbha near his bed, the meaning of that sound was deciphered by your exceedingly brilliant father and he laughed over it repeatedly."

[Verse Locator](#)

तत्र ते जननी क्रुद्धा मृत्युपाशमभीप्सती ।
हासम् ते नृपते सौम्य जिज्ञासामीति भाब्रवीत् ॥ २-३५-२१

21. **te jananii** = your mother; **kR^iddhaa** = becoming angry; **tatra** = over his laugh; **abhiipsatii** = wishing to; **mR^ityupaasham** = hang him to death; **abraviit** = spoke; **iti** = thus; **nR^ipate** = "Oh; king; **saumya** = the gentle sir! **jiJNaasaami** = I want to know; **te haasam** = about your laugh.

Your mother, becoming angry over his laugh, wishing even to hand him to death(in case he refuses to disclose the reason for his laughter), spoke thus: "Oh king, the gentle sir! I want to know the meaning of your laughter."

[Verse Locator](#)

नृपश्चोवाच ताम् देवीम् देवि शंसामि ते यदि ।
ततो मे मरणम् सद्यो भविष्यति न संशयः ॥ २-३५-२२

22. **nR^ipaschcha** = that king; **uvaacha** = replied; **taam deviim** = to that queen(as follows): **devi** = Oh; **queen!** **shamsaamiyadii** = If I tell; **te** = you; **maraNam** = death; **bhavishhyati** = will come; **me** = to me; **sadyaH** = immediately; **tataH** = thereafter; **na** = there is no; **samshayaH** = doubt.

"The king replied to that queen as follows: "Oh, royal lady! If I tell you the reason of my laughter, my death will immediately follow thereafter. There is no doubt about it."

[Verse Locator](#)

माता ते पितरम् देवि ततह् केकयमब्रवीत् ।
शंस मे जीव वा मा वा न मामपहसिष्यसि ॥ २-३५-२३

23. **devi** = Oh Kaikeyi! **tataH** = then; **te maataa** = your mother; **abraviit** = spoke; **kekayam** = Kekaya king; **pituram** = your father(thus); **jiiva vaa** = either live; **maavaa** = or die; **shamsa** = tell; **me** = me; **na apahisishhasi** = do not ridicule; **maam** = me.

"Your mother then said to your father, the king of Kekayas, Live or die as you will. tell me the laughter. Do not ridicule me."

[Verse Locator](#)

प्रियया च तथोक्तः सन् केकयः पृथीवीपतिः ।
तस्मै तम् वरदायार्थम् कथयामास तत्त्वतः ॥ २-३५-२४

24. **uktaH san** = having been spoken; **tathaa** = thus; **priyayaa** = by his beloved consort; **kekayaH prithvii patiH** = the ruler of Kekaya kingdom; **kathayaamaasa** = reported; **tasmai** = to that; **varadaaya** = bestower of boon; **tattvataH** = correctly; **tam artham** = that matter.

Having been spoken thus by his beloved consort, the said king of the Kekayas on his part correctly reported the matter to the sage who had bestowed the boon on him.

[Verse Locator](#)

ततः स वरदह साधु राजानम् प्रत्यभाषत ।

म्रियताम् ध्वंसताम् वेयम् मा कृथास्त्वम् महीपते ॥ २-३५-२५

25. tataH = then; saH saadhuH = that sage; varadaH = who had bestowed the boon; pratyabhaashhataH = replied; rajaanam = to the king(as follows): mahiipate = "Oh; king! iyam = let her; mriyataam = die; dhamsataam vaa = or ruin; tvam = you; maakR^ithaaH = do not persue that course.

Then the sage who had bestowed the boon replied to the king as follows: "Oh, lord of the earth! Let her die or ruin. Do not reveal the reason to her."

[Verse Locator](#)

स तच्छ्रुत्वा वचस्तस्य प्रसन्नमनसो नृपः ।

मातरम् ते निरस्याशु विजहार कुबेरवत् ॥ २-३५-२६

26. shrutvaa = having heard; tat vachaH = the word; tasya = of him; prasanna manasaH = who was pure-minded; saH nR^ipaH = that king; nirasya = repudiated; maataram = your mother; vijahaara = lived happily; kuberavat = like Kubera; the lord of riches.

"Having heard the words of that sage who was pure-minded, the king repudiated your mother and lived happily like Kubera the Lord of riches."

[Verse Locator](#)

तथा त्वमपि राजानम् दुर्जनाचरिते पथि ।

असद्ग्राहमिमम् मोहात्कुरुषे पापदर्शिनि ॥ २-३५-२७

27. paapadarshini = Oh; Kaikeyi; seeing evil(everywhere) tvamapi = you too; tathaa = thus; pathi = in the path; durjanaacharite = trodden by wicked men; kurushhe = are making; imam = this; asadgraaham = bad resolution; mohaata = by ignorance.

"Oh, Kaikeyi, seeing evil everywhere! You, too, thus following the path trodden by wicked men, are making this bad resolution by ignorance."

[Verse Locator](#)

सत्यश्चाद्य प्रवादोऽयम् लौकिकः प्रतिभाति मा ।

पित्ऋन् समनुजायन्ते नरा मातरमङ्गनाः ॥ २-३५-२८

28. pratibhaat = It is occuring; maa = about me; adya = now; ayam = this; pravaadaH = saying; laukikaH = which is popular; satyaH = has become true; naraaH = males; samamjaayante = are born; conforming; pitR^iin = to their fathers; aNganaaH = females; maataram = to their mothers.

"The popular saying that males are born confirming to their fathers and females to their mothers, occurs to me as true."

[Verse Locator](#)

नैवम् भव गृहाणेदम् यदाह वसुधाधिपः ।

भर्तुरिच्छामुपास्वेह जनस्यास्य गतिर्भव ॥ २-३५-२९

29. na bhava = do not become; evam = like this; gR^ihaaNa = understand; idam = that; aha = which is said; vasudhaadhipaH = by the king; upaasva = following; ichchaam = the desire; bhartuH = of your husband; bhava = be; gatiH = a protectress; asya janasya = to these people; iha = here.

Do not conform to the traits of your mother. Understand that which is said by the king. following the desire of your husband, be a protectress to these people here."

[Verse Locator](#)

मा त्वम् प्रोत्साहिता पापैर्देवराजसमप्रभम् ।
भर्तारम् लोकभर्तारमसद्धर्ममुपादधाः ॥ २-३५-३०

30. **protsaahitaa** = Incited; **paapaiH** = by the evil minded; **tvam** = you; **maa upaadadhaaH** = do not put before the public; **asaddhaarmam** = an improper course of conduct; **bhartaaram** = of your husband; **devaraaja samprabham** = whose splendour is equal to the king Devendra; **lokabhartaaram** = and who is a protector of this world.

"Incited by the evil minded, do not put before the public an improper course of conduct of your husband whose splendour is equal to that of king Devendra and who is a protector of this world."

[Verse Locator](#)

न हि मिथ्या प्रतिज्ञातम् करिष्यति तवानघः ।
श्रीमान्दशरथो राजा देवि राजीवलोचनः ॥ २-३५-३१

31. **devii** = Oh; **queen! dasharathaH** = Dasaratha; **anagaH** = the faultless man; **shriimaan** = the Majesty; **raajiivalochanaH** = the lotus-eyed man; **raajaa** = the king; **nakarishhyati hi** = cannot indeed make; **mithyaa** = untrue; **pratiJNaatam** = the promise given; **tava** = to you.

"Oh, Kaikeyi! Dasaratha the faultless man, the majesty, the lotus-eyed man and the king cannot indeed belie the promise given to you (Hence, you alone has to change your opinion)"

[Verse Locator](#)

ज्येष्ठो वदान्यः कर्मण्यः स्वधर्मपरिरक्षिता ।
रक्षिता जीवलोकस्य बली रामोऽभिषिच्यताम् ॥ २-३५-३२

32. **raamaH** = Rama; **jyeshhTaH** = the eldest; **vadaanyaH** = the generous; **karmaNyaH** = the skilled; **svadharma parirakshhitaa** = the saviour of one's own righteousness; **jiivalokasya** = of the world of living being; **balii** = the strong; **abhishhichyataam** = be installed on the throne (of Ayodhya).

"Let Rama the eldest (of the sons) who is generous strong skilled, capable of protecting his own duty as Kshatriya but also of protecting the world of living beings, be installed on the throne of Ayodhya"

[Verse Locator](#)

परिवादो हि ते देवि महान्लोके चरिष्यति ।
यदि रामो वनम् याति विहाय पितरम् नृपम् ॥ २-३५-३३

33. **devi** = Oh; **Kaikeyi! raamaH** = Rama; **vihaaya** = leaving; **pitaram** = his father; **nR^ipam** = the king; **yaati yadi** = and in case goes; **vanam** = to the forest; **mahaan** = a great; **parivaadaH** = accusation; **charishhyati** = will surely roam; **te** = about you; **charishhyati** = in the world.

"Oh, Kaikeyi! A great accusation will surely roam about you in the world, if Rama leaving his royal father goes to the forest."

[Verse Locator](#)

स राज्यम् राघवः पातु भवत्वम् विगतज्वरा ।

न हि ते राघवादन्यः क्षमः पुरवरे वसेत् ॥ २-३५-३४

34. saH raama = Rama of that king; paatu = should protect; raajyam = the kingdom; bhava = be; tvam = you; vigata jvaraa = free from distres; na vaset = there is no one existing; puravare = in this excellent city; te = of yours; anyaH = other; raamavaat = then Rama; samardhaH = who is competent.

"Let Rama of that character protect this kingdom! Be you free from distress. There is none other than Rama living in your excellent city who is competent to rule this Ayodhya"

[Verse Locator](#)

रामे हि यौवराज्यस्थे राजा दशरथो वनम् ।

प्रवेक्ष्यति महेष्वासः पूर्ववृत्तमनुस्मरन् ॥ २-३५-३५

35. raame = Rama; yauvaraajyasthe = being installed in the office of Price Regent; dasarathaH = Dasaratha; raajaa = the king; maheshhvaasaH = the wielder of the great bow; pravekshhyati hi = will surely have recourse; vanam = to the forest; anusmaran = cherishly recollecting; puurva vR^ittam = the conduct of his forebears.

"In the event of Rama being installed in the office of the prince Regent, King Dasaratha wielder of the great bow will surely have recourse to the forest, cherishly recollecting the conduct of his forebears"

[Verse Locator](#)

इति सान्वैश्च तीक्ष्णै कैकेयीम् राजसंसदि ।

सुवन्त्रः क्षोभयामास भूय एव कृताञ्जलिः ॥ २-३५-३६

36. iti = Thus; sumantraH = Sumantra; kshhobhaayamaasa = caused a shaking; kaikeyiim = to Kaikeyi; raajasamsadi = in the royal assemble; saantvaishcha = by his kind words; tikshhNaishcha = as well as his bitter words; bhuuya eva = repeatedly; kR^itaaNjaliH = with joined palms.

Thus, Sumantra repeatedly with joint palms, caused a shaking to Kaikeyi in the royal assmebly, by his kind words as well as bitter words.

[Verse Locator](#)

नैवसाक्षुभ्यते देवी न च स्म परिदूयते ।

न चास्या मुखवर्णस्य विक्रिया लक्ष्यते तदा ॥ २-३५-३७

37. saa devii = that queen Kaikeyi; naiva kshhubhyate = did not get excited; na pariduuyatesma = was not repented in her heart; na lakshhyate = nor was seen; vikrayaacha = even change in; asyaaH = her; mukhavarNasya = colour of the face; tada = then.

That queen Kaikeyi, however, was neither excited nor repented in her heart nor was any change observed in the colour of her face.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे पंच त्रिंशः सर्गः

Thus completes 35th chapter in Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Dasharatha orders to send army and treasury with Rama to forests. Kaikeyi objects to such a lavish exile and she retorts the same legend of Sagara who exiled his son, Asamanja, without riches. Minister Siddhartha still tries to persuade her. Then vexed King Dasharatha also tries to embark on the exile along with Rama.

[Verse Locator](#)

ततः सुमन्त्रम् ऐक्ष्वाकः पीडितः अत्र प्रतिज्ञया ।
सबाष्पम् अतिनिहृष्यस्य जगाद इदम् पुनः पुनः ॥ २-३६-१

1. tataH = then; aikshhvaakaH = Dasaratha; the scion of Ikshvaku dynasty; piiditaH = squeezed; pratiNayaa = by his promise; atra = in this matter; atiniHshvasya = sighed heavily; sabhaashhpam = with tears; jagaada = spoke; idam = the following words; punaH punaH = again and again; sumantra = to Sumantra.

Then, Dasaratha the scion of Ikshvaku dynasty, squeezed by his own promise in the matter of sending Rama to exile, sighed heavily with tears and spoke the following words again and again to Sumantra.

[Verse Locator](#)

सूत रत्न सुसम्पूर्णा चतुर् विध बला चमूः ।
रागवस्य अनुयात्रा अर्थम् क्षिप्रम् प्रतिविधीयताम् ॥ २-३६-२

2. suutaH = Oh; Sumantra! chamuuH = Let a military body; chaturvidha balaaH = consisting of (all the four limbs of the army; ratna sampuurNaa = filled with the best of its kind; pratividhiyataam = be arranged; kshhipram = immediately.

"Oh, Sumantra! Let a military body consisting of (all) the four limbs of the arms, filled with the best of its kind, be arranged immediately"

[Verse Locator](#)

रूप आजीवा च शालिन्यो वणिजः च महा धनाः ।
शोभयन्तु कुमारस्य वाहिनीम् सुप्रसारिताः ॥ २-३६-३

3. ruupaajiivaashcha = let courtesans; vaadinyaH = well versed in speaking; vaNijashcha = merchants; mahaadhanaaH = with great riches; suprasaaritaaH = having exposure for sales; shobhayantu = bestow elegance; vaahiniim = to the forces; kumaarasya = of the prince.

"Let courtesans well versed in speaking and merchants with great riches having exposure for extension of sales bestow elegance to the forces of the Prince"

ये च एनम् उपजीवन्ति रमते यैः च वीर्यतः ।

तेषाम् बहु विधम् दत्त्वा तान् अपि अत्र नियोजय ॥ २-३६-४

4. **niyojaya** = appoint; **atra** = in this contingent; **taanapi** = those too; **dattvaa** = by giving; **bahudhanam** = abundant money; **teshaam** = to them; **yecha** = who; **upajiivanti** = were dependent; **enam** = on him(Rama) **yaishcha** = with whom; **ramate** = he took delight; **viiryataH** = in gallantry.

Appoint in this contingent those too, by giving abundant money to them who were dependent on Rama and on whom he took delight in gallantry"

Verse Locator

आयुधानि च मुख्यानि नागराः शकटानि च ।

अनुगच्छन्तु काकुत्थसम् व्याधाश्चारण्यगोचराः ॥ २-३६-५

5. **mukhyaani** = Let important; **aayadhaanicha** = weapons; **naagaraaH** = chiefs of police; **shakataanicha** = and vehicles; **vyaadhaashcha** = hunters; **aaraNya gocharaaH** = knowing the secret of forest; **anugachchhantu** = accompany; **kaakutthsam** = Rama(scion of Kakutsa)

"Let important weapons, chiefs of police and vehicles, hunters knowing the secrets of forest accompany Rama(scion of Kakutsa)"

Verse Locator

निघ्नन् मृगान् कुन्जरामः च पिबमः च आरण्यकम् मधु ।

नदीः च विविधाः पश्यन् न राज्यम् संस्मरिष्यति ॥ २-३६-६

6. **nighnan** = Killing; **mR^igaan** = deer; **kuNjaraashcha** = and elephants; **pibamshcha** = drinking; **madhu** = honey; **araNyakam** = of forest variety; **pashyan** = seeing; **vividhaaH** = various; **nadiishcha** = rivers; **na smarishhyati** = he would not remember; **raajyasya** = of sovereignty.

"Killing deer and elephants, drinking forest-honey, seeing various rivers, he would not remember of sovereignty"

Verse Locator

धान्य कोशः च यः कश्चित् धन कोशः च मामकः ।

तौ रामम् अनुगच्चेताम् वसन्तम् निर्जने वने ॥ २-३६-७

7. **yaH** = that which; **maanaH** = belonging to me; **dhaanyakoshaH cha** = the granary; **dhanakoshashcha** = and the treasury; **tau** = (let) them; **anugachchhetaam** = accompany; **raamam** = Rama; **vasantam** = residing; **vane** = in the forest; **nirjane** = which is uninhabited.

"Let the granary and the treasury belonging to me be sent to Rama residing in the uninhabited forest."

Verse Locator

यजन् पुण्येषु देशेषु विसृजमः च आप्त दक्षिणाः ।

ऋषिभिः च समागम्य प्रवत्स्यति सुखम् वने ॥ २-३६-८

8. **pravatsyati** = he can live away; **sukham** = happily; **yajan** = by performing sacrificial rite; **desheshhu** = in places; **puNyeshhu** = which are holy; **visR^ijamshcha** = and

disbursing; **aaptu dakshhiNaaH** = appropriate gifts; **samaagamyā** = along with; **R^ishhibhiH** = sages; **vane** = in the forest.

"Rama can spend his exile happily, by performing sacrificial rite in holy places and disbursing appropriate gifts, along with sages living in the forest "

[Verse Locator](#)

भरतः च महा बाहुर् अयोध्याम् पालयिष्यति ।
सर्व कामैः पुनः श्रीमान् रामः संसाध्यताम् इति ॥ २-३६-९

9. **mahaabaahuH** = the mighty armed; **bharatashcha** = Bharata; **paalayishhyati** = will rule; **ayodhyaam** = Ayodhya; **shriimaan** = (let) the glorious; **raamaH** = Rama; **samsaadhyataam** = be sent; **sarvakaamaiH saha** = along with all objects of enjoyments"; **iti** = thus spoke.

"The mighty armed Bharata will rule Ayodhya. Let the glorious Rama be sent along with all objects of enjoyment"

[Verse Locator](#)

एवम् ब्रुवति काकुत्स्थे कैकेय्या भयम् आगतम् ।
मुखम् च अपि अगमात् शेषम् स्वरः च अपि न्यरुध्यत ॥ २-३६-१०

10. **kakutthse** = while Dasaratha; **bruvati** = was speaking; **evam** = thus; **bhayam** = fear; **aagatam** = drew near; **kaikeyyaaH** = Kaikeyi; **mukhamchaapi** = here mouth too; **aagamat** = got; **shoshham** = parched; **svarashchaapi** = her voice also; **nyarndhyata** = got choked.

While Dasartha was speaking thus, fear drew near Kaikeyi. Her mouth too also got parched. her voice also got choked.

[Verse Locator](#)

सा विषण्णा च सम्रस्ता कैकेयी वाक्यम् अब्रवीत् ।
राजानमेवाभिमुखी कैकेयी वाक्यमब्रवीत् ॥ २-३६-११

11. **vishhaNNaacha** = feeling depressed; **samtrastaa** = and apprehensive; **mukhena** = with her mouth; **parishushhyataa** = getting parched; **abhimukhii** = with her face turned; **raamameva** = towards the king; **saa kaikeyi** = that Kaikeyi; **abraviit** = spoke; **vaakyam** = these words.

Feeling depressed and apprehensive, with her mouth getting parched and her face turned towards the king, Kaikeyi spoke as follows:

[Verse Locator](#)

राज्यम् गत जनम् साधो पीत मण्डाम् सुराम् इव ।
निरास्वाद्यतमम् शून्यम् भरतः न अभिपत्स्यते ॥ २-३६-१२

12. **bharataH** = Bharata; **naabhipatsyate** = will not accept; **raajyam** = the kingdom; **gatajanam** = uninhabited; **shuunyam** = hollow; **niaasvaadyatamam** = which is absolutely unenjoyable; **suraam iva** = like wine; **piitamaNdaam** = quaffed of spirituous part; **saadho** = Oh; noble soul!

"Bharata will not accept the kingdom, which will become uninhabited, hollow and which will be absolutely unenjoyable like wine, quaffed of its spirituous part, Oh noble soul!"

[Verse Locator](#)

कैकेय्याम् मुक्त लज्जायाम् वदन्त्याम् अतिदारुणम् ।

राजा दशरथो वाक्यम् उवाच आयत लोचनाम् ॥ २-३६-१३

13. **kaikeyyaam** = (when) Kaikeyi; **muktalajjaayaam** = who has cast off her shame; **vadantyaam** = was uttering; **atidaaruNam** = the most cruel words; **raajaa** = king; **dasharatha** = Dasaratha; **uvaacha** = spoke; **vaakyam** = these words; **aayatalochanaam** = to that lady who has large eyes.

While Kaikeyi who has cast off her shame was thus uttering the most cruel words, King Dasaratha spoke these words to that lady with large eyes:

[Verse Locator](#)

वहन्तम् किम् तुदसि माम् नियुज्य धुरि मा आहिते ।

अनार्ये कृत्यमार्ब्धम् किम् न पूर्वमुपारुधः ॥ २-३६-१४

14. **ahite** = Oh; **hostile woman!** **kim** = why; **tudasi** = do you prick; **maam** = me; **vahantam** = who is carrying forward; **niyuja** = while charged; **maa** = me; **dhuri** = with a burden? **kim** = why; **na upaarudhaH** = did you not check; **puurvam** = before; **kR^ityam** = the deed; **aarabdhham** = in the beginning(itself); **anaarye** = Oh the vulgar woman!

Having charged me with a burden, Oh hostile woman, why do you prick me while I am carrying it? Why did you not check before(while asking the boons by putting a condition that Rama should not be allowed to take anything with him) the deed(of sending troupes etc with Rama) in the beginning itself, Oh the vulgar woman!"

[Verse Locator](#)

तस्यैतत्क्रोधसम्युक्तमुक्तम् श्रुत्वा वराङ्गना ।

कैकेयी द्वि गुणम् क्रुद्धा राजानम् इदम् अब्रवीत् ॥ २-३६-१५

15. **kaikeyyii** = Kaikeyi; **varaaNganaa** = the beautiful woman; **dviguNam** = doubly; **kR^iddhaa** = enraged; **shrutvaa** = in hearing; **etat** = this word; **uktam** = spoken; **tasya** = of Dasaratha; **krodhasamyuktam** = possessed of anger; **abraviit** = uttered; **idam** = these words; **raajaanaam** = to the king.

Doubly enraged in hearing this angry question of Dasaratha, Kaikeyi the beautiful woman replied to the king as follows:

[Verse Locator](#)

तव एव वंशे सगरः ज्येष्ठम् पुत्रम् उपारुधत् ।

असमन्जैति ख्यातम् तथा अयम् गन्तुम् अर्हति ॥ २-३६-१६

16. **tava vashe eva** = In your dynasty itself; **sagaraH** = Sagara; **upaarudhat** = cast away; **jyeshhTa putram** = his eldest son; **dhyaatam** = called; **asamaNjaH iti** = as Asamanja; **aayam** = this Rama(too); **arhati gantum** = to go; **tathaa** = like that.

[Verse Locator](#)

एवम् उक्तः धिग् इति एव राजा दशरथो अब्रवीत् ।

व्रीडितः च जनः सर्वः सा च तन् न अवबुध्यत ॥ २-३६-१७

17. **uktaH** = spoken to ; **evam** = as above; **rajaa** = king; **dasharathaH** = Dasaratha; **abraviit** = uttered; **thik ityeva** = as only"shame!"; **sarvaH** = the entire; **janaH** = people; **vriiditaH** = were ashamed; **saacha** = that Kaikeyi; **naavabudhyata** = did not perceive; **tam** = it.

Spoken to as above, king Dasaratha uttered only a word "Shame!". The entire people there were ashamed. But Kaikeyi did not perceive it"

[Verse Locator](#)

तत्र वृद्धो महा मात्रः सिद्ध अर्थो नाम नामतः ।
शुचिर् बहु मतः राज्ञः कैकेयीम् इदम् अब्रवीत् ॥ २-३६-१८

18.tatra = there; vR^iddhaH = the aged; shuchiH = upright; mahaamaatraH = cheif minister; naamataH = named; siddhaartho naame = well as Siddhartha; bahumataH = who was highly esteemed; raaJNaH = by the king; abraviit = spoke; kaikeyiim = to Kaikeyi; idam = these words.

There, the aged and the upright chief minister siddhartha by name who was highly esteemed by the king, spoke to Kaikeyi these words:

[Verse Locator](#)

असमन्जो गृहीत्वा तु क्रीडितः पथि दारकान् ।
सरय्वाः प्रक्षिपन् अप्सु रमते तेन दुर्मतिः ॥ २-३६-१९

19. asamNjaHtu = but Asamanja; durmatiH = the evil-minded; gR^ihiitvaa = catching hold; baalakaaH = of children; kriidataH = playing; pathi = in the street; prakshhipan = throwing; apsu = in waters; sarayvaaH = of Sarayu river; ramate = took delight; tena = by it.

"Asamanja the evil-minded, catching hold of children playing in the street and throwing them in the waters of saryu river, took delight in it"

[Verse Locator](#)

तम् दृष्ट्वा नागरः सर्वे क्रुद्धा राजानम् अब्रुवन् ।
असमन्जम् वृषीण्व एकम् अस्मान् वा राष्ट्र वर्धन ॥ २-३६-२०

20. dR^ishhTvaa = by watching; tam = him; sarve = all the; naagaraaH = citizens; kR^iddhaaH = were angry; abruvan = and spoke; raajaanam = to the king; raashhTra vardhana = "Oh promoter of the state! vR^iNiishhva = choose; asamNjam = either Asamanja; ekam = alone; asmaanvaa = or us.

By watching him, all the citizens were angry and spoke to the king, "choose either to keep yourself Asamanja alone or to preserve us, Oh the promoter of the state!"

[Verse Locator](#)

तान् उवाच ततः राजा किम् निमित्तम् इदम् भयम् ।
ताः च अपि राज्ञा सम्पृष्टा वाक्यम् प्रकृतयो अब्रुवन् ॥ २-३६-२१

21.tataH = thereupon; raajaa = the king; uvaacha = said; taan = to them; kimnimittam = "for what reason; idam bhayam = is this fear? sampR^ishhTaaH = having been asked; raaJNaa = by the king; taaH = those; prakR^itayashchaapi = people also; abruvan = spoke; vaakyam = (these) words.

Thereupon the king said to them, "For what reason is this fear? Duly asked by the king, those people also replied these words:

[Verse Locator](#)

क्रीडितः तु एष नः पुत्रान् बालान् उद्भ्रान्त चेतनः ।
सरय्वाम् प्रक्षिपन् मौख्यात् अतुलाम् प्रीतिम् अश्रुते ॥ २-३६-२२

22.eshhaH = he; ashnute = obtains; atulaam = incomparable; priitim = delight; prakshhipan = by throwing; maurkhyaat = through stupidity; naH = our; kriidataH = playing; baalaan = children; sarayvaam = in Sarayn river; udbhraanta chetasaH = in a whirled state of mind.

"He obtains incomparable delight by throwing, through stupidity, our playing children in sarayu river in a whirled state of mind."

[Verse Locator](#)

स तासाम् वचनम् श्रुत्वा प्रकृतीनाम् नर अधिप ।
तम् तत्याज अहितम् पुत्रम् तासाम् प्रिय चिकीर्षया ॥ २-३६-२३

23. shrutvaa = hearing; vachanam = the words; taasaam prakR^itiinaam = of those people; saH naraadhipaH = that king; tatyaaaja = abandoned; tam putram = that son; ahitam = repugnant(to his subjects) priyachikiirshhayaa = in a bid to do good; taasaam = to them.

Hearing the words of those poeple, that king abandoned the son repugnant to his subjects, in a bid to do good to them.

[Verse Locator](#)

तम् यानम् श्रीघ्नमारोप्य सभार्यम् सपरिच्छदम् ।
यावज्जीवम् विवास्योऽयमिति स्वानन्वशात् पिता ॥ २-३६-२४

24. pitaaH = Sagara the father; shiighram = immediately; aaropya = arranging to place; tam = him; sabhaaryam = along with his wife; saparichchhadam = together with their belongings(utensils; implements etc); yaanam = in a vehicle; anvashaat = instructed; saan = his persons; iti = thus; ayam = "He; vivaasyaH = should be exiled; yaavajjiivam = for life."

Arranging immediately to place him along with his wife together with the paraphrenalia (like utensils, implements etc) in a vehicle, the king instructed his persons thus: "He should be exiled for life."

[Verse Locator](#)

स फालपिटकम् गृह्य गिरिदुर्गान्यलोडयत् ।
दिशः सर्वास्त्वनुचरन् स यथा पापकर्मकृत् ॥ २-३६-२५

25. saH = He; aloDayat = ransacked; giridrgraaNi = mountain passes; gR^ihya = by taking phaala pitakam = a basket and a shovel; anucharan = (and) roaming; sarvaaH = in all; dishaH = directions; saH = he; paapakarmakR^ityathaa = as having done sinful deeds.

Roaming in all directions as though he has done sinful deeds, he ransacked mountain passes, by taking a basket and a shovel.

[Verse Locator](#)

इति एवम् अत्यजद् राजा सगरः वै सुधार्मिकः ।
रामः किम् अकरोत् पापम् येन एवम् उपरुध्यते ॥ २-३६-२६

26. agaraH raajaa = king Sagara; sudhaarmikaH = the highly righteous man; atyajat = abandoned; enam = him; iti = in this manner; kim paapam = what sin; raamaH = Rama; akarot = has done; yena = for which; uparudhyate = he was debarred; evam = in this way?

"The highly righteous King Sagara abandoned Asamanja for perpetration sinful deeds as above. But, what sin Rama has done, for which he was debarred in this way?"

[Verse Locator](#)

न हि कंचन पश्यामो राघवस्यागुणम् वयम् ।
दुर्लभो यस्य निरयः शशाङ्कस्येव कल्मषम् ॥ २-३६-२७

27. **vayam** = we; **napashyaamaH hi** = do not indeed perceive; **kamaahana** = any; **avaguNam** = fault; **raaghavasya** = of Rama; **durlabhaH** = (It is as) difficult; **nirayaH** = (to find) taint; **asya** = in him; **shashaaNkasya** = as of a (new) moon.

We do not indeed perceive any fault in Rama. It is as difficult to find a taint in him as in a new moon.

[Verse Locator](#)

अथवा देवि दोषम् त्वं कंचित्पश्यसि राघवे ।
तमद्य ब्रूहि तत्त्वेन तदा रोमो विवास्यताम् ॥ २-३६-२८

28. **athavaa** = Or; **pashyasi** = if you see; **kamchit dosham** = any fault; **raaghava** = in Rama; **devi** = Oh; Kaikeyi; **tvam** = you; **bruuhi** = tell; **tam** = about it; **adya** = now; **tattvena** = correctly; **tadaa** = then; **raamaH** = rama; **vivaasyataam** = will be exiled.

"Or if you see any fault in Rama, Oh Kaikeyi you tell about it now correctly. Then, Rama will be exiled."

[Verse Locator](#)

अदुष्टस्य हि सप्त्यागः सत्पथे निरतस्य च ।
निर्दहे दपि शक्रस्य द्युतिम् धर्मनिरोधनात् ॥ २-३६-२९

29. **dharmanirodhanaat** = It is hindering righteousness; **samtyaagaH** = to abandon; **adushhTasya** = one who is not guilty; **niratasyaacha** = and who is devoted to in; **satpathe** = a god path; **nirdahet** = It would consume; **dyutim** = the splendour; **shakrasya api** = of even Indra (the ruler of gods).

As it is contradictory to righteousness to abandon one who is guilty and who is devoted to a good path, it would consume the splendour of even Indra (the ruler of gods)

[Verse Locator](#)

तदलम् देवि रामस्य श्रिया विहतया त्वया ।
लोकतोऽपि हि ते रक्ष्यः परिवादः शुभानने ॥ २-३६-३०

30. **devi** = Oh Kaikeyi! **tat** = hence; **alam** = no need of; **vihatayaa** = impeding; **shriyaa** = the royal fortune; **raamasya** = of Rama; **shubhaanane** = Oh lady with charming face! **parivaadaH api** = even the public; **rakshhyah hi** = should be taken care of; **te** = by you.

"Oh, Kaikeyi! Hence, there is no need of impeding the royal fortune of Rama. Oh, lady with a charming face! Even blame from the public should be taken care of by you."

[Verse Locator](#)

श्रुत्वा तु सिद्ध अर्थ वचो राजा श्रान्ततर स्वनः ।
शोक उपहतया वाचा कैकेयीम् इदम् अब्रवीत् ॥ २-३६-३१

31. **shrutvaa** = hearing; **siddhaarthavachaH** = the words of Siddhartha; **raaja** = king Dasaratha; **abraviit** = spoke; **kaikeyiim** = to Kaikeyi; **shraantatara svanaH** = in the most tiresome tone; **vaachaa** = in a voice; **shokapahataa** = choked with deep anguish.

Hearing the words of Siddhartha, king Dasaratha spoke to Kaikeyi in the most tiresome tone, with a voice choked with deep anguish, as follows.

एतद्वचो नेच्छिस पापवृत्ते ।
 हितम् न जानासि ममात्मनो वा ।
 आस्थाय मार्गम् कृपणम् कुचेष्टा ।
 चेष्टा हि ते साधुपदादपेता ॥ २-३६-३२

32. paapavR^itte = Oh; the sinful being! nechchhasi = do you not agree; etat = with these; vachaH = words? kucheshhTaa = you; with a bad behaviour; aasthaaya = by resorting to; maargam = the path; kR^ipaNam = of the deplorable; na jaanaasi = are you not alive; hitam = to the interest; mama = of myself; aatmanovaa = or of your own; te = you; cheshhTaa = action; apetaa = is deprived of; saadhupathaata = the path of righteousness.

"Oh, the sinful being! Do you not agree with these words of Siddhartha? By resorting to the path of the deplorable, you with a bad behaviour, are not alive to my interests or to your own. Your action is deprived of a righteous path."

Verse Locator

अनुव्रजिष्याम्य् अहम् अद्य रामम् ।
 राज्यम् परित्यज्य सुखम् धनम् च ।
 सह एव राज्ञा भरतेन च त्वम् ।
 यथा सुखम् भुङ्क्ष्व चिराय राज्यम् ॥ २-३६-३३

33. aham = I; anuvrajishhyaami = am accompanying; raamam = Rama; adya = now; parityajya = by abandoning; raajyam = kingdom; sukham = happiness; dhanamcha = and wealth; tvam = you; bhuNkshhva = enjoy; raajyam = the kingdom; chiraaya = for a long time; yathaasukham = happily; bharatena sahaiva = together with Bharatha; raajNaa = the king.

"I am accompanying Rama now, by abandoning my kingdom, happiness and wealth. You enjoy the kingdom for a long time, happily together with Bharata the King."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे षट् त्रिंशः सर्गः

Thus completes 36th chapter in the Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 37 Verses converted to UTF-8, Nov 09

Introduction

Jute-cloths that are befitting to sages and saints are brought in for the three at the behest of Kaikeyi. Rama and Lakshmana accept and wear them. But Seetha, as a par excellent princess of Mithila, is baffled in wearing them and when she is irksome as how to tie and toggle them, Rama goes to her and demonstrates how to wear them, on her silken robes. Seeing that situation, all the womenfolk in the palace chamber wail for the hardship befallen on Seetha.

[Verse Locator](#)

महा मात्र वचः श्रुत्वा रामः दशरथम् तदा ।
अन्वभाषत वाक्यम् तु विनयज्ञो विनीतवत् ॥ २-३७-१

1. tadaa = then; shrutvaa = hearing; mahaamaatra vachaH = the words of the chief minister; raamaH = Rama; vinayaJNaH = who was well-versed in courtesy; abhyabhaashhata = spoke; viniitavat = politely; dasharatham = to Dasaratha.

Hearing the words of the chief minister, Rama who was well-versed in courtesy, spoke then to Dasaratha as follows:

[Verse Locator](#)

त्यक्त भोगस्य मे राजन् वने वन्येन जीवतः ।
किम् कार्यम् अनुयात्रेण त्यक्त सन्गस्य सर्वतः ॥ २-३७-२

2. raajam = "Oh; king! kim kaaryam = of what use; me = for me; tyakta bhogasya = who have forsaken enjoyments; tyakta sangasya = who have cast away attachment; sarvataH = for everything; jiivitaH = and am going to live; vane = in the forest; vanyena = on nomadic food; anuyaatreNa = with an army following me?"

"Of what use for me, who have forsaken enjoyments, cast away attachment for everything and am going to live in the forest on nomadic food, Oh king, with an army accompanying me?"

[Verse Locator](#)

यो हि दत्त्वा द्विप श्रेष्ठम् कक्षायाम् कुरुते मनः ।
रज्जु स्नेहेन किम् तस्य त्यजतः कुन्जर उत्तमम् ॥ २-३७-३

3. yaH = who; dattvaa = after giving away; dvipa shreshhTam = a first-class elephant; kurute = will work out; manaH = his mind; kakshhaayaam = on a rope with which it is tied? kim = what use; tasya = for him; rajju snehena = by having attachment

"Who, after giving away a first-class elephant, will work out his mind on a rope with which it is tied? What use is there for him through attachment to the rope after abandoning the excellent

तथा मम सताम् श्रेष्ठ किम् ध्वजिन्या जगत् पते ।
सर्वाणि एव अनुजानामि चीराणि एव आनयन्तु मे ॥ २-३७-४

4. **shreshhTa** = Oh the best; **sataam** = among good men! jagatpate = Oh; **King! tathaa** = so also; **kim** = what use is there; **mama** = for me; **dhvajinyaa** = by the army? anujaanaami = I am giving away; **sarvaaNyeva** = all absolutely; **chiiraNyeva** = let the dresses of a mendicant; **anayantu** = be brought; **me** = to me.

"Oh, the best among good men! So also, what use is there for me by the army Oh, King, when I am giving away absolutely all. Let the dresses of a mendicant be brought to me."

खनित्र पिटके च उभे मम आनयत गच्चतः ।
चतुर् दश वने वासम् वर्षाणि वसतः मम ॥ २-३७-५

5. **gachchhataH** = I am going; **vaasataH** = to reside; **vane vaasam** = in the abode of forest; **chaturdasha** = for fourteen; **varshhaaNi** = years; **samaanayata** = bring; **khanitra pitake** = a shoel and a basket; **ubhe** = both; **mama** = for me.

"I am going to reside in the abode of forest for fourteen years. Bring a shoel and a basket both for me."

अथ चीराणि कैकेयी स्वयम् आहृत्य राघवम् ।
उवाच परिधत्स्व इति जन ओघे निरपत्रपा ॥ २-३७-६

6. **atha** = thereupon; **kaikeyii** = kaikeyi; **nirapatrapaa** = shamelessly; **aahR^itya** = bringing; **svayam** = personally; **chiiraani** = pieces of bark; **janaaghau** = in that gathering of men; **uvaacha** = said to; **raaghavam** = Rama; **iti** = thus; **paridhatsva** = "put these on"

Thereupon, Kaikeyi shamelessly bringing personally of men, said to Rama; "Put these on"

स चीरे पुरुष व्याघ्रः कैकेय्याः प्रतिगृह्य ते ।
सूक्ष्म वस्त्रम् अवक्षिप्य मुनि वस्त्राणि अवस्त ह ॥ २-३७-७

7. **sah** = that Rama; **purushha vyaaghras** = tiger among men; **pratigR^ihya** = taking; **te** = those; **chiire** = two pieces of bark; **kaikeyyaaH** = from Kaikeyi; **avakshhipya** = discarding; **suukshhma vastram** = clothing of fine yarn; **avastaha** = put on; **munivastraani** = the garb of ascetics.

Taking those two pieces of bark (as loin cloth and cover) from kaikeyi and discarding his clothing of fine yarn, Rama put on the garb of ascetics.

लक्ष्मणः च अपि तत्र एव विहाय वसने शुभे ।
तापसाच् चादने चैव जग्राह पितुर् अग्रतः ॥ २-३७-८

8. **lakshmaNashschaapi** = Lakshmana also; **tatraiva** = there itself; **agrataH** = before; **pituH** = his father; **vihaaya** = discarding; **vasane** = his raiment; **shubhe** = which was beautiful; **jagraaha** = put on; **taapasaachchhaadane** = clothing of ascetics.

Lakshmana too there itself before his father put on the clothing of ascetics, by discarding his beautiful raiment.

[Verse Locator](#)

अथ आत्म परिधान अर्थम् सीता कौशेय वासिनी ।
समीक्ष्य चीरम् सम्रस्ता पृषती वागुराम् इव ॥ २-३७-९

9. **atha** = then; **siita** = Seetha; **kausheya vaasinii** = who wore silken clothing; **samiikshhya** = seeing; **chiiram** = the piece of bark; **aatma paridhaanaartham** = intended to be worn by her; **santraptaa** = felt alarming; **vaaguraamiva** = as a snare; **vR^ishatii** = by a deer.

Then, Seetha who wore silken clothing, by seeing the piece of bark intended to be worn by her, felt alarming as a deer would on seeing a snare(set for entrapping)

[Verse Locator](#)

सा व्यपत्रपमाणा इव प्रतिगृह्य च दुर्मनाः ।
गन्धर्व राज प्रतिमम् भर्तारम् इदम् अब्रवीत् ॥ २-३७-१०
अश्रुसंपूर्णेत्रा च धर्मज्ञा धर्मदर्शिनी ।
गन्धर्वराजप्रतिमम् भर्तारमिदमब्रवीत् ॥ २-३७-११

10;11. **vyapatrapamaanaiva** = feeling abashed; **prahR^ihya** = while taking; **te** = those; **kusha chiire** = wearing apparel made of Kusa grass; **sudurmanaaH** = and greatly troubled in mind; **saa jaanakii** = that Seetha; **shubha lakshhaNaa** = who bore auspicious bodily marks; **dharmajNaa** = who bore auspicious bodily marks; **dharmajNaa** = know what is righteousness; **dharmadarshinii** = who was an illustration of righteousness; **dharmadarshinii** = who was an illustration of righteousness; **abraviit** = spoke; **idam** = these words; **ashrusampuurananetraa** = with her eyes filled with tears; **bhartaram** = to her husband; **gandharvaraaja pratimam** = who looked like Chitra ratha(the king of Gandharvas)

Feeling abashed while taking the wearing apparel made of Kusa grass and greatly troubled in mind, Seetha who bore auspicious marks knew what is righteousness who was an illustration of righteousness spoke these words with her eyes filled with tears to her husband who looked like Chitraratha(the king of Gandharvas)

[Verse Locator](#)

कथम् नु चीरम् बध्नन्ति मुनयो वन वासिनः ।
इति ह्यकुशला सीता सामुमोह मुहुर्मुहुः ॥ २-३७-१२

12. **katham** = "How; **munayaH** = ascetics vana vaasinaH = residing in the forest; **badhnantitu** = wear; **chiiram** = this piece of bark?" iti = thus telling; **saa siitaa** = that Seetha; **akushalaa** = who was not adept(in wearing it) mamoha = erred; **muhurmuhuH** = again and again.

"How ascetics residing in the forest wear this piece of bark?" Thus saying, Seetha who was not adept in wearing the bark of trees, erred again and again(in her attempt to wear it)

[Verse Locator](#)

कृत्वा कण्ठे च सा चीरम् एकम् आदाय पाणिना ।
तस्थौ हि अकुशला तत्र व्रीडिता जनक आत्मज ॥ २-३७-१३

13. **saa janakaatmajaa** = that Seetha; **kR^itvaa** = by keeping; **ekam** = one; **chiiram** = piece of bark; **kaNthe** = on her neck; **aadaaya** = and holding; **paaNinaa** = with hand; **akushalaa** = being not adept; **tatra** = in that; **tasthau** = stood; **vriiditaa** = abashed.

Keeping one piece of bark on her neck as well as holding it with her hand, Seetha stood abashed, not adept as she was in wearing it.

[Verse Locator](#)

तस्याः तत् क्षिप्रम् आगम्य रामः धर्मभृताम् वरः ।
चीरम् बबन्ध सीतायाः कौशेयस्य उपरि स्वयम् ॥ २-३७-१४

14. ramaH = Rama; varaH = the foremost; dharmabhR^itaam = of those upholding virtue; kshhipram = quickly aagama = came; svayam = personally; babandha = fastened; tat chiiram = that bark upari = over; kausheyashcha = the sild garment; siitaayaaH = of Seetha.

Rama, the foremost of those upholding virute, quicky came and personally fastened that bark over the sild garment of Seetha.

[Verse Locator](#)

रामम् प्रेक्ष्य तु सीतायाः बध्नन्तम् चीरमुत्तमम् ।
अन्तःपुरगता नार्यो मुमुचुर्वारि नेत्रजम् ॥ २-३७-१५

15. prekshhya = seeing; raamam = Rama; uttamam = the greatest; badhnantam = fastening; chiiram = the bark; siitaayaaH = to seetha; naaryaH = the women; autaHpura gataaH = in the gynaecium; mumuchuH = shed; vaari = water; netrajam = born from eyes.

Seeing the greatest Rama fastening the bark to Seetha in that manner, the women in the gynaecium shed tears from their eyes.

[Verse Locator](#)

उचुश्च परमायस्ता रामम् ज्वलिततेजसम् ।
वत्स नैवम् नियुक्तेयम् वनवासे मनस्विनी ॥ २-३७-१६

16. paramaayastaa = very much distress; uuchusheha = (they) spoke as follows; raamam = to Rama; jvalita tejasam = of dazzling glory; vatsa = "Dear child! iyam = this Seetha; manasvini = the high-soulded; na niyuktaa = was not commanded; evam = so; vanavaase = to reside in the forest.

Very much distress as they were, they spoke to Rama of dazzling glory as follows: " Dear child! This Seetha the high sould, was not so commanded to reside in the forest."

[Verse Locator](#)

पितुर्वाक्यानुरोधेन गतस्य विजनम् वनम् ।
तावद्दर्शनमस्या नः सफलम् भवतु प्रभो ॥ २-३७-१७

17. gatasya = When you departed; vanam = to the forest; vijanam = in seclusion; vaakyaanurodhena = following the words; pituH = of your father; prabho = Oh; Lord! asyaaH = let her; darshanam = sight; bhavata = be; saphalam = a reward; naH = to us; taavat = till your return.

"When you departed to the forest in seclusion following the words of your father, Oh Rama, let her sight be a reward to us till your return."

[Verse Locator](#)

लक्ष्मणेन सहायेन वनम् गच्छस्व पुत्रक ।
नेयमर्हति कल्याणी वस्तुम् तापसवद्वने ॥ २-३७-१८

18. **gachchhasva** = you go; **vanam** = to the forest; **lakshhmaNena** = along with Lakshmana; **sahaayena** = as a compenion; **putraka** = Oh son! **iyam** = this Seeta; **kalyaaNii** = the beautiful girl; **naarhati** = is not fit; **vastum** = to reside; **vane** = in a forest; **taapasavat** = like an ascetic.

" You go to the forest along with Lakshmana as your companion Oh son! Seetha the beautiful girl is not fit to reside in a forest like an ascetic."

[Verse Locator](#)

कुरु नो याचनाम् पुत्र! सीता तिष्ठतु भामिनी ।

धर्मनित्यः स्वयम् स्थातुम् न हीदानीम् त्वमिच्छसि ॥ २-३७-१९

19. **kuru** = accept; **naH** = our; **yaachanaam** = prayer; **putra** = Oh son! **siitaa** = Let Seetha; **bhaaminii** = the beautiful young lady; **tishhTatu** = stay here; **tvam** = you; **dharma nitya** = the ever righteous; **idaaniim** = now; **svayam** = personally; **na ichchhasi hi** = do not indeed wish; **sthaatum** = to stay back.

"Accept our prayer, Oh son! Let Seetha the beautiful young lady stay here. Indeed, you the ever righteous in any case do not wish to stay back."

[Verse Locator](#)

तासामेवम्विधा वाचः शृण्वन् दशरथात्मजः ।

बबन्धैव तदा चीरम् सीतया तुल्यशीलया ॥ २-३७-२०

20. **shruNvan** = hearing; **taasaam** = their; **vaachaH** = words; **evam vidhaaH** = in this manner; **dasharathaاتمajaH** = Rama; **tadaa** = then; **babandhaiva** = already got fastened; **chiiram** = the piece of bark; **siitayaa** = by Seetha; **tulyashiilayaa** = of balanced nature.

Even after hearing their words in this manner, Rama fastened that piece of bark to Seetha, who has a well-matched nature.

[Verse Locator](#)

चीरे गृहीते तु तया समीक्ष्य नृपतेर्गुरुः ।

निवार्य सीताम् कैकेयीम् वसिष्ठो वाक्यमब्रवीत् ॥ २-३७-२१

21. **samiikshhya** = seeing; **chiire** = the piece of bark; **grahiite** = being accepted; **tayaa** = by her; **vasishhTah** = Vasista; **nR^ipate** = the king's; **guruH** = preceptor; **nivaarya** = preceptor; **nivaarya** = prevented; **siitaam** = Seetha; **abraviit** = spoke; **kaikeyiim** = to kaikeyi.

Seeing Seetha accepting the piece of bark, Vasistha the king's preceptor prevented her and spoke thus to Kaikeyi.

[Verse Locator](#)

अतिप्रवृत्ते दुर्मेधे कैकेयि कुलपांसनि ।

वञ्चित्वा च राजानम् न प्रमाणेऽवतिष्ठसे ॥ २-३७-२२

22. **kaikeyi** = Oh; Kaikeyi; **atipravR^iHe** = who have; exceeded your limits; **durmedhe** = the evil minded; **kulapaamsani** = who have brought disgrace to your family! **vaNchayitvaacha** = you misled; **raajaanam** = the king; **naavatishhTate** = you are not establishing; **pramaaNe** = justifiable standard.

"Oh the evil minded Kaikeyi, who have exceeded your limits, who have brought disgrace to your family! You are not establishing justifiable standard and you misled the king."

[Verse Locator](#)

न गन्तव्यम् वनम् देव्या सीतया शीलवर्जिते ।

अनुष्ठास्यति रामस्य सीता प्रकृतमासनम् ॥ २-३७-२३

23. shiilavarjite = Oh woman; without decorum! siitayaa = Seetha; devyaa = the Princess; nagantavyam = shall not proceed; vanam = to forest; siitaa = Seetha; anushhThasyati = will occupy; aasanam = the throne; prakR^itam = which is under consideration; raamasya = of Rama.

"Oh, the woman without decorum! Seetha the princess shall not proceed to forest. She will occupy the throne, which was awarded to Rama."

[Verse Locator](#)

आत्मा हि दाराः सर्वेषाम् दारसमग्रहवर्तिनाम् ।

आत्मेयमिति रामस्य पालयिष्यति मेदिनीम् ॥ २-३७-२४

24. daaraH = A wife; aatmaahi = is very self; sarveshhaam = to all; daarasamgrahavartinaam = who constantly care for their wives; iyam = this Seetha; raamasya = Rama's; aatmaait = self; as such; paalayishhyati = can rule; mediniim = the earth.

"A wife is very self to all, who constantly care for their wives. As Seetha is Rama's self, she can rule the earth."

[Verse Locator](#)

अथ यास्यति वैदेही वनम् रामेण समाता ।

वयमप्यनुयास्यामः पुरम् चेदम् गमिष्यति ॥ २-३७-२५

25. atha = or rather; vaidehii yaasyati = if Seetha goes; vanam = to forest; samgataa = together; raamena = with Rama; payamapi = we also; anuyaasyaamah = will follow suit; idam = this; puramcha = city too; gammishhyati = will go.

"Or rather, if Seetha goes to forest together with Rama, we also will follow suit. This city too will go."

[Verse Locator](#)

अन्तपालाश्च यास्यन्ति सदारी यत्र राघवः ।

सहोपजीव्यम् राष्ट्रम् च पुरम् च सपरिच्छदम् ॥ २-३७-२६

26. antapaalaashcha = frontier-guards; raashhaTramcha = and the State; sahopajiivvyam = including its patrons; puramcha = as well as the city; saporichchhadam = with its goods and chattels; yaasyanti = will go; yatra = where there is; raaghavaH = Rama; sadaaraH = along with his wife.

"The frontier- guards and the State including its patrons, as well as this city with its goods and chattels will go wherever Rama and his wife are there."

[Verse Locator](#)

भरतश्च सशत्रुघ्नश्चीरवासा वनेचरः ।

वने वसन्तम् काकुत्थसमनुवत्स्यति पूर्वजम् ॥ २-३७-२७

27. bharatashcha = Bharata also; sa shatrughnaH = along with Satrughna; chiira vnasaaH = wearing pieces of bark; anuvatsyati = will live along; kaakutthsam = with Rama; puurvajam = their brother; vasantam = residing; vane = in the forest; vanecharaH = moving in the forest.

"Wearing pieces of bark, Bharata along with Shatrughna will live along with Rama their brother residing in the forest and moving in the forest."

[Verse Locator](#)

ततह् शून्याम् गतजनाम् वसुधाम् पादपैः सह ।
त्वमेका शाधि दुर्वृत्ता प्रजानामहिते स्थिता ॥ २-३७-२८

28. tataH = thereafter; tvam ekaa = you alone; durvR^ittaa = with bad conduct; sthita = with bad conduct sthita = remaining; ahite = injurious; prajaanaam = to people; shaadhi = rule; vasudhaam = the earth; gatajanaam = which is bereft of people; shuunyaam = (and) desolate; paadapaiH saha = with its trees.

Thereafter, singly you alone with bad conduct hurt to people, rule this earth which is bereft of people and desolate, with its trees alone remaining.

[Verse Locator](#)

न हि तद्भविता राष्ट्रम् यत्र रामो न भूपतिः ।
तद्वनम् भविता राष्ट्रम् यत्र रामो निवत्स्यति ॥ २-३७-२९

29. yatra = where; raamaH = Rama; na = is not; bhuupatiH = a king; tat = that place; na bhavitaahi = will not indeed become; raashhTram = a kingdom; tat vanam = that forest; yatra = where; raamaH = Rama = nivatsyati = will be living; bhavita = can become; raashhTram = kingdom.

"Where Rama is not a king, that place will not indeed become on kingdom. That forest, where Rama will be living, can become a kingdom."

[Verse Locator](#)

न ह्यदत्ताम् महीम् पित्रा भरतः शास्तुमर्हति ।
त्वयि वा पुत्रवद्वस्तुम् यदि जातो महीपतेः ॥ २-३७-३०

30. bharataH jaataHyadi = If Bharata is born; mahiipate = to king Dasaratha; na arhati = he is not fit; shaastum = to rule; mahiim = the earth; adattaam = not offered; pitraa = by his father; vastum vaa = or to live; putravat = as a son; tvayi = in your case.

"If Bharata is born to king Dasaratha, he is not fit either to rule the earth that is not being offered by his father nor to live as a son in your case."

[Verse Locator](#)

यद्यपि त्वम् क्षितितलाद्गगनम् चोत्पतिष्यसि ।
पितुर्वृश्चरित्रज्ञः सोऽन्यथा न करिष्यति ॥ २-३७-३१

31. tvam utpatishhyasi yadyapi = even if you can jump; kshhititalaat = from the surface of the earth; gaganam = to the sky; saH = Bharata; piturvamshacharitraJNaH = who knows the record of his father's dynasty; na karishhyati = will not do; anyathaa = in any other manner.

"Even if you can jump from the surface of the earth to the sky, Bharata who knows the record of his father's dynasty will not do as you wish him to do"

[Verse Locator](#)

तत्त्वया पुत्रगर्धिन्या पुत्रस्य कृतमप्रियम् ।
लोके हि स न विद्येत यो न राममनुव्रतः ॥ २-३७-३२

32. tat = therefore; tvayaa = by you; putragardhinyaa = who are covetons towards your son; apriyam = an unfriendly act(alone); kR^itam = has been done; putrasya = to your son; saH = navidyeta hi = there is no such one indeed; loke = in this world; yaH = who; na anurataH = is not devoted; raamam = to Rama.

"therefore, an unfriendly act(alone) has been done by you, eventhough you are covetons towards his well-being. There is none indeed in this world who is not devoted to Rama"

[Verse Locator](#)

द्रक्ष्यस्यद्यैव कैकेयि पशुव्याळमृगद्विजान् ।

गच्छतः सह रामेण पादपांश्च तदुन्मुखान् ॥ २-३७-३३

33. kaikeyi = Oh; Kaikeyi! drakshhyasi = you will see; adyaiva = now itself; pashuvyaaLa mR^igadvijaan = beasts; elephants; deers and birds; gachchhataH = going; raameNa saha = along with Rama; paadapaamshcha = and tress also; tadunmukhaan = turning their faces towards him.

"Oh, Kaikeyi! You will see now itself that beasts, elephants, deers and birds going with Rama and trees also turning their faces towards Rama."

[Verse Locator](#)

अथोत्तमान्याभरणानि देवि ।

देहि स्नुषायै व्यपनीय चीरम् ।

न चीरमस्याः प्रविधीयतेति ।

न्यवारयत् तद्वसनम् वसिष्ठः ॥ २-३७-३४

34. atha = "Moreover; devi = Oh; Kaikeyi! vyapaniia = putting aside; chiiram = the bark of trees; dehi = give; snushhaayai = to your daughter-in-law; uttamaani = excellent; aabharaaNi = jewellery; chiiram = the bark of trees; na pravidhiyata = is not ordained; asyaaH = for her" iti = thus; vasishhTah = Vasistha; nyavaarayata = prevented; tat = that; vasanam = garment(of bark)

"Moreover, putting aside the bark of trees, give excellent jewellery to your daughter-in-law, Oh, Kaikeyi! the bark of trees is not ordained for her" Thus saying so, Vasistha prevented that wearing of garment by Seetha.

[Verse Locator](#)

एकस्य रामस्य वने निवास ।

स्त्वया वृतह् केकयराजपुत्रि ।

विभूषितेयम् प्रतिकर्मनित्या ।

वसत्वरण्ये सह राघवेण ॥ २-३७-३५

35. kekaya raajaputri = Oh; Kaikeyi! vR^itaH = It was solicited; tvayaa = by you; nivaasaH = the dwelling; vane = in the forest; ekasya raamasya = of Rama alone; iyam = (let) this Seetha; pratikarmanityaa = to be decorated daily; vibhuushhitaa = be adorned with ornaments; vasatu = live; araNye = in the forest; raaghavaNa saha = along with Rama.

"Oh, Kaikeyi! It was solicited by you, the dwelling in the forest of Rama only. Let Seetha, to be decorated daily, be adorned with ornaments and live in the forest along with Rama."

[Verse Locator](#)

यानैश्च मुख्यैः परिचारकैश्च ।
सुसम्बृता गच्छतु राजपुत्री ।
वस्त्रैश्च सर्वैः सहितैर्विधानै ।
नेयम् वृता ते वरसम्प्रदाने ॥ २-३७-३६

36. raajaputrii = (let) Seetha; gachchhatu = go; mukhyaiH = with excellent; yaanaishcha = conveyances; susamvR^itaa = well accompanied by; parichaarakaishcha = attendants; sarvaiH = with all; vastraishcha = costumes; sahitaiH = with useful; vidhaanaiH = accessories; iya = she; navR^itaa = was not solicited; te = by you; varasampradaane = while asking for boons.

"Let Seetha go with excellent conveyances, well accompanied by attendants, with all costumes and useful accessories. Her exile was not indeed solicited by you, while asking for boons"

[Verse Locator](#)

तस्मिंस्तथा जल्पति विप्रमुख्ये ।
गुरौ नृपस्याप्रतिमप्रभावे ।
नैव स्म सीता विनिवृत्तभावा ।
प्रियस्य भर्तुः प्रतिकारकामा ॥ २-३७-३७

37. tasmin = (while) that Vasishta; gurau = the preceptor; nR^ipasya = of the king; apratimaprabhaave = who had an influence; vipramukhye = and the best of brahmanas; jalpati = was speaking; tathaa = thus; siitaa = Seetha; naivasma = did not become; vinivR^ittabhaavaa = one who has turned away her resolution; pratikaarakaamaa = wishing to honour; priyasya bhartuH = her beloved husband.

Eventhough Vasista, the preceptor of the king, who had an influenc beyond compare and the best of brahmanas was speaking as above, Seetha did not turn away here resolution to follow the ways of her beloved husband.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे सप्त त्रिंशः सर्गः

Thus completes thirty seventh chapter of ayodhya Kanda in glorious Valmiki Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Dasharatha is enraged to see his precious daughter-in-law in rags and takes Kaikeyi to task. Rama seeks blessings of his father for departure and requests him to keep his mother Kausalya, who is aging, comfortable.

[Verse Locator](#)

तस्याम् चीरम् वसानायाम् नाथवत्याम् अनाथवत् ।
प्रचुक्रोश जनः सर्वो धिग् त्वाम् दशरथम् तु इति ॥ २-३८-१

1. **tasyaam** = that Seetha; **naatha vatyaam** = though protected by her husband; **vasaanaayaam** = is wearing; **chiiram** = bark of trees; **anaathavat** = like a helpless woman; **sarvaH** = all; **janaH** = the people; **prachukrosha** = loudly cried out; **iti** = thus; **dhik** = "Fie; **tvaam** = upon you; **dasharatham** = Dasaratha!"

On seeing Seetha wearing bark of trees like a helpless woman, eventhough protected by her husband all the people there loudly cried out: "Fie upon you, Dasaratha!"

[Verse Locator](#)

तेन तत्र प्रणादेन दुःखितस्स महीपतिः ।
चिच्छेद जीविते श्रद्धाम् धर्मे यशसि चात्मनः ॥ २-३८-२

2. **duHkhitaH** = pained; **tena praNaadena** = by that loud cry; **tatra** = there; **mahiipatiH** = that king; **chichchheda** = lost; **shraddhaam** = interest; **aatmanaH** = in his; **jiivete** = life; **dharme** = religious merit; **yashasi** = esteem.

Pained by that loud cry there, King Dasaratha lost interest in his life, religious merit and esteem.

[Verse Locator](#)

स निहृष्वस्य उष्णम् ऐक्ष्वाकः ताम् भार्याम् इदम् अब्रवीत् ।
कैकेयि कुश चीरेण न सीता गन्तुम् अर्हति ॥ २-३८-३

3. **saH** = that; **aikshhvaakaH** = Dasaratha; **niHshvasya** = by sighing; **ushhNam** = warmly; **abraviit** = spoke; **bhaaryaam** = to his wife; **idam** = these words; **kaikeyi** "Oh; **Kaikeyi!** **siitaa** = Seetha; **naarhati** = does not deserve; **gantum** = to go; **kushachiireNa** = with a robe made of Kusa grass"

Dasaratha with a warm sigh, spoke to his wife these words. "Oh, Kaikeyi! Seetha does not deserve to go with a robe made of Kusa grass."

[Verse Locator](#)

सुकुमारी च बाला च सततम् च सुखोचिता ।
नेयम् वनस्य योग्येति सत्यमाह गुरुर्मम ॥ २-३८-४

4. **mama guruH** = my preceptor; **satyam** = truly; **aha** = says; **iti** = that; **iyam** = this Seetha; **sukumaariicha** = who is delicate; **baalaacha** = young and; **sukhochita** = ever habituated to comforts; **nayogyaa** = is not fit; **vanasya** = for forest.

"My preceptor truly says that Seetha, who is delicate young and ever habituated to comforts, is not fit for forest-life"

[Verse Locator](#)

इयम् हि कश्यापकरोति किञ्चि ।
तपस्विनी राजवरस्य कन्या ।
या चीरमासाद्य जनस्य मध्ये ।
स्थिता विसम्भा श्रमणीव काचित् ॥ २-३८-५

5. **yaa** = which Seetha; **aasadya** = by obtaining; **chiiram** = a bark of tree; **kaachit shramaNiiva** = like a hermitess; **sthitaa** = standing; **visaNJNa** = dumb founded; **madhye** = in the midst; **janasya** = of men; **iyam** = such; **tapasvinii** = pitiable; **raajavarasya kanyaa** = daughter of Janaka(the jewel of kings); **kimchint apakaaroti** = has done any harm; **kasya** = to any one?

"has this pitiable daughter of Janaka, the jewel of kings, done any harm to any one that, having obtained a bark of tree she is standing like a hermitess dumbfounded in the midst of men?"

[Verse Locator](#)

चीराण्यसास्या जनकस्य कन्या ।
नेयम् प्रतिज्ञा मम दत्तपूर्वा ।
यथासुखम् गच्छतु राजपुत्री ।
वनम् सम्प्रा सह सर्वर्त्नैः ॥ २-३८-६

6. **janakasya kanyaa** = (let) daughter of Janaka(Seetha); **apaasyaa** = throw away; **chiiraaNi** = barks of trees; **na** = No; **iyam** = such; **pratiJNa** = pledge; **datta puurvaa** = was given earlier; **gachchhatu raajaputree** = let the princess go; **vanam** = to the forest; **yathaasukham** = happily; **samagraa** = fully; **sarva ratnaiH saha** = with all valuable possessions.

"Seetha the daughter of Janaka need not wear these barks of trees. No such pledge was given be me earlier. hence, let this princess go to the forest happily fully provided ewith all valuable possessions."

[Verse Locator](#)

अजीवनार्हेण मया नृशंसा ।
कृता प्रतिज्ञा नियमेन तावत् ।
त्वया हि बाल्यात् प्रतिपन्नमेतत् ।
त्न्याम् दहेद् वेणुमिवात्मपुष्पम् ॥ २-३८-७

7. **nR^ishamsaa** = a cruel; **pratiJNa** = pledge; **kR^itaavat** = has been made; **niyamena** = on oath; **mayaa** = by me; **ajiiivanaarheNa** = who do not deserve to survive; **etat** = this(providing robes of hermitess to Seetha); **pratipannamhi** = has been initiated; **tvayaa** = by you; **baalyaat** =

by sheer childishness; **tat** = that; **dahet** = will consume; **maam** = me; **aatma pushhpam iva** = as by its own flow; **veNum** = to a bamboo.

"A Cruel pledge has been made on oath by me, who do not deserve to survive. This (providing robes of hermitess to Seetha) has been initiated by you by sheer childishness. That will consume me, as by its own flower to a bamboo."

[Verse Locator](#)

रामेण यदि ते पा पे किंचित्कृतमशोभनम् ।
अपकारः क इह ते वैदेह्या दर्शितोऽधमे ॥ २-३८-८

8. **paape** = Oh; **evil women!** **adhame** = the mean woman! **ashobhanam kR^itamyaadi** = (even) supposing an offence is done; **kimchit** = a little; **raameNa** = by Rama; **te** = to you; **kaH** = what; **apakaaraH** = harm; **darshitaH** = was displayed; **te** = to you; **iha** = here; **vaidehyaa** = by Seetha?"

"Oh evil woman! (Even) supposing a little offence is done by Rama to you, what harm was displayed to you here by Seetha? Oh, mean woman!"

[Verse Locator](#)

मृगीवोत्फुल्लनयना मृदुशीला तपस्विनी ।
अपकारम् कमिह ते करोति जनकात्मजा ॥ २-३८-९

9. **kam apakaaram** = "What harm; **iha** = on earth; **karoti** = can be done; **janakaatmajaa** = by daughter of Janada(Seetha) **utphullanayananaa** = who has blooming eyes; **mR^igiiva** = like those of a female deer; **mR^idu shiilaa** = soft in disposition; **tapasvinii** = a practiser of penance?"

"What harm on earth can be done to you by Seetha, who has blooming eyes like those of a female deer, soft in disposition a practiser of penance?"

[Verse Locator](#)

ननु पर्याप्तम् एतत् ते पापे राम विवासनम् ।
किम् एभिः कृपणैः भूयः पातकैः अपि ते कृतैः ॥ २-३८-१०

10. **paape** = Oh; **the evil woman!** **raamavivaasanam** = sending Rama to exile; **etat** = thus; **te** = for you; **paryaaptam nanu** = is indeed enough; **kim** = what use; **te** = for you; **bhuuyaH** = further; **kR^itaiH** = in being done; **ebhiH** = these; **kR^ipaNaiH** = wretched; **paatakairapi** = sinful acts too.

"Oh, the evil woman! Sending Rama to exile thus indeed is enough for you. What use is there for you in further doing these wretched, sinful acts too.

[Verse Locator](#)

प्रतिज्ञातम् मया तावत् त्वयोक्तम् देवि शृण्वता ।
रामम् यदभिषेकाय त्वमिहात मब्रवीः ॥ २-३८-११

11. **shriNataa** = hearing; **uktam** = the speech; **tvayaa** = by you; **tvam** = you; **abraviiH** = spoke; **raamam** = to Rama; **aagatam** = who came; **iha** = here; **abhishhekaaya** = for coronation; **taavat** = that much; **pratiJNaat** = was acceded; **mayaa** = by me; **devi** = Oh; queen!

"Hearing the speech you gave to Rama who came here for coronation, only that much was acceded by me, Oh queen!"

[Verse Locator](#)

तत्त्वेतत्समतिक्रम्य निरयम् गन्तुमिच्छसि ।

मैथिलीमपि या हि त्व मीक्षसे चीरवासिनीम् ॥ २-३८-१२

12. atikramya = transgressing; tat etat = all that; evam = you; yaa = somehow or other; ichchhasi = wish; gantum = to go; nirayam = to hell; iikshhase = by perceiving; maithiliim api = Seetha also; chiira vaasiniim = clad in bark of trees.

"Transgressing all that, you somehow or other wish to go to hell, by perceiving Seetha also clad in bark of trees.

[Verse Locator](#)

इतीव राजा विलपन्महात्मा ।

शोकस्य नान्तम् स ददर्श किञ्चित् ।

भृशातुरत्वाच्च पपात भूमौ ।

तेनैव पुत्रव्यसनेन मग्नः ॥ २-३८-१३

13. saH raajaa = that king; mahaatmaa = the high-soulded; itiiva = thus; vilapan = lamenting; na dadarsha = did not see; kimchit = any; autam = cessation; shokasya = of that sorrow; magnaH = drenched; putra vyaasena eva = in excessive devotion to his son; papaate = to fell; bhuumau = on the ground; bhR^ishaaturatvaachcha = having been hurt very much.

That high-souled king thus lamenting, did not see any ending to that sorrow. Drenched as he was in excessive devotion to his son and having been hurt very much, he fell down on the ground.

[Verse Locator](#)

एवम् ब्रुवन्तम् पितरम् रामः सम्प्रस्थितः वनम् ।

अवाक् शिरसम् आसीनम् इदम् वचनम् अब्रवीत् ॥ २-३८-१४

14. raamaH = Rama; samprasthitaH = who was setting out; vanam = to forest; abraviit = spoke; idam vachanam = these words; pitaram = to his father; bruvantam = who was speaking; evam = thus; avaakchirasam = bowing down his head; aasiinam = siiting.

Rama, who was setting out to the forest, spoke these words to his father, who was speaking thus bowing down his head, sitting there.

[Verse Locator](#)

इयम् धार्मिक कौसल्या मम माता यशस्विनी ।

वृद्धा च अक्षुद्र शीला च न च त्वाम् देव गर्हिते ॥ २-३८-१५

15. dharmika = Oh; virtuous; deva = king! iyam = this; kausalyaa = Kausalya = Kausalya; mama maataa = my mother; yashasvinii = the glorious woman; vR^iddhaa = is aged; akshhudra shiilaacha = not base natured; nacha garhate = will not accuse; tvaam = you.

"Oh, virtuous king! This glorious Kausalya, my mother is aged. She is not of base nature and will not accuse you.

[Verse Locator](#)

मया विहीनाम् वरद प्रपन्नाम् शोक सागरम् ।

अदृष्ट पूर्वं व्यसनाम् भूयः सम्मन्तुम् अर्हसि ॥ २-३८-१६

16. varada = Oh; the bestower of boons! arhasi = you are worthy; sammantum = to respect(her); bhuuyaH = much; vihiinam = who is deprived; maaa = of me; prapannaam = who

got; **shoka saagaram** = an ocean of sorrow; **adR^ishhTa puurva vyasanaam** = such an affliction not being seen by her earlier.

"Oh, the bestower of boons! You are worthy of amply respectation her, who is deprived of me, who is immersed in an ocean of sorrow and who has not see such an affliction earlier."

[Verse Locator](#)

पुत्रशोकम् यथा नर्चेत्त्वया पूज्येन पूजिता ।
माम् हि संचिन्तयन्ती सा त्वयि जीवेत् तपस्विनी ॥ २-३८-१७

17. **puujitaa** = being honoured; **tvayaa** = by you; **puujyena** = the venerable man; **saa** = she; **tapasvinii** = the pitiable woman; **naR^ichchhet** = will not obtain; **yathaa** = such; **putra shokam** = grief for her son; **samchintayantii** = thinking; **maamhi** = of me alone; **jiivet** = will have life; **tvayi** = in you.

"Having been honoured by you the venerable man, she the pitiable woman will not get such a grief for her son, thinking of me alone and she will draw breath in you."

[Verse Locator](#)

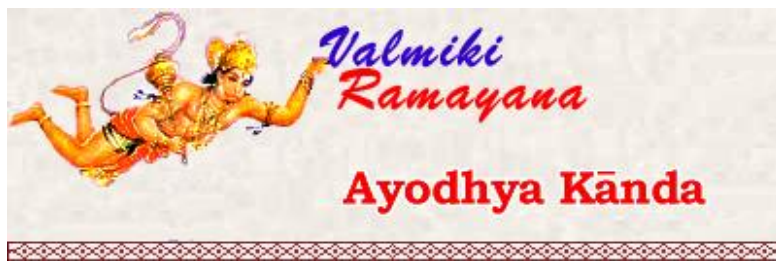
इमाम् महा इन्द्र उपम जात गर्भिणीम् ।
तथा विधातुम् जनमीम् मम अर्हसि ।
यथा वनस्थे मयि शोक कर्षिता ।
न जीवितम् न्यस्य यम क्षयम् व्रजेत् ॥ २-३८-१८

18. **mahendropama** = Oh; **king equal to the great Indra the ruler of gods!** **arhasi** = you are worthy; **vidhaatum** = to destine; **imaam** = my mother; **jaata gardhiniim** = who has high affection towards her son; **yathaa** = in such a manner; **tathaa** = that; **na vrajet** = she will not go; **yamakshhayam** = to the house of yama the God of Death; **syasya** = by abandoning; **jiivitam** = her life; **shoka karshitaa** = emaciated by grief; **mayi vanasthe** = while I am in the forest.

"Oh, the king akim to the mighty Indra the ruler of gods! You must see that my mother, who has high affection towards her son, will not depart to the house of Yama the God of Death, by abandoning her life being emaciated by grief after my departure for the forest."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे अष्टा त्रिंशः सर्गः

Thus completes 38th chapter of ayodhya Kanda in glorious Valmiki Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 39 Verses converted to UTF-8, Nov 09

Introduction

Sumantra arranges for a chariot for the travel of Rama, Seetha, and Lakshmana at the orders of Dasharatha. Kingly ornaments are obtained for Seetha. Rama seeks blessings from his mother Kausalya and others too. Kausalya's parting advises to Seetha.

[Verse Locator](#)

रामस्य तु वचः श्रुत्वा मुनि वेष धरम् च तम् ।
समीक्ष्य सह भार्याभी राजा विगत चेतनः ॥ २-३९-१
न एनम् दुःखेन सन्तप्तः प्रत्यवैक्षत राघवम् ।
न च एनम् अभिसम्प्रेक्ष्य प्रत्यभाषत दुर्मनाः ॥ २-३९-२

1;2. **shrutvaa** = hearing; **raamasya** = Rama's; **vachaH** = word; **samiikshhyacha** = and seeing; **tam** = him; **muniveshhadharam** = disguised as hermit; **raajaa** = the king; **bhaaryaabhiH saha** = with his wives; **vigatachetanaH** = lost their consciousness; **samtaptaH** = consumed; **dukhena** = by grief; **na pratyavekshhata** = he could not behold; **evam** = thus; **raaghavam** = Rama; **durmanaah** = being troubled in mind; **na pratyabhaashhata cha** = he could not reply; **abhisamprekshhya** = seeing in the direction of enam = him(Rama).

Hearing Rama's words and seeing him clad in a garb of hermit, king Dasaratha with his wives fell unconscious. Consumed by grief, he could not look towards Rama. Troubled in mind as he was, the king could not speak to Rama by seeing into his face.

[Verse Locator](#)

स मुहूर्तम् इव असम्ज्ञो दुःखितः च मही पतिः ।
विललाप महा बाहू रामम् एव अनुचिन्तयन् ॥ २-३९-३

3. **saH** = mahiipatiH = that king; **mahaabaahuH** = the mighty armed; **asamJNa iva** = was unconscious; **muhuurtam** = for a moment; **duHkhitaschcha** = felt distressed and; **vilalaapa** = repented(in various ways) **anuchintayan** = thinking of raaman **eva** = Rama alone.

The mighty armed Dasaratha was unconscious for some time, distressed and repented in various ways thinking of Rama alone.

[Verse Locator](#)

मन्ये खलु मया पूर्वम् विवत्सा बहवः कृताः ।
प्राणिनो हिंसिता वा अपि तस्मात् इदम् उपस्थितम् ॥ २-३९-४

4. **puurvam** = "previously; **bahavaH** = many people; **kR^itaah** = were made; **vivatsaaH** = separated from their children; **mayaa** = by me; **vaapi** = or; **praaNinaH** = living

beings; **himsitaaH** = were killed; tasmaat; hence; **manye khalu** = I think; **idam** = this; **upasthitam** = has come."

"I think that previously many people were separated from their children by me or in any case many living beings were killed. Hence, this (calamity) has befallen me."

[Verse Locator](#)

न तु एव अनागते काले देहाच् च्यवति जीवितम् ।
कैकेय्या क्लिश्यमानस्य मृत्युर् मम न विद्यते ॥ २-३९-५
मो अहम् पावक सम्काशम् पश्यामि पुरतः स्थितम् ।
विहाय वसने सूक्ष्मे तापस आच्चादम् आत्मजम् ॥ २-३९-६

5;6. **jiivitam** = life; **nachyavati** = does not decamp; **dehaat** = from the body; **tveva** = surely; **anaagate** = without arrival; **kaale** = of time; **nR^ityuH** = death; **na vidyate** = does not claim; **mama** = me; **klisnyamaanasya** = who am being tormented; **kaikeyyaa** = by Kaikeyi; **pashyaami** = seeing; **aatmajam** = my son; **paavakasamkaasham** = effluent as fire; **purataH sthitam** = standing before me; **taapasaachchhaadanam** = clad in the robes of an ascetic; **vihaaya** = having cast off; **suukshhme** = fine; **vasane** = garments.

"life does not decamp from the body surely without the arrival of time. Death does not claim me, even being tormented by Kaikeyi and eventhough I behold my son, effluent as fire, standing before me clad in the robes of an ascetic having cast off his fine garments."

[Verse Locator](#)

एकस्याः खलु कैकेय्याः कृते अयम् क्लिश्यते जनः ।
स्व अर्थे प्रयतमानायाः संश्रित्य निकृतिम् त्विमाम् ॥ २-३९-७

7. **ayam** = janaH = all these people; **klisnyate** = are suffering; **kR^ite** = on account; **ekasyaaH** = of only; **kaikeyyaaH** = Kaikeyi; **samshritya** = who sought refuge; **nikR^itim** = in chicanery; **prayatamaanaayaaH** = with an implicit intent; **svaarthe** = of selfishness.

"All these people are suffering on account of only Kaikeyi, who sought refuge in chicanery, with an implicit intent of selfishness"

[Verse Locator](#)

एवम् उक्त्वा तु वचनम् बाष्पेण पिहित ईक्षणह ।
राम इति सकृद् एव उक्त्वा व्याहर्तुम् न शशाक ह ॥ २-३९-८

8. **uktvaa** = having uttered; **evam** = these; **vachanam** = words; **uktvaa** = and saying; **raameti** = "Oh Rama!"; **sakR^ideva** = only once; **na shashaaka ha** = he was not able; **vyahaartum** = to speak; **pihitendriyaH** = his organs of voice being choked; **bhaashhpena** = by tears.

Having uttered these words and saying "Oh, Rama!" only once, he was not able to speak any more, his organs of voice being choked by tears.

[Verse Locator](#)

सम्ज्ञाम् तु प्रतिलभ्य एव मुहूर्तात् स मही पतिः ।
नेत्राभ्याम् अश्रु पूर्णाभ्याम् सुमन्त्रम् इदम् अब्रवीत् ॥ २-३९-९

9. **pratilabhyevor** = regaining; **samJNaam** = consciousness; **muhuurtaat** = after a moment; **mahiipatiH** = the king; **netraabhyaam** = with his eyes; **ashrupuurNaabhyaam** = filled with tears; **abraviit** = spoke; **idam** = these words; **sumantram** = to Sumantra.

Regaining consciousness after a moment, the king, with his eyes filled with tears, spoke these words to Sumantra:

[Verse Locator](#)

औपवाह्यम् रथम् युक्त्वा त्वम् आयाहि हय उत्तमैः ।
प्रापय एनम् महा भागम् इतः जन पदात् परम् ॥ २-३९-१०

10. tvam = you; aayaahi = come; ratham = (with a) chariot; oupavaahyam = fit for driving; yuktvaa = yoked; hayottamaiH = with excellent horses; praapaya = and take; evam = this; mahaabhaagam = highly distinguished prince; param = beyond; itaH = this; janapadaat = territory.

"You come with a chariot, fit for driving, yoked with excellent horses and take this highly distinguished prince beyond this territory."

[Verse Locator](#)

एवम् मन्ये गुणवताम् गुणानाम् फलम् उच्यते ।
पित्रा मात्रा च यत् साधुर् वीरः निर्वास्यते वनम् ॥ २-३९-११

11. yat = since; saadhuH = a pious; viiraH = and a valiant (son); nirvaasyate = is being sent to exile; pitraa = by father; maatraacha = and mother; manye = I think; evam = such; uchate = is said (to be); phalam = the reward; guNaanaam = of virtues; guNavataam = of the virtuous.

"Since a pious and a valiant son is being sent to exile by father and mother, I think such is said to be the reward of virtues of the virtuous."

[Verse Locator](#)

राज्ञो वचनम् आज्ञाय सुमन्त्रः शीघ्र विक्रमः ।
योजयित्वा आययौ तत्र रथम् अश्वैः अलम्कृतम् ॥ २-३९-१२

12. sumantraH = Sumantra; aaJNaaya = obeying; vachanam = the words; raaJNa = of the king; shiighra vikramaH = walked away quickly; aayayau = and arrived; tatra = there; yojayitvaa = fitted; ashvaiH = with horses; ratham = a chariot; alakR^itam = duly decorated.

Sumantra obeying the words of the king, walked away quickly and arrived there fitted with horses, a chariot duly decorated.

[Verse Locator](#)

तम् रथम् राज पुत्राय सूतः कनक भूषितम् ।
आचक्षे अञ्जलिम् कृत्वा युक्तम् परम वाजिभिः ॥ २-३९-१३

13. suutaH = the charioteer; aachachakshhe = told; raajaputraaya = the prince; aNjalim kR^itvaa = with joined palms; tam ratham = about that chariot; kanaka bhushhitam = decorated by gold; yuktam = fitted; parama vaajibhiH = with superb horses.

The charioteer told the prince with joined palms about that chariot decorated by gold, fitted with superb horses.

[Verse Locator](#)

राजा सत्वरम् आहूय व्यापृतम् वित्त संचये ।
उवाच देश कालज्ञो निश्चितम् सर्वतः शुचि ॥ २-३९-१४

14. **deshakaalaJNam** = who knew proper place and time; **nishchitam** = who had a decisive attitude; **suhuchim** = who was clear; **sarvatah** = by all means; **satvaram** = quickl; **aahuuya** = called; **vyaapR^itam** = an officer; **vittasamchaye** = in the treasury; **uvaacha** = spoke(as follows)

The king, who knew what should be done at a proper place and time and was clear by all means, quickly called an officer placed in charge of the treasury and spoke in a decisive tone (as follows);-

[Verse Locator](#)

वासांसि च महा अर्हाणि भूषणानि वराणि च ।
वर्षाणि एतानि सम्ख्याय वैदेह्याः क्षिप्रम् आनय ॥ २-३९-१५

15. **kshhipram** = quickly; **aanaya** = bring; **vaidehyaaH** = for Seetha; **vaasaamsicha** = clothings; **mahaarNaani** = of great worth; **bhuushhaNaanicha** = and ornaments; **varaaNi** = of high quality; **samkhyaya** = considering; **etaani** = (all) these; **varshhaaNi** = years (that Seetha has to spend in exile).

"Quickly bring for Seetha, clothings of great worth and ornaments of high quality, taking into consideration all these years (that Seetha has to spend in exile)

[Verse Locator](#)

नर इन्द्रेण एवम् उक्तः तु गत्वा कोश गृहम् ततः ।
प्रायच्चत् सर्वम् आहृत्य सीतायै क्षिप्रम् एव तत् ॥ २-३९-१६

16. **tataH** = after; **uktaH** = being spoken; **evam** = thus; **narendreNa** = by the king; **yatvaa** (he) went; **koshagR^iham** = to the treasury; **aahR^itya** = brought; **sarvam** = all; **tat** = that; **samameva** = in a lot; **praayachchhat** = (and) gave; **siitaayai** = to Seetha.

After thus spoken by the king, the officer went to the treasury, brought all that in a lot and gave to Seetha.

[Verse Locator](#)

सा सुजाता सुजातानि वैदेही प्रस्थिता वनम् ।
भूषयाम् आस गात्राणि तैः विचित्रैः विभूषणैः ॥ २-३९-१७

17. **prasthitaa** = setting out(as she was); **vanam** = to the forest; **saa vaidehii** = that Seetha; **sujaataa** = of noble birth; **bhuushhayaamaasa** = adorned; **sujaataani** = (her) beautiful; **gaatraaNi** = limbs; **vibhuushhaNaiH** = with jewels; **vichitraiH** = which were wonderful.

Setting out as she was to the forest, Seetha of noble birth adorned her beautiful limbs with those wonderful jewels.

[Verse Locator](#)

व्यराजयत वैदेही वेश्म तत् सुविभूषिता ।
उद्यतः अंशुमतः काले खम् प्रभा इव विवस्वतः ॥ २-३९-१८

18. **vaidehi** = Seetha; **suvibhuushhitaa** = beautifully adorned; **vyaraajayata** = illumined; **tat veshma** = that palace; **ahamiva** = as the sky; **kaale** = in the morning; **prabhaa** = (by) radiance; **vivasvataH** = of a sun; **udyataH** = rising.

Seetha, beautifully adorned as she was, illumined that palace, as the sky in a morning is illuminated by a rising sun.

[Verse Locator](#)

ताम् भुजाभ्याम् परिष्वज्य श्वश्रू वचनम् अब्रवीत् ।
अनाचरन्तीम् कृपणम् मूर्ध्नि उपाघ्राय मैथिलीम् ॥ २-३९-१९

19. **parishhvajya** = embracing; **bhujaabhyaam** = in her arms; **maithiliim** = that princess of Mithila; **anaacharantiim** = who never behaved; **kR^ipaNam** = in self-pity; **shvashruuH** = her mother in law(Kausalya); **upaaghraaya** = and smelling; **muurdhni** = her head(as a token of affection); **abraviit** = spoke as follows:

Embracing in her arms that princess of Mithila, who never behaved in self-pity, and smelling her head(as a token of affection), her mother-in-law(Kausalya) spoke as follows:

[Verse Locator](#)

असत्यः सर्व लोके अस्मिन् सततम् सत्कृताः प्रियैः ।
भर्तारम् न अनुमन्यन्ते विनिपात गतम् स्त्रियः ॥ २-३९-२०

20. **asatyaH** = dishonest; **striyaH** = women; **satkR^itaaH** = eventhough adored; **satatam** = all the time; **priyaiH** = by their husbands; **maanumanyate** = cease to esteem; **bhartaaram** = their husband; **vinipaatagatam** = who has befallen into evil days; **asmin sarvaloke** = throughout this world.

"Dishonest women, eventhough adored all the time by their husbands, cease to esteem their husband who has come to pass into evil days, throughout this world."

[Verse Locator](#)

एष स्वभावो नारीणामनुभूय पुरा सुखम् ।
अल्पामप्यापदम् प्राप्य दुष्यन्ति प्रजहत्यपि ॥ २-३९-२१

21. **anubhuuya** = having enjoyed; **sukham** = happiness; **puraa** = in the past; **dushhyanti** = (they) become spoiled; **prajahatyapi** = and even desert(their husband) **praapya** = on obtaining; **alpaamapi** = even the least; **aapadam** = misfortune; **eshhaH** = such; **svabhaavaH** = is the nature; **naasiiNaam** = of (bad) woman.

"Having enjoyed happiness in the past, they become spoiled and even desert their husband, on obtaining even the least misfortune: such is the nature of (bad) women."

[Verse Locator](#)

असत्यशीला विकृता दुर्गाह्याहृदयास्तथा ।
युवत्यः पापसम्कल्पाः क्षणमात्राद्विरागिणः ॥ २-३९-२२

22. **yuvatyaH** = young women; **paapa samkalpaaH** = who are evil-minded; **asatya shiilaaH** = are untruthful in their disposition; **vikR^itaaH** = affected by passion; **tathaa** = and; **durgraahya hR^idayaaH** = their essence; incomprehensible; **viraagiNaH** = they get aversion; **kshhaNamaatraat** = within a moment.

"Young women, who are evil-minded, are untruthful in their disposition, are affected by passion and their essence, incomprehensible. They get aversion within a moment."

[Verse Locator](#)

न कुलम् न कृतम् विद्या न दत्तम् नापि सम्ग्रहः ।
स्त्रीणाम् गृह्णाति हृदयमनित्यहृदया हि ताः ॥ २-३९-२३

23. **nakulam** = neither a noble descent; **na kR^itam** = nor an accomplishment; **vidyaa** = nor learning; **na dattam** = nor a gift; **naapi samgrahaH** = nor even entertainment; **grihNaati** = can capture; **hR^idayam** = the heart; **striiNaam** = of women; **taaH** = they are; **anitya hR^idayaahi** = unstable their heart indeed.

Neither a noble descent, nor an accomplishment, nor learning, nor a gift nor even entertainment can capture the heart of women. They are unstbale of their heart indeed!"

[Verse Locator](#)

साध्वीनाम् हि स्थितानाम् तु शीले सत्ये श्रुते शमे ।
स्त्रीणाम् पवित्रम् परमम् पतिरेको विशिष्यते ॥ २-३९-२४

24. te = but; striiNaam = established; shiile = in good conduct; satye = truthfulness; shrute = sacred learning; shame = and mental quietness; patiH = their husband; ekaH = alone; paramam = is the most; pavitram = sacred entity; vishishhyate = the best of all.

"But, for women established in good conduct, truthfulness, sacred learning and mental quietness, their husband alone is the most sacred entity, the best of all."

[Verse Locator](#)

स त्वया न अवमन्तव्यः पुत्रः प्रव्राजितः मम ।
तव दैवतम् अस्तु एष निर्धनः सधनो अपि वा ॥ २-३९-२५

25. mama = my; saH putraH = this son; pravraajitaH = who is sent to forest; naavamantavyaH = should not be despised; tvayaa = by you; sadhanopi vaa = even if he is with riches or; nirdhanaH = without riches; astu eshaH = let him be; diavam = a deity; tava = to you.

"My son who is being sent to the forest should not be despised by you. Even if he is invested with riches or without riches, let him be a deity to you."

[Verse Locator](#)

विज्ञाय वचनम् सीता तस्या धर्म अर्थ सहितम् ।
कृत अन्जलिर् उवाच इदम् श्वश्रूम् अभिमुखे स्थिता ॥ २-३९-२६

26. viJNaaya = perceiving; tasyaH = her; vachanam = words; dharmarthasamhitam = endowed with essence of righteousness; kR^itaaNjalaiH = and joining her palms; siitaa = Seetha; uvaacha = replied; shvashruum = to her mother-in-law; sthitaam = standing; abhimukhe = in front of her; idam = as follows:

perceiving her words, endowed with essence of righteousness and joining her palms, Seetha replied to her mother-in-law standing in front of her, as follows:-

[Verse Locator](#)

करिष्ये सर्वम् एव अहम् आर्या यद् अनुशास्ति माम् ।
अभिज्ञा अस्मि यथा भर्तुर् वर्तितव्यम् श्रुतम् च मे ॥ २-३९-२७

27. aham = i; karishhye = shall do; sarvameva = just all; yathaa = as; aaryaa = your venerable self; anushaashi = instructs; maam = me; abhiJNaa = I know; yathaa = how; vartitavyam = it is to be behaved; bhartuH = towards my husband; asmi = I; me = for me; shrutamcha = have also heard(about it)

"I shall do just all that, as your venerable self instructs me. I know how I should behave towards my husband. I have also heard about it earlier."

[Verse Locator](#)

न माम् असज् जनेन आर्या समानयितुम् अर्हति ।
धर्मात् विचलितुम् न अहम् अलम् चन्द्रात् इव प्रभा ॥ २-३९-२८

28. **aaryaa** = your venerable self; **na arhati** = is not worthy; **samaanayitum** = of equating; **maam** = me; **asjjanena** = with evil women; **naalam** = I am unable; **vichalitum** = to deviate; **dharmaat** = from virtue; **chandraamiva** = even as moon; **prabhaa** = the moonlight.

"Your venerable self is not worthy of equating me with evil women. I am unable to deviate from virtue, even as a moon from the moonlight"

[Verse Locator](#)

न अतन्त्री वाद्यते वीणा न अचक्रः वर्तते रथः ।

न अपतिः सुखम् एधते या स्यात् अपि शत आत्मजा ॥ २-३९-२९

29. **viiNaa** = Vina(Indian lute); **na vaadyate** = does not resonate; **atantrii** = without chords; **rathaH** = chariot; **na vartate** = does not move; **achakraH** = without wheels; **yaa** = which woman; **apatiH** = without husband; **syaadapi** = even perhaps; **shataatmajaa** = belssed with hundred children; **na edheta** = will not live in comfor; **sukham** = happily.

"Vina (Indian lute) does not resonate without chords. Chariot does not move without wheels. Now can a wife bereft of her husband, even if blessed with hundred children, will not lie happily in comfort."

[Verse Locator](#)

मितम् ददाति हि पिता मितम् माता मितम् सुतः ।

अमितस्य हि दातारम् भर्तारम् का न पूजयेत् ॥ २-३९-३०

30. **pitaa** = "A father; **dadaatihi** = indeed gives; **mitam** = a limited extent; **maataa** = A mother; **mitam** = in a limited measure; **sutah** = A son; **mitam** = in moderation; **kaa** = which woman; **na puujayet** = would not adore; **bhartaaram** = her husband; **daataaram** = the bestower; **amitasya** = of unlimitedness."

"A father indeed gives a limited extent, a mother in a limited measure and a son in moderation. Which woman, then, would not adore her husband, the bestower of unlimitedness!"

[Verse Locator](#)

सा अहम् एवम् गता श्रेष्ठा श्रुत धर्म पर अवरा ।

आर्ये किम् अवमन्येयम् स्त्रीणाम् भर्ता हि दैवतम् ॥ २-३९-३१

31. **shruta dharma varaavaraa** = "having heard about the special and ordinary duties(of a wife); **shreshhThaa** = from the most excellent women; **kim** = how; **saa aham** = can I; **evam gataa** = despise(my husband?); **aarye** = Oh; **venerable self!** **bhartaa** = husband; **daivatam hi** = is indeed a deity; **striiNaam** = to women."

"Having heard about the special and ordinary duties of a wife from the most excellent women, how can I, as such, despise my husband, Oh venerable lady? Husband is indeed a deity to women."

[Verse Locator](#)

सीताया वचनम् श्रुत्वा कौसल्या हृदयम् गमम् ।

शुद्ध सत्त्वा मुमोच अश्रु सहसा दुःख हर्षजम् ॥ २-३९-३२

32. **shrutvaa** = hearing; **siitaayaaH** = Seetha's vachanam = words; **hR^idayaNgamam** = which touched her heart; **kausalyaa** = Kausalya; **shuddhasattvaa** = of pure mind; **sahasaa** = suddenly; **mumocha** = shed; **ashru** = tears; **duHkha harshhajam** = born of agony and delight.

Hearing Seetha's words, which touched her heart, Kausalya of pure mind suddenly started shedding tears born of agony and delight.

ताम् प्रान्जलिर् अभिक्रम्य मातृ मध्ये अतिसत्कृताम् ।
रामः परम धर्मज्ञो मातरम् वाक्यम् अब्रवीत् ॥ २-३९-३३

33. raamaH = Rama; parama dharmaatmaa = the most virtuous man; praaNjaliH = joining his palms; abhikramya = approached; abraviit = spoke; vaakyam = (these) words; taam maataram = to that mother; atisatkR^itaam = who is highly respected; maatR^imadhye = among his mothers.

Rama, the most virtuous man, joining his palms, approached and spoke these words to his mother, who is highly respected among all his mothers:

Verse Locator

अम्ब मा दुःखिता भूस् त्वम् पश्य त्वम् पितरम् मम ।
क्षयो हि वन वासस्य क्षिप्रम् एव भविष्यति ॥ २-३९-३४

34. amba = Oh; mother! tvam = you; maa bhuuH = do not; duHkhitaa = grieve; tvam = you; pashya = look after; mama pitaram = my father; kshhayaH = the end; vanavaasasya = of exile; bhavishhyati = will come; kshhiprameva = rather soon.

"Oh, mother! You do not grieve. You look after my father. The end of exile will come rather soon."

Verse Locator

सुप्तायाः ते गमिष्यन्ति नव वर्षाणि पञ्च च ।
सा समग्रम् इह प्राप्तम् माम् द्रक्ष्यसि सुहृद् वृतम् ॥ २-३९-३५

35. nava paNchacha = fourteen; varshhaaNi = years; gamishhyanti = will elapse; te = (while) you; suptaayaaH = are asleep; saa = you as such; drakshhyasi = will see; maam = me; sampraaptam = duly arrived; iha = here; samagram = in my entire being; suhR^idvR^itam = surrounded by my well-wishers.

"Fourteen years will elapse, while you are asleep. you as such, will see me, duly arrived here in my entire being, surrounded by my well-wishers."

Verse Locator

एतावद् अभिनीत अर्थम् उक्त्वा स जननीम् वचः ।
त्रयः शत शत अर्धा हि ददर्श अवेक्ष्य मातरः ॥ २-३९-३६

36. uktvaa = uttering; vachaH = words; etaavat = of such quality; abhiniitaartham = end appropriate meaning; aavekshhya = refelected again; dadarsha = (and) gazed at; trayaH shata shataardhaaH = his three hundred fifty; maatarah cha = mothers also.

Uttering the aforesaid words of such quality and appropriate meaning to his mother, Rama thought once again and gazed at his three hundred and fifty step-mothers.

Verse Locator

ताः च अपि स तथैव आर्ता मातृऋर् दशरथ आत्मजः ।
धर्म युक्तम् इदम् वाक्यम् निजगाद कृत अन्जलिः ॥ २-३९-३७

37. saH = that; dasharathaatmajaH = Rama; kR^itaaNjaliH = joined his palms; taaH = to those; maatR^iirapi = mothers also; aartaaH = who were distressed; tathaiva = in the same way; nijagaada = and spoke; idam vaakyam = these words; dharmayuktam = which were in consonance with righteousness.

Rama joined his palms and saluted those step mothers also, who were too distressed in the same way and spoke these words which were in consonance with the spirit of righteousness.

[Verse Locator](#)

सम्वासात् परुषम् किञ्चित् अज्ञानात् वा अपि यत् कृतम् ।
तन् मे समनुजानीत सर्वाः च आमन्त्रयामि वः ॥ २-३९-३८

38. samanujaaniita = excuse; me = me; tat = that; yat = for which reason; kiNchit = a little; parushham = wrong; kR^itam = was done; aJNaanaadvaa = due to ignorance or; samvaasaat = or because of our living together; amantrayaami = I take leave of; sarvaaH = all; vaH = of you.

"Please excuse me, if I have done any mistake either because of our living together or due to ignorance on my part. I now take leave of you all."

[Verse Locator](#)

वचनम् राघवस्यैतद्धर्मयुक्तम् समाहितम् ।
शुश्रुवु स्ताः स्त्रियम् सर्वाः शोकोपहतचेतसः ॥ २-३९-३९

39. sarvaaH = all; taaH = those; striyaH = women; shokopahata chetanaH = whose mind was overpowered with grief; shushruvuH = heard; etat = these; vachanam = words; dharmayuktam = which were in consonance with righteousness; samaahitam = the cool submission; raaghavasya = of Rama.

All those women, whose mind was overpowered with grief, heard the aforesaid cool submission of Rama, which was in consonance with righteousness.

[Verse Locator](#)

जज्ञे अथ तासाम् सम्नादः क्रौन्चीनाम् इव निहस्वनः ।
मानव इन्द्रस्य भार्याणाम् एवम् वदति राघवे ॥ २-३९-४०

40. atha = after; raaghava = Rama; vadati = has spoken; evam = thus; sannaadaH = an outcry; nisvaH iva = resembling the wail; krauNchiinaam = of female cranes; jaJNe = arose; taasam = (from) those; maanavendrasya bhaaryaaNaam = wives of Dasaratha.

While Rama was speaking thus, an outcry, resembling the wail of female cranes arose from those wives of Dasaratha.

[Verse Locator](#)

मुरज पणव मेघ घोषव ।
दशरथ वेश्म बभूव यत् पुरा ।
विलपित परिदेवन आकुलम् ।
व्यसन गतम् तत् अभूत् सुदुःखितम् ॥ २-३९-४१

41. yat = which; dasharatha veshma = Dasaratha's palace; puurvaa = earlier; murajapaNavamegha ghoshhavat = was resounding with tomtoms; large drum and Meghas(musical instruments which sound like rumbling of clouds); tat = it; abhuut = became; vilapita paridevanaakulam = filled with wails and cries; vyasanagatam = fall on evil days.

Dasaratha's palace, which was earlier resounding with tomtoms, large drums and Meghas(musical instruments which sound like rumbling of clouds) was now filled with wails and cries and fallen on evil days.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एको न चत्वारिंशः सर्गः

Thus completes 39th chapter of ayodhya Kanda in glorious Valmiki Ramayana, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 40 Verses converted to UTF-8, Nov 09

Introduction

The departure of Rama from Ayodhya for his exile is depicted. When they are charioted through the streets of Ayodhya the citizenry wails and weeps for Rama's disposition. In his unsurpassable affection towards Rama, King Dasharatha follows the chariot like a commoner, but fails to go further and falls down.

[Verse Locator](#)

अथ रामः च सीता च लक्ष्मणः च कृत अन्जलिः ।
उपसम्पृह्य राजानम् चक्रुर् दीनाः प्रदक्षिणम् ॥ २-४०-१

1. **atha** = then; **raamashcha** = Rama; **seetaacha** = Seetha; **lakshmaNascha** = as Lakshmana; **diinaaH** = who felt miserable; **upasamgR^ihya** = bowed down by touching the feet; **raajaanam** = of the king; **pradakshhiNam chakruH** = went round him clockwise; **kR^itaanjaliH** = with joined palms.

Then, Rama Seetha and Lakshmana, who felt miserable, bowed down by touching the feet of the king and went round him clockwise with joined palms.

[Verse Locator](#)

तम् च अपि समनुज्ञाप्य धर्मज्ञः सीतया सह ।
राघवः शोक सम्मूढो जननीम् अभ्यवादयत् ॥ २-४०-२

2. **samanujJNaH** = after taking leave; **tam** = of Dasaratha; **raaghavaH** = Rama; **dharmajNaH** = who know what is right; **siitayaasaha** = along with seetha; **abhyavaadayat** = bowed; **jananiim** = to his mother Kausalya; **shokasammudhaH** = stupefied by sorrow.

After taking leave of Dasaratha, Rama who knew what is right and stood confounded by sorrow, bowed along with Seetha to Kausalya.

[Verse Locator](#)

अन्वक्षम् लक्ष्मणो भ्रातुः कौसल्याम् अभ्यवादयत् ।
अथ मातुः सुमित्राया जग्राह चरणौ पुनः ॥ २-४०-३

3. **anvakshham** = Immediately following; **bhraatuH** = his brother; **lakshhmanaH** = Lakshmana; **abhyavaadayat** = bowed; **kausalyaam** = to Kausalya; **atha** = then; **punaH** = again; **jagraaha** = clasped; **charaNau** = the feet; **sumitraayaaH** = of Sumintra; **maatuH** = his mother.

Immediately following his brother, Lakshmana too bowed to Kausalya, then clasped the feet of his mother Sumitra.

तम् वन्दमानम् रुदती माता सौमित्रिम् अब्रवीत् ।
हित कामा महा बाहुम् मूर्ध्नि उपाघ्राय लक्ष्मणम् ॥ २-४०-४

4. **upaaghraaya** = smelling; **muurdhani** = the head; **lakshmaNam** = of Lakshmana; **mahaabaahum** = the mighty armed; **vandamaanam** = who was saluting her; **maataa** = his mother; **hitakaamaa** = who wished well of him; **abraviit** = spoke; **rudatii** = weeping; **soumitrim** = to that son of hers.

Smelling (as a token of affection) the head of Lakshmana mighty armed, who was saluting her, his mother Sumitra who wished well of him, spoke weepin, to that son of her (as follows)

Verse Locator

सृष्टः त्वम् वन वासाय स्वनुरक्तः सुहृज् जने ।
रामे प्रमादम् मा कार्षीः पुत्र भ्रातरि गच्छति ॥ २-४०-५

5. **svanuraktaH** = highly fond; **suhR^ijjane** = of your kinsman Rama; **tvam** = you; **sR^ishhTaH** = have been permitted(by me); **vanavaasaaya** = to dwell in the forest; **putra** = Oh son! **maa karshhiiH** = do not; **pramaadam** = neglect; **bhraatari** = your half-brother; **raame** = Rama; **gachchhati** = who is going (to the forest)

"Highly fond of your kinsman Rama, you have been pemitted (by me) to dwell in the forest(with your eldest half-brother). Do not neglect your half-brother). Do not neglect your half-brother Rama, who is going to the forest, my son!"

Verse Locator

व्यसनी वा समृद्धो वा गतिर् एष तव अनघ ।
एष लोके सताम् धर्मः यज् ज्येष्ठ वशगो भवेत् ॥ २-४०-६

6. **anagha** = "Oh; **sinless one!** **vysaniivaa** = whether in adversity; **samR^iddhovaa** = or in riches; **eshhaH** = he alne; **gatiH** = is refuge; **tava** = to you; **tava** = to you; **bhave yat** = it should become; **dharmaH** = code of conduct; **sataam** = of the virtuous; **loka** = in the world; **eshhaH** = that; **jyeshhThavashagaH** = younger brother should be subject to the control of his elder brother."

"Oh, sinless one! Whether in adversity or in riches, he alone is refugee to you. It should become the code of conduct in the world, that younger brother should be subject to the control of his elder brother."

Verse Locator

इदम् हि वृत्तम् उचितम् कुलस्य अस्य सनातनम् ।
दानम् दीक्षा च यज्ञेषु तनु त्यागो मृधेषु च ॥ २-४०-७

7. **idam** = this; **vR^ittamhi** = is ideed a practice; **uchitam** = right; **sanaatanam** = from ancient times; **kulasya** = in your race; **daanam** = of making gifts; **diikshhaacha** = of dedicating oneself to; **yajjNeshhu** = performance of sacrificial rites; **tanutyaagaH cha** = and of forsaking the body; **mR^idheshhu** = in battles.

"It is indeed a practice right from ancient times in your race, to make gifts, to dedicate onself to performance of sacrificial rites and to foresake one's body to fight battles."

Verse Locator

लक्स्मणम् त्वेवम्क्त्वा सा संसिद्धम् प्रियराघवम् ।
सुमित्रा गच्छ गच्छेति पुनः पुनरुवाच तम् ॥ २-४०-८

8. **evam** = thus; **uktvaa** = speaking; **lakshhmanam** = to Lakshmana; **samsiddham** = who was in readiness (to leave the forest); **priya raaghavam** = and who loved Rama dearly; **saa** = that; **sumitraa** = Sumitra; **punaH** = punaH = again and again; **uvaacha** = said; **tam** = to him; **iti** = thus; **gachchha** = "fare forth!"

Thus speaking to Lakshmana, who was in readiness to leave the forest and who loved Rama dearly, Sumitra repeatedly said to him, "fare forth, fare forth!"

[Verse Locator](#)

रामम् दशरथम् विद्धि माम् विद्धि जनक आत्मजाम् ।
अयोध्याम् अटवीम् विद्धि गच्छ तात यथा सुखम् ॥ २-४०-९

9. **vidhdhhi** = know; **raamam** = Rama; **dasharatham** = to be Dasaratha; **vidhdhhi** = look upon; **janakaatmajaam** = Seetha the daughter of Janaka; **maam** = as myself; **vidhdhhi** = consider; **aTaviim** = forest; **ayodhyaam** = as Ayodhya; **gachchha** = depart; **yathaasukham** = happily; **taata** = my son!

"Know Rama to be Dasaratha. Look upon Seetha the daughter of Janaka as myself. Consider the forest as Ayodhya and depart happily, my son!"

[Verse Locator](#)

ततः सुमन्त्रः काकुत्स्थम् प्रान्जलिर् वाक्यम् अब्रवीत् ।
विनीतः विनयज्ञः च मातलिर् वासवम् यथा ॥ २-४०-१०

10. **tataH** = then; **sumantraH** = Sumantra; **viniitaH** = the humble man; **vinayajJNashcha** = who was aware of humility; **praaJNjaliH** = with joined palms; **abraviit** = spoke; **vaakyam** = (these) words; **kaakutthsam** = to Rama; **vaasavam yathaa** = as to Indra (ruler of gods) maatalih = Matali(charioteer of Indra)

Then, Sumantra the humble man, who was aware of humility, joined his palms and spoke these words to Rama even as Matali(charioteer of Indra) would to Indra (the ruler of gods).

[Verse Locator](#)

रथम् आरोह भद्रम् ते राज पुत्र महा यशः ।
क्षिप्रम् त्वाम् प्रापयिष्यामि यत्र माम् राम वक्ष्यसि ॥ २-४०-११

11. **aaroHa** = "mount; **ratham** = the chariot; **mahaayashaH** = oh; the highly illustrious; **raajaputra** = prince! bhadram = may all be well; **te** = with you! **praapayishhyaami** = I shall take; **tvaam** = you; **kshhipram** = speedily; **yatra** = wherever; **vakshhyasi** = you tell"

"Mount the chariot, oh the highly illustrious prince! May all be well with you! I shall take you speedily, wherever you direct me to go."

[Verse Locator](#)

चतुर् दश हि वर्षाणि वस्तव्यानि वने त्वया ।
तानि उपक्रमितव्यानि यानि देव्या असि चोदितः ॥ २-४०-१२

12. **tvayaa** = by you; **vastavyaani** = to be resided; **vane** = in the forest; **chaturdasha** = for fourteen; **varshhaaNi** = years; **yaani** = which years; **choditaH asi** = were directed to you; **devyaa** = by the queen; **taani** = those; **upakramitavyaani** = are considered to have commenced

"you have to reside in the forest for fourteen years. Those years, as directed by the queen, are to be considered having commenced."

[Verse Locator](#)

तम् रथम् सूर्य सम्काशम् सीता हृष्टेन चेतसा ।
आरुरोह वर आरोहा कृत्वा अलम्कारम् आत्मनः ॥ २-४०-१३

13. kR^itvaa = having; alamkaaram = adorned; aatmanaH = herself; siitaa = Seetha; varaarohaa = with her comely buttocks; aaruroha = mounted; hR^ishhTena = with a delighted; chetasaa = mind; ta ratham = that chariot; surya samkaasham = which was shining like the sun.

Having adorned herself, Seetha with her comely buttocks, mounted with a delighted mind, that chariot which was shining like the sun.

[Verse Locator](#)

तथैव आयुध जातानि भ्रातृभ्याम् कवचानि च ।
रथ उपस्थे प्रतिन्यस्य सचर्म कठिनम् च तत् ॥ २-४०-१४

14. atho = thereafter; raamalakshhmaNau = Rama and Lakshmana; bhraatarau = the brothers; tuurNam = quickly; aaruruhatuH = mounted; tam = that chariot; jvalasamkaasham = which was resplendent like fire; chaamiikara vibhuushhitam = and decked with gold.

Thereafter, Rama and Lakshmana the brothers quickly mounted that chariot, which was resplendent like fire and decked with gold.

[Verse Locator](#)

वनवासम् हि सम्ख्यय वासांस्याभरणानि च ।
भर्तारमनुगच्छन्त्यै सीतायै श्वशुरो ददौ ॥ २-४०-१५

15. siitaayai = for Seetha; anugachchhantyai = who was accompanying; bhartaaram = her husband; shvashuraH = the father in law(Dasaratha); dadau = gave away; vaasaamsi = garments; aabharaNaanicha = and jewellery; samkhyaya = taking into enumeration; vana vaasam = her stay in the forest.

For Seetha who was accompanying with her husband, Dasaratha gave away garments and jewellery, taking into consideration the period for which she had to stay in the forest.

[Verse Locator](#)

तथैवायुधजालानि भ्रातृभ्याम् कवचानि च ।
रथोपस्थे प्रतिन्यस्य सचर्म कठिनम् च तत् ॥ २-४०-१६
सीता तृतीयान् आरूढान् दृष्ट्वा धृष्टम् अचोदयत् ।
सुमन्त्रः सम्मतान् अश्वान् वायु वेग समान् जवे ॥ २-४०-१७

16; 17. tathaiva = In like manner; bhraatR^ithyaam = for the brother; aayudha; pratinasya = keeping; jaalaani = the sets of weapons; kavachaanicha = armour; kaThinamcha = of hard make; sacharma = with leather = cover; rathopasthe = in the middle of the chariot; sumantraH = Sumantra; dR^ishhTvaa = saw; sitaatR^itiiyaan = the three of whom Seetha constituted the third; aaruudhaan = mounted; aachodayat = drove; dhR^ishhTam = quickly; ashvaan = the horses; sammataan = which were highly admired; jave = with swiftness; vaaynvega samaan = like velocity of wind.

Even so for the two brothers, keeping the sets of weapon, an armour of hard make with leather-cover in the midst of the chariot, Sumantra saw the three of whom Seetha constituted the

third mounted and quickly drove the horses which were highly admired, with their swiftness resembling the velocity of wind.

[Verse Locator](#)

प्रयाते तु महा अरण्यम् चिर रात्राय राघवे ।

बभूव नगरे मूर्च्छा बल मूर्च्छा जनस्य च ॥ २-४०-१८

18. **raaghava** = Rama; **pratiyaate** = after departing; **mahaaraNye** = to the great forest; **chiraraatraaya** = for a long term; **muurchchhaa** = unconsciousness; **babhuuva** = prevailed; **nagare** = in the city; **balamuurchchhaacha** = (there was) faintness in strength; **janasya** = of people.

Rama after departing to the great forest for a long term, unconsciousness prevailed in the city. There was faintness in the strength of people.

[Verse Locator](#)

तत् समाकुल सम्भ्रान्तम् मत्त सम्कुपित द्विपम् ।

हय शिन्जित निर्घोषम् पुरम् आसीन् महा स्वनम् ॥ २-४०-१९

19. **tat puram** = that city; **aasiit** = became; **aakula sambhraantam** = filled with flurry; **matta sankupita dvipam** = with its elephants intoxicated in rut and highly excited (as they were) **layashiNjita nirghoshham** = resonant with tinkling of ornaments of horses

The city(of Ayodhya) is filled with flurry, with its elephants intoxicated in rut and highly excited and resonant with tinkling of ornaments of horses.

[Verse Locator](#)

ततः सबाल वृद्धा सा पुरी परम पीडिता ।

रामम् एव अभिदुद्राव घर्म आर्तः सलिलम् यथा ॥ २-४०-२०

20. **tataH** = thereafter; **saa purii** = that city; **sabaala vR^iddhaa** = including the youngsters and the old; **parama piiDitaa** = stricken with; extreme agony; **abhidudraava** = ran towards; **raamam eva** = Rama alone; **salilam yathaa** = like towards water; **gharmaartah** = the one afflicted with heat (of the sun).

That city, including the youngsters and the old, stricken with extreme agony, ran towards Rama alone, in the same way as the one afflicted with heat of the sun rushes towards water.

[Verse Locator](#)

पार्श्वतः पृष्ठतः च अपि लम्बमानाः तत् उन्मुखाः ।

बाष्प पूर्ण मुखाः सर्वे तम् ऊचुर् भृश दुःखिताः ॥ २-४०-२१

21. **lambaamaanaaH** = having down toards; **paarshvataH** = sides; **pR^ishhThatashchaiva** = and back; **sarve** = all those people; **tadanmukhaaH** = with their faces turned towards him; **bhaashhpapuurNamukhaaH** = with their faces filled with tears; **bhR^ishanisvanaah** = with loud voices; **uuchuH** = said; **tam** = to him(Sumantra)

Having down towards sides and back of the chariot with their faces turned towards Rama and with their faces filled with tears, all those people said with loud voices to Sumantra thus:

[Verse Locator](#)

सम्यच्च वाजिनाम् रश्मीन् सूत याहि शनैः शनैः ।

मुखम् द्रक्ष्यामि रामस्य दुर्दर्शम् नो भविष्यति ॥ २-४०-२२

22. **suuta** = Oh; **Charioteer!** **samayachchha** = hold in; **rashmiin** = the reins; **vaajinaam** = of the horses; **yaahi** = (and) go; **shanaiH shanaiH** = slowly and slowly; **drakshhyaamaH** = we would behold; **mukham** = the face; **raamasya** = Rama; **bhavishhyati** = which would be; **durdarsham** = difficult to behold; **saH** = for us.

"Hold in the reins of the horses and go slowly and slowly, Oh charioteer! We would behold the face of Rama, which would be henceforth difficult to behold for us"

[Verse Locator](#)

आयसम् हृदयम् नूनम् राम मातुर् असंशयम् ।
यद् देव गर्भ प्रतिमे वनम् याति न भिद्यते ॥ २-४०-२३

23. **hR^idayam** = the heart; **raama maatuH** = of Rama's mother(Kausaly) **nuunam** = surely **asamshayam** = undoubtedly; **aayasam** = is made of iron; **yat** = since; **na bhidyat** = it does not get broken; **deva garbha pratime** = (when) Rama resembling an offspring of gods; **yaati** = is going; **vanam** = to the forest.

"The heart of Rama's mother(Kausalya) is surely and undoubtedly made of iron, since it does not get broken when Rama resembling an offspring of gods is going to the forest"

[Verse Locator](#)

कृत कृत्या हि वैदेही चाया इव अनुगता पतिम् ।
न जहाति रता धर्मे मेरुम् अर्क प्रभा यथा ॥ २-४०-२४

24. **vaidehii** = Seetha (the princess of Videha kingdom) **kR^ita kR^ityaa** = has done what ought to be done; **anugataa** = by going after; **chhayaiva** = like a shadow; **rataa** = delighted; **dharme** = in virtue; **na jahaati** = does not leave; **patim** = her husband; **yathaa meru** = like Mount Meru; **arka prabhaa** = the effluence of the sun.

"Seetha(the princess of Videha kingdom) has done what ought to be done, by going along with him like a shadow, delighted in virtue as she was and does not leave her husband in the same way as Mount Meru does not leave the effluence of sun"

[Verse Locator](#)

अहो लक्ष्मण सिद्ध अर्थः सतताम् प्रिय वादिनम् ।
भ्रातरम् देव सम्काशम् यः त्वम् परिचरिष्यसि ॥ २-४०-२५

25. **lakshhmaNa** = Oh; **Lakshmana! yaH tvam** = since you; **paracharishhyasi** = are attending; **satatam** = ever; **bhraataram** = to your brother; **priyavaadinam** = who speaks affectionately; **devasamkaasham** = and in equal to the god; **aho** = Ah; you are; **siddharthaH** = the accomplisher of purpose!

"Oh, Lakshmana! You are attending ever to your brother who speaks affectionately and is equal to the god. Ah, you are the accomplisher of purpose!"

[Verse Locator](#)

महति एषा हि ते सिद्धिर् एष च अभ्युदयो महान् ।
एष स्वर्गस्य मार्गः च यद् एनम् अनुगच्छसि ॥ २-४०-२६

26. **eshhaa** = It; **mahatii** = is immense; **siddhi** = fulfilment; **te** = for you; **eshhaH** = it; **mahaan** = is tremendous; **abhyandayaH** = good fortune; **eshhaH** = it; **maargashcha** = is even means; **svargasya** = to heaven; **anugachchhasi iti yat** = that you are following; **enam** = this Rama.

"It is an immense fulfilment for you, it is a tremendous good fortune for you, nay, it is even a means to heaven that you are following this Rama"

एवम् वदन्तः ते सोढुम् न शेकुर् बाष्पम् आगतम् ।
अथ राजा वृतः स्त्रीभिर् दीनाभिर् दीन चेतनः ॥ २-४०-२७

27. **vadantaH** = saying; **evam** = so; **te naraaH** = those people; **na shekuH** = were not able; **sodhum** = to restrain; **baashhpam** = their tears; **aagatam** = that come; **anugachchhantaH** = and followed; **tam** = the Rama; **priyam** = their beloved; **ikshhvaaku nandanam** = delight of the Ikshvaku.

Saying so, those people were not able to restrain their tears that come and followed that Rama, their beloved delight of the Ikshvakus.

[Verse Locator](#)

अथ राजा वृतः स्त्रीभिर्दीनाभिर्दीनचेतनः ।
निर्जगाम प्रियम् पुत्रम् द्रक्ष्यामि इति ब्रुवन् गृहात् ॥ २-४०-२८

28. **atha** = then; **raajaa** = the king; **diinachetanaH** = with the distressed min; **bruvan** = saying; **dakshhyaaniti** = that he would behold; **priyam** = his beloved; **putram** = son; **nirjagaama** = came out; **gR^ihaat** = of his palace; **vR^itaH** = surrounded; **striibhiH** = by women; **diinaabhiH** = who were dejected.

Then, the king with the distressed mind, saying that he would behold his beloved saw, came out of his palace surrounded by women who were too dejected.

[Verse Locator](#)

शुश्रुवे च अग्रतः स्त्रीनाम् रुदन्तीनाम् महा स्वनः ।
यथा नादः करेणूनाम् बद्धे महति कुन्जरे ॥ २-४०-२९

29. **agrataH** = In front of him; **shushruve** = was heard; **mahaasvanaH** = a huge noise; **rudantiinaam** = of crying; **striiNaam** = women; **naadaH yathaa** = echoing like trumpeting; **kareNuunaam** = of female elephants; **mahati kuNjare** = (when) a lordly elephant; **baddhe** = has been pinoned.

In front of him was heard a huge noise of crying women, echoing like trumpeting of female elephants when a lordly elephant has been pinoned.

[Verse Locator](#)

पिता च राजा काकुत्स्थः श्रीमान् सन्नः तदा बभौ ।
परिपूर्णः शशी काले ग्रहेण उपप्लुतः यथा ॥ २-४०-३०

30. **tadaa** = then; **kaale** = at that time; **pitaa hi** = the father as is well known; **shriimaan** = as a glorious; **raajaa** = king; **kaakutsthaH** = Dasaratha(a scion of Kakutstha) abhavat = becoame; **sannaH** = shrunk; **puurNa shashiiyathaa** = like a full moon; **upaplutaH** = overshadowed; **graheNa** = by an eclipse.

At that time, the father of Rama as is well known as a glorious king Dasaratha(a scion of Kakutstha) looked shrunk, like the full moon overshadowed by an eclipse.

[Verse Locator](#)

स च श्रीमानचिन्त्यात्मा रामो दशरथात्मजः ।
सूतम् संचोदयामास त्वरितम् वाह्यतामिति ॥ २-४०-३१

31. **saH** = then; **shriimaan** = glorious; **dasharathaatmaJaH** = son of Dasaratha; Rama; **achintyaatmaa** = of inconceivable courage; **samchodayaamaasa** = directed; **suutam** = the

charioteer; **iti** = thus; **vaahyataam** = "Let it be driven; **tvaritam** = fast"

That glorious son of Dasaratha(Rama) of inconceivable courage, directed the charioteer in the words "Let the chariot be driven fast."

[Verse Locator](#)

रामो याहीति सूतम् तम् तिष्ठेति स जनस्तदा ।
उभयम् नाशकत्सूतः कर्तुमध्वनि चोदितः ॥ २-४०-३२

32. **tathaa** = then; **raamaH** = Rama(commanded); **tamsuutam** = that charioteer; **iti** = with the words; **yaahi** = "Move on!" janaH = the people; **iti** = with the words; **tishhTha** = "stop!" choditaH = urged; **adhvani** = on the passage; **suutaH** = the charioteer; **naashakat** = could not; **kartum** = do; **ubhayam** = both.

Rama commanded that charioteer with the words "Move on!" The people said to him "stop!" Urged on the passage, the charioteer could not do both.

[Verse Locator](#)

निर्गच्छति महाबाहौ रामे पौरजनाश्रुभिः ।
पतितैरभ्यवहितम् प्रशशाम महीरजः ॥ २-४०-३३

33 **MahiirajaH** = the dust; **abhyavahitam** = raised on the road; **nirgachchhati** = due to moving out; **raame** = of Rama; **mahaabaahau** = the mighty armed; **prashashaama** = was suppressed; **patitaiH** = by the falling; **paurajanaashrubhiH** = tears of the citizens.

The dust raised on the road due to moving out of mighty armed Rama, was suppressed by the falling tears of the citizens.

[Verse Locator](#)

रुदिताश्रुपरिद्वूनम् हाहाकृतमचेतनम् ।
प्रयाणे राघवस्यासीत्पुरम् परमपीडितम् ॥ २-४०-३४

34. **rudiraashru paridyuunam** = Wet with wailing tears; **haahaakR^itam** = (and) loud cries; **puram** = the city (of Ayodhya) prayaaNe = at that time of departure; **raaghavasya** = of Rama; **aasiit** = became; **achetanam** = unconscious; **paramapiiditam** = with deep agony.

With full of wailing tears, the citizens of after making loud cries became unconscious with deep agony, at the time of departure of Rama.

[Verse Locator](#)

सुस्राव नयनैः स्त्रीणामस्रमायाससम्भवम् ।
मीनसम्क्षोभचलितैः सलिलम् पङ्कजैरिव ॥ २-४०-३५

35. **asram** = Tears; **aayaasasambhavam** = born of anguish; **susraava** = flowed; **nayanaiH** = from the eyes; **striiNaam** = of women; **salilamiva** = like(drops of) water; **paNkajaiH** = from lotuses; **miina samkshhobhachalitaiH** = by the commotion of fish.

Tears born of anguish flowed from the eyes of women like(drops of) water falling from lotuses by the commotion of fish.

[Verse Locator](#)

दृष्ट्वा तु नृपतिः श्रीमानेकचित्तगतम् पुरम् ।
निपपातैव दुःखेन हतमूल इव द्रुमः ॥ २-४०-३६

36. dR^ishhTvaa = Seeing; puram = the city; ekachittagatam = with singleness of mind; shriimaan = the glorious; nR^ipatiH = monarch; nipapaataiva = fell down; duHkhena = with agony; drumaH iva = like a tree; hatamuulaH = slain at its root.

Seeing the city with singleness of mind, the glorious monarch Dasaratha fell down with agony, like a tree slain at its root.

[Verse Locator](#)

ततओ हल हला शब्दो जज्ञे रामस्य पृष्ठतः ।
नराणाम् प्रेक्ष्य राजानम् सीदन्तम् भृश दुःखितम् ॥ २-४०-३७

37. tataH = thereafter; prekshhya = seeing; raajaanam = the king; siidantam = becoming feeble; bR^ishaduHkhitam = and much distress; halahalashabdaH = the out cry; naraaNam = of the people; jaJNe = rose; pR^ishhTataH = from the rear; raamasya = of Rama.

Thereafter, seeing the king becoming feeble and much distressed, the outcry of the people rose from the rear of Rama.

[Verse Locator](#)

हा राम इति जनाः केचित् राम माता इति च अपरे ।
अन्तः पुरम् समृद्धम् च क्रोशन्तम् पर्यदेवयन् ॥ २-४०-३८

38. kachit = some; janaaH = people; kroshantaH = crying; haa raameti = "Oh Rama!" apare = and some others; raamamaateti = "Oh Rama's mother!" paryadevayan antHpuram samR^iddhamcha = and made the entire gynaeceum to weep.

Some people crying "Oh, Rama!" and some other scrying "Oh, Rama's mother!", made the entire women in the gynaeceum to weep.

[Verse Locator](#)

अन्वीक्षमाणो रामः तु विषण्णम् भ्रान्त चेतसम् ।
राजानम् मातरम् चैव ददर्श अनुगतौ पथि ॥ २-४०-३९

39. anviikshhamaanaH = looking back; raamastu = Rama; dadarsha = saw; raajaanam = the king; vishhaNNam = sorrowful; bhraantachetasam = and perplexed in mind; maataram chaiva = as well as his mother; anugatau = following(him) pathi = on the road.

Looking back, Rama saw the king sorrowful and perplexed in mind, as well as his mother following (him) on the road.

[Verse Locator](#)

स बद्ध इव पाशेन किशोरो मातरम् यथा ।
धर्मपाशेन संक्षिप्तः प्रकाशम् नाभुदैक्षत ॥ २-४०-४०

40. saH = Rama; samkshhiptaH = bound; dharmapaashena = by the chord of righteousness; naabhyudaikshhata = could not behold those parents; prakaasham = openly; kishoraH iva = as a (foal); baddhaH = caught; paashena = in a snare; maataram yathaa = its dam.

Rama, bound by the chord of righteousness, could not gaze openly at his parents, as a foal caught in a snare would not properly look at its dam.

[Verse Locator](#)

पदातिनौ च यान अर्हाव् अदुःख अर्हौ सुख उचितौ ।

दृष्ट्वा संचोदयाम् आस शीघ्रम् याहि इति सारथिम् ॥ २-४०-४१

41. dR^{ishh}Tvaa = seeing(then) padaatinau = coming by foot; yaanaarhau = (through) worthy of a chariot; sukhochitau = habituated to comfort; avaduHkhaarhau = unworthy of suffering; samchodayaamaasa = commanded; sarathim = the charioteer; iti = thus; yaahi = "Drive; shiighram = fast!"

Seeing them coming by foot, though worthy of a chariot, habituated to comfort and unworthy of suffering, Rama commanded the charioteer with words: "Drive fast!"

[Verse Locator](#)

न हि तत् पुरुष व्याघ्रः दुःखदम् दर्शनम् पितुः ।

मातुः च सहितुम् शक्तः तोत्र अर्दितैव द्विपः ॥ २-४०-४२

42. purushhvyaaghraH = Rama; the tiger among men; duHkhadam = feeling pained; dvipaH iva = as an elephant; totraarditaH = pricked by a good; na shaktaH hi = was indeed not able; sahitum = to bear; tat = that; darshanam = sight; pituH = of his father; maatushcha = and his mother.

Rama the tiger among men, feeling pained, as an elephant being pricked by a good, indeed was not able to bear that plight of his father and his mother.

[Verse Locator](#)

प्रत्यगारमिवायान्ती वत्सला वत्सकारणात् ।

बद्धवत्सा यथा धेनू राममाताभ्याधावत ॥ २-४०-४३

43. raamamaataa = Rama's mother(Kausalya) abhyadhaavata = ran towards her son; dhanuH iva = as a cow; dhanuH iva = as a cow; baddha vatsaa = whose calf stands tied; vatsalaa = fond of her calf; aayaantii = coming; agaaram prati = home; vatsa kaaraNaat yathaa = for her calf.

Rama's mother (Kausalya) ran towards her son, as a cow fond of her calf and whose calf is tied(in a stall), runs home for her calf.

[Verse Locator](#)

तथा रुदन्तीम् कौसल्याम् रथम् तम् अनुधावतीम् ।

क्रोशन्तीम् राम राम इति हा सीते लक्ष्मण इति च ॥ २-४०-४४

रामलक्ष्मणसीतार्थम् स्रवन्तीम् वारि नेत्रजम् ।

असकृत् प्रैक्षत तदा नृत्यन्तीम् इव मातरम् ॥ २-४०-४५

44; 45. saH = Rama; askR^{it} = again and again; praikshhata = saw; taam kausalyaam = that Kausalya; maataram = his mother; rudantiim = who was crying; tathaa = thus; anudhaavantiim = running after; tam ratham = that chariot; mR^{ity}antiim iva = as though dancing; kroshantiim = shouting; raama raameti = Oh; Rama; Rama! haa siite = Oh; Seetha! lakshmaNeticha = and Oh; Lakshmana; sravantiim = trickling; vaari = tears; netrajam = descended from the eyes; raamalakshmaNa siitaartham = for the sake of Rama; Lakshmana and Seetha.

Rama again and again saw that Kausalya, his mother who was crying thus, running after that chariot as though dancing, shouting "Oh, Rama, Rama!" "Oh, Seetha!" and "Oh, Lakshmana!" trickling tears descending from her eyes for the sake of Rama Lakshmana and Seetha.

[Verse Locator](#)

तिष्ठ इति राजा चुक्रोष याहि याहि इति राघवः ।

सुमन्त्रस्य बभूव आत्मा चक्रयोः इव च अन्तरा ॥ २-४०-४६

46. dasharatha = Dasaratha; chukrosha = exclaimed saying; tishhreti = "Stop!" raaghavaH = Rama; yaahiyaahi iti = "go on; proceed!" aatmaa = the mind; sumantrasya = of Sumantra; babhuuya = became; antaraa iva = as in between; chakrayoH = two whirl-pools.

Dasaratha exclaimed saying "Stop!" while Rama called out "Go on, proceed!" (In that way) Sumantra's mind became confused, as in between two (opposing) whirl pools.

[Verse Locator](#)

न अश्रौषम् इति राजानम् उपालब्धो अपि वक्ष्यसि ।

चिरम् दुःखस्य पापिष्ठम् इति रामः तम् अब्रवीत् ॥ २-४०-४७

47. raamaH = Rama; abraviit = said; tam = to him; iti = thus; vakshhyasi = "you can say; rajaanaam = to the king; naashraushhamiti = that you did not hear; upaalabdho.api = even when scolded; duHkham = (seeing) their grief; chiram = for a long time; paapishhTam = is a very wicked thing.

Rama said to him: "You can say to the king that you did not hear (his call), even when scolded (later). seeing their grief for a long time is quite unbearable."

[Verse Locator](#)

रामस्य स वचः कुर्वन् अनुज्ञाप्य च तम् जनम् ।

व्रजतः अपि हयान् शीघ्रम् चोदयाम् आस सारथिः ॥ २-४०-४८

48. saarathiH = the charioteer; kurvan = doing; raamasya = (as per) Rama's; vachaH = words; anuJNaapya = taking leave of; tam = those; janam = citizens; chodayaamaasa = driven; hayaan = the horses; shiighram = (more) speedily; vrajoto.api = even when they are proceeding.

The charioteer, doing as per Rama's words, took leave of those citizens and drive the horses more speedily even while they are going.

[Verse Locator](#)

न्यवर्तत जनो राज्ञो रामम् कृत्वा प्रदक्षिणम् ।

मनसा अपि अश्रु वेगैः च न न्यवर्तत मानुषम् ॥ २-४०-४९

49. raaJNaH = the king's ; janaH = people; nyavartata = returned; pradakshhiNam kR^itvaa; after (mentally) going round; raamam = Rama; maamshham = the mankind; nanyavartata = did not return; manasaa.api = with their mind; ashruvegishcha = or the impulse of their tears.

The king's people returned after (mentally) going round Rama. Their minds did not return. Their impulse of tears also did not get reduced.

[Verse Locator](#)

यम् इच्छेत् पुनर् आयान्तम् न एनम् दूरम् अनुव्रजेत् ।

इति अमात्या महा राजम् ऊचुर् दशरथम् वचः ॥ २-४०-५०

50. amaatyaaH = the ministers; uuchuH = spoke; vachaH = these words; maahaarajam = to the king; dasharatham = Dasaratha; iti = thus; yam = to who; ichchhet = (we) desire(him) aayantam = to come; punaH = again; enam = to him; naanuprajat = we; should not follow; duuram = to a long distance.

The ministers spoke to king Dasaratha as follows:" We should not follow to a long distance him whom we wish to see come back."

[Verse Locator](#)

तेषाम् वचः सर्व गुण उपपन्नम् ।

प्रस्विन्न गात्रः प्रविषण्ण रूपः ।

निशम्य राजा कृपणः सभार्यो ।

व्यवस्थितः तम् सुतम् ईक्षमाणः ॥ २-४०-५१

51. nishamya = hearing; teshhaam = their; vachaH = words; sarvaguNopapannam = which were befitting with all virtues; raajaa = the king; kR^ipaNaH = felt miserable; vyasthitaH = stopped short; iikshhamaaNaH = gazing; sa bhaaryaH = along with his wife; tam sutam = at that son(Rama); prasvinnagaatraH = with his body perspiring; pravishhaNNaruupaH = and wearing a dejected appearance.

Hearing their words, which were befitting with all virtues, the king Dasaratha felt miserable, stopped short, gazing along with his wife, at his son Rama, with his whole body perspiring and wearing a dejected look.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे चत्वारिंशः सर्गः

Thus completes 40th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

The ladies of the royal gymnasium lament over the exile of Rama and others. The citizens of Ayodhya also are reduced to a miserable plight. All Nature mourns at Rama's departure.

[Verse Locator](#)

तस्मिंस्तु पुरुषव्याघ्रे विनिर्याति कृताञ्जलौ ।
आर्तशब्दोऽथ सम्जज्ञे स्त्रीणामन्तर्हृते तदा ॥ २-४१-१

1. tadaa = then; tasmin = that Rama; purushhavyaaghre = the tiger among men; kR^itaaNjalou = having paid obeisance with joined palms; viniryaati = departed; atha = moreover ; aartha shabdaH = a great cry of distress ;samjaG^ye = arose ;striiNaam = among women ; antaHpure = of inner apartments.

As Rama the tiger among men, having paid obeisance with joined palms departed, a great cry of distress arose among women of inner apartments.

[Verse Locator](#)

अनाथस्य जनस्य अस्य दुर्बलस्य तपस्विनः ।
यो गतिम् शरणम् च आसीत् स नाथः क्व नु गच्छति ॥ २-४१-२

2. kvanu = Where; saH naathaH = is he the Lord; gachchhati = going; yaH = who; gataH = was the path ; aasiit = who became; sharaNamcha = the protector ;asya Janasya = of these people; anaathasya = who are defenseless ; durbalasya = weak; tapasvinaH = and unhappy."

Where is he going, who was the path, who became the protector of the people, who are now defenseless weak and unhappy?"

[Verse Locator](#)

न कुध्यति अभिशस्तः अपि क्रोधनीयानि वर्जयन् ।
क्रुद्धान् प्रसादयन् सर्वान् सम दुःखः क्व गच्छति ॥ २-४१-३

3. kvachit = where; gataH = has he gone; kR^idhyati = who was not angry; abhishapto. api = even if accused ; varjayan = who resolved; krodhaniyaani = every misunderstanding; prasaadayan = who propitiated; sarvaan = all those; kruddhaan = who were angry; samaduHkaH = by sharing their suffering?"

"Where has he gone, who was not angry even when provoked, who resolved every misunderstanding and who propitiated all those who were angry by sharing their suffering?"

[Verse Locator](#)

कौसल्यायाम् महा तेजा यथा मातरि वर्तते ।

तथा यो वर्तते अस्मासु महात्मा क्व नु गच्छति ॥ २-४१-४

4. **yaH** = which Rama; **mahaatejaH** = having great splendor; **yathaa** = in which manner; **virtate** = was treating; **kausalyaayaam** = Kausalya; **maatari** = his mother; **tathaa** = in the same manner; **virtate** = was treating; **Asmaasu** = us; **kvanu** = where; **mahaatmaa** = that great-souled Rama; **gachchhati** = has gone?"

That illustrious and great-souled Rama, who treated us with the same reverence he paid to his own mother, where has he gone?"

[Verse Locator](#)

कैकेय्या क्लिश्यमानेन राज्ञा संचोदितः वनम् ।

परित्राता जनस्य अस्य जगतः क्व नु गच्छति ॥ २-४१-५

5. **kvanu** = Where; **gachchhati** = has he gone; **paritraataa** = (he) the protector; **asya** = of these; **janasya** = people; **jagataH** = and the world; **samachoditaH** = driven; **vanam** = to the forest; **raaG^yaa** = by the king; **klisnyamaanena** = tormented; **kaikeyyaa** = by Kaikeyi"

"Where has he gone, he the protector of the people and the whole world, driven to the forest by the king, goaded on by Kaikeyi? "

[Verse Locator](#)

अहो निश्चेतनो राजा जीव लोकस्य सम्प्रियम् ।

धर्म्यम् सत्य व्रतम् रामम् वन वासो प्रवत्स्यति ॥ २-४१-६

6. **raajaa** = the king; **nishchetanaH** = is a senseless man. Aho = Alas! pravastyati = he has sent away from home; **vanavaase** = to dwell in forest; **raamam** = Rama; **sampriyam** = the very beloved man; **dharmyam** = the pious minded; **satyavratam** = strictly truthful .

"Alas! In his folly, the king has banished the virtuous the beloved and the strictly truthful Rama to the forest!"

[Verse Locator](#)

इति सर्वा महिष्यः ता विवत्साइव धेनवः ।

रुरुदुः चैव दुःख आर्ताः सस्वरम् च विचुकुशुः ॥ २-४१-७

8. **iti** = thus; **sarvaaH** = all; **taaH mahishhyaH** = those queens; **rurudushchaiva** = shed their tears; **dukhhaartaaH** = in grief; **dhenavaH iva** = like unto cows; **vivatsaaH** = deprived of their calves; **vichukrushuH** = cried out; **sasvaram** = in loud noise.

Thus did all the queens lament, like unto cows deprived of their calves and in there affection cried out loudly.

[Verse Locator](#)

स तम् अन्तः पुरे घोरम् आर्त शब्दम् मही पतिः ।

पुत्र शोक अभिसम्तप्तः श्रुत्वा च आसीत् सुदुःखितः ॥ २-४१-८

8. **saH mahiipath** = that king; **putrashokaabhisantaptaH** = profoundly afflicted by the departure of his son; **aasiit** = became; **suduHkhitaH** = increasingly depressed; **shrutvaa** = after hearing; **tam** = that; **ghoram** = terrible; **aarta shabdham** = crying sound; **antaHpure** = in the private apartments.

Hearing those terrible crying sounds in the private apartments, the king profoundly afflicted by the departure of his son, became increasingly depressed.

न अग्नि होत्राणि अहूयन्त सूर्यः च अन्तर् अधीयत ।
व्यसृजन् कवलान् नागा गावो वत्सान् न पाययन् ॥ २-४१-९

9. **agnihotraaNi** = sacrificial fires; **naahuuyanta** = were not performed; **gR^ihamethinaH** = house-holders; **naapachan** = did not cook their food.; **prajaaH** = people; **na aakurvan** = did not do; **kaaryam** = (their)act .suuryashcha = even the sun antaradhiyata = disappeared .

On the departure of Rama to the forest, the sacred fires were no longer performed, no house holder prepared food, the people did not do their acts and even the sun went into eclipse.

Verse Locator

व्यसृजन् कबलान्नागा गावो वत्सान् पाययन् ।
पुत्रम् प्रथमजम् लब्ध्वा जननी नाभ्यनन्दत ॥ २-४१-१०

10. **naagaaH** = Elephants; **vyasR^ijan** = threw out; **kabalaan** = the morsels of food (they had taken into their mouths) **gaavaH** = Cows; **na paayayan** = did not give suck; **vatsaan** = to their calves; **jananii** = mother; **naabhyanandata** = did not rejoice; **labdhvaa** = for having got; **putram** = a son; **prathamajam** = born for the first time .

Elephants threw out the morsels of food they had taken into their mouths. Cows did not give suck to their calves. Mother did not rejoice, for having got a son born for the first time.

Verse Locator

त्रिशङ्कुर् लोहित अङ्गः च बृहस्पति बुधाव् अपि ।
दारुणाः सोमम् अभ्येत्य ग्रहाः सर्वे व्यवस्थिताः ॥ २-४१-११

11. **trishankuH** = Trisanku; **lohitaaN^gashcha** = Lohitanga; **Brihaspati budhaavapi** = Brihaspati as also Budha; **sarve** = all; **grahaaH** = planets; **daaruNaaH** = assumed harshness; **abhyetya** = got; **vyavasathitaaH** = stayed; **samam** = with the moon.

Trisanku, Lohitanga, Brihaspati as also Budha and all other planets assumed a menacing aspect and got stayed with the moon.

Verse Locator

नक्षत्राणि गत अर्चींश्चि ग्रहाः च गत तेजसः ।
विशाखाः च सधूमाः च नभसि प्रचकाशिरे ॥ २-४१-१२

12. **nakshhatraaNi** = Stars; **gataarchiimshhi** = ceased to twinkle; **grahaashcha** = planets; **gatachetasaH** = were deprived of their splendour; **vishaakhaastu** = The stars of Visakha; **prachakaashire** = appeared; **nabhasi** = in the heaven; **sadhuumaaH** = veiled in mist.

Stars ceased to twinkle. Planets were deprived of their splendour. The stars of Visakha appeared in the heaven, veiled in the mist.

Verse Locator

कालिकानिलवेगेन महोदधिरिवोत्थितः ।
रामे वनम् प्रव्रजिते नगरम् प्रचचाल तत् ॥ २-४१-१३

13. **mahodadhiH** = The great ocean; **utthitaH** = rose; **kaalikaanilavegena** = as by a speed of a long-lasting tempest; **raame** = (while) Rama; **pravrajite** = went; **vanam** = to the forest; **tat nagaram** = that city; **prachachaala** = was shaken.

The great ocean rose, as by a speed of a long-lasting tempest. While Rama went to the forest, that city was shaken.

[Verse Locator](#)

दिशः पर्याकुलाः सर्वा स्तिमिरेणेव सम्वृताः ।
न ग्रहो नापि नक्षत्रं प्रचकाशे न किंचन ॥ २-४१-१४

14. **sarvaaH** = All; **dishaH** = the cardinal points; **paryaakulaaH** = having been disturbed; **samvR^itaaHiva** = were like covered timireNa = by darkness ; **grahaaH** = planets; **naprakaashe** = did not become visible; **na** = nor; **nakshhatramapi** = even the stars; **na** = nor; **kimcha** = any other.

All the cardinal points, having been disturbed, were covered by darkness. Planets did not become visible, nor the stars nor any other thing in heaven.

[Verse Locator](#)

अकस्मान् नागरः सर्वो जनो दैन्यम् उपागमत् ।
आहारे वा विहारे वा न कश्चित् अकरोन् मनः ॥ २-४१-१५

15. **sarvaaH** = All; **janaH** = the people; **naagaraH** = belonging to the city; **akasmaat** = suddenly; **upaagamat** = became; **dainyam** = apathetic. **na kashchit** = No one; **akarot** = made; **manaH** = mind; **aahaare vaa** = in either food; **vihaare vaa** = or in pastime.

All the people of the city suddenly became apathetic. No one was interested in either food or in pastime.

[Verse Locator](#)

शोकपर्यायिसन्तप्तः सततं दीर्घमुच्छ्वसन् ।
अयोध्यायाम् जनः सर्वः शुशोच जगतीपतिम् ॥ २-४१-१६

16. **sarvaaH** = All; **janaH** = the people; **ayodhyaayaam** = in Ayodhya; **shokaparyaayasamtaptaH** = afflicted by grief in succession; **satatam** = with a perpetual; **diirgham** = long; **uchchhvasan** = sighs; **shushocha** = bewailed; **jagatiipatim** = about(the departure of)the Lord of the earth.

All the people of Ayodhya, afflicted by grief in succession, heaved profound and burning sighs and bewailed about the departure of the Lord of the earth.

[Verse Locator](#)

बाष्प पर्याकुल मुखो राज मार्ग गतः जनः ।
न हृष्टः लक्ष्यते कश्चित् सर्वः शोक परायणः ॥ २-४१-१७

17. **janaH** = The people; **raajamaarga gataH** = in the king's way; **bhaashhpa paryaakula mukhaH** = were having distressed faces filled with tears. **nakashchit** = No one; **lakshhyate** = appeared; **hR^ishhTaH** = rejoicing. **sarvaaH** = All; **shoka paraayaNaH** = were possessed by grief.

The people in the king's way were wearing distressed faces filled with tears. No one appeared rejoicing. All were possessed by grief.

[Verse Locator](#)

न वाति पवनः शीतः न शशी सौम्य दर्शनः ।
न सूर्यः तपते लोकम् सर्वम् पर्याकुलम् जगत् ॥ २-४१-१८

18. **pavanaH** = The wind; **na vaati** = was not blowing; **shiitaH** = coolly; **shashii** = The moon; **na** = did not; **soumyadarshanaH** = appear beneficent; **suuryaH** = the sun; **na tapate** = did not give out warmth; **lokam** = to the earth. **sarvam** = The entire; **jagat** = world; **paryaakulam** = was in disorder.

The wind was not blowing coolly. The moon did not appear beneficent. The sun did not give out warmth to the earth. The entire world was in disorder

[Verse Locator](#)

अनर्थिनः सुताः स्त्रीणाम् भर्तारः भ्रातरः तथा ।
सर्वे सर्वम् परित्यज्य रामम् एव अन्वचिन्तयन् ॥ २-४१-१९

19. **sutaaH** = Sons; **bhartaaraH** husbands; **anarthinaH** = did not ask for; **striiNaam** = the women; **tathaa** = and; **bhraataraH** = brothers; **anarthinaH** = did not enquire (of their sisters); **sarve** = all; **parityajaya** = gave up; **sarvam** = everything; **anvachintayan** = thinking of; **raamam eva** = Rama alone.

Sons did not ask for their mothers and husbands did not ask for their wives. Brothers did not enquire about their sisters. All gave up every thing and thought of Rama alone.

[Verse Locator](#)

ये तु रामस्य सुहृदः सर्वे ते मूढ चेतसः ।
शोक भारेण च आक्रान्ताः शयनम् न जुहुस् तदा ॥ २-४१-२०

20. **tadaa** = Then; **raamasya** = Rama's; **ye** = which; **suhrodaH** = own friends; **te sarve** = all of them; **muudhachetasaH** = bewildered in mind; **aakraantaaH** = overwhelmed; **shoka bhaareNa** = by the weight of their agony; **na jahuH** = did not abandon; **shayanam** = their beds.

Then, all of Rama's own friends were bewildered in mind and the weight of their agony overwhelmed them. They did not leave their beds.

[Verse Locator](#)

ततः तु अयोध्या रहिता महात्मना ।
पुरंदरेण इव मही सपर्वता ।
चचाल घोरम् भय भार पीडिता ।
सनाग योध अश्व गणा ननाद च ॥ २-४१-२१

21. **tataH** = Thereafter; **ayodhya** = the city of Ayodhya; **rahitaa** = bereft of; **mahaatmanaa** = the great souled Rama; **mahiiva** = like the earth; **saparvataa** = with mountains; **rahitaa** = abandoned by; **purandhareNa** = Indra; the lord of rain; **chachaala** = was shaken; **ghoram** = terribly; **bhaya shoka piiditaa** = afflicted by fear and grief; **sanaagayodhaashvagaNaaH** = the city filled with elephants; **warriors and horses**; **nanaadacha** = made a roaring sound.

Afflicted by fear and grief, the earth with its mountains, deprived of that great souled Rama, suffered a terrible convulsion, as when it is abandoned by Indra the lord of rain, and a great uproar reigned in the city which was filled with elephants, warriors and horses.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकचत्वारिंशः सर्गः

Thus completes 41th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 42

Verses converted to UTF-8, Nov 09

Introduction

The dust raised by Rama's chariot having disappeared for a while, Dasaratha feels dejected and fell insensible on ground. When Kaikeyi comes forward to support him he scolds and asks her not to touch him. Kausalya then lifts him up and persuades him to return to their house. His personal attendants take him to Kausalya's apartments and seeing him plunged in grief, Kausalya seats herself beside him and began to lament in various ways.

[Verse Locator](#)

यावत् तु निर्यतः तस्य रजो रूपम् अदृश्यत ।

न एव इक्ष्वाकु वरः तावत् सम्जहार आत्म चक्षुषी ॥ २-४२-१

1. **yaavat** = so long as; **rajuropam** = the appearance of dust; **adR^ishyata** = was seen; **tasya** = (while) Rama; **niryataH** = was going; **taavat** = so long; **ikshhvaakuvaraH** = Dasaratha the best of Ikshvakus; **naiva samjahaara** = did not withdraw; **aatmachakshhushhii** = his eyes.

As long as the dust raised by the wheels of Rama's chariot could be seen, so long did the king not withdraw his gaze from it.

[Verse Locator](#)

यावद् राजा प्रियम् पुत्रम् पश्यति अत्यन्त धार्मिकम् ।

तावद् व्यवर्धत इव अस्य धरण्याम् पुत्र दर्शने ॥ २-४२-२

2. **yaavat** = As long as; **raajaa** = the king; **pashyati** = was seeing; **priyam** = his beloved; **putram** = son; **atyanta dhaarmikam** = who was exceedingly virtuous; **taavat** = so long; **dharaNyaam** = the dust in earth; **vyavardhateva** = appeared to be raising; **asya putra darshane** = for the purpose of seeing his son.

As long as the king was seeing his beloved son who was exceedingly virtuous, so long did the dust in the earth appear to be rising for the purpose of seeing his son.

[Verse Locator](#)

न पश्यति रजो अपि अस्य यदा रामस्य भूमिपः ।

तदा आर्तः च विषण्णः च पपात धरणी तले ॥ २-४२-३

3. **yadaa** = When; **rajo api** = the dust assuredly; **asya raamasya** = of the Rama; **na pashyati** = was no longer seen; **tadaa** = then; **bhumipaH** = the king; **aartaHcha** = afflicted by; **vishhaNNaHcha** = dejection; **papaata** = fell; **dharaNiitale** = on ground.

When the dust raised by Rama's chariot was no longer visible, the unfortunate king afflicted by dejection, fell insensible on ground.

तस्य दक्षिणम् अन्वगात् कौसल्या बाहुम् अङ्गना ।
वामम् च अस्य अन्वगात् पार्श्वम् कैकेयी भरत प्रिया ॥ २-४२-४

4. kausalya = Kausalya; aNganaa = his wife; anvaagaat = took place; tasya dakshhiNam baahum = on his right side .kaikeyiicha = Kaikeyi ;sumadhyamaa = of charming limbs; anvagaat = took her place; vaamam = on the left; paarshvam = side.

When Dasaratha fell down, Kausalya his wife took her place on his right side to lift him up and Kaikeyi of charming limbs took her place on his left side.

Verse Locator

ताम् नयेन च सम्पन्नो धर्मेण निवयेन च ।
उवाच राजा कैकेयीम् समीक्ष्य व्यथित इन्द्रियः ॥ २-४२-५

5. raajaa = The king; sampannaH = endowed with; nayena = wisdom; dharmeNa = virtue; vinayenacha = and discretion; samiikshhya = seeing; taam kaikeyiim = that Kaikeyi; uvaacha = said to her; vyathitendriyaH = in his agitated senses.

The king endowed with wisdom virtue and discretion seeing Kaikeyi beside him, said to her in great agitation as follows:

Verse Locator

कैकेयि मा मम अङ्गानि स्पर्शस् त्वम् दुष्ट चारिणी ।
न हि त्वाम् द्रष्टुम् इच्छामि न भार्या न च बान्धवी ॥ २-४२-६

6. kaikeyi = Oh;Kaikeyi! tvam = you dushTachaariNii = of wicked conduct; maa spraakshhii = do not touch; mama = my; aNgaani = limbs; nahi ichchhaami = I do not want; drashhTum = to see; tvaam = you; na bhaaryaa = are not my wife; na = nor; baandhavii = a relative

"Oh, wicked Kaikeyi! Do not touch my limbs. I do not wish to see you .You are no longer my wife nor a relative."

Verse Locator

ये च त्वाम् उपजीवन्ति न अहम् तेषाम् न ते मम ।
केवल अर्थ पराम् हि त्वाम् त्यक्त धर्मात् त्यजाम्य् अहम् ॥ २-४२-७

7. aham = I; na = am not; ye cha = of those; anujivanti = who are; dependent ;tvaam = on you; na = nor; te = are they; mama = on me. aham = I; tyajaami = discord; tvaam = you; tvaktadharmaam = who left righteousness; kevalaarthaparaam = and interested in avariciousness alone.

"I am not of those who are dependent on you nor are they anything to me. I discord you, by whom righteousness has been discorded and who are solely interested in avariciousness."

Verse Locator

अगृह्णाम् यच् च ते पाणिम् अग्निम् पर्यणयम् च यत् ।
अनुजानामि तत् सर्वम् अस्मिन् लोके परत्र च ॥ २-४२-८

8. tatsarvam = All that; aagR^hNaamitiyat = by taking; te = your; paaNim = hand; paryaNayamchayat = circumabubulating; agnim = the sacred fire; anujaanaami = I renounce; asmin loke = in this world; paratracha = and the next.

All that contract which I entered into by taking your hand and circumambulating the sacred fire, I now renounce in this world and the next. "

[Verse Locator](#)

भरतः चेत् प्रतीतः स्यात् राज्यम् प्राप्य इदम् अव्ययम् ।
यन् मे स दद्यात् पित्र् अर्थम् मा मा तत् दत्तम् आगमत् ॥ २-४२-९

9. **syaatchet** = In case; **bharataH** = Bharata; **pratititaH** = is cheerful man; **praapya** = after obtaining; **idam raajyam** = this kingdom ; **avyayam** = which is imperishable; **yat** = what ever; **dadyaat** = is given ; **me** = to me; **pitrartham** = in the form of obsequial rites; **maagamat** = let it reach; **maam** = me.

"If Bharata feels cheerful for having got this kingdom which is imperishable, let the obsequial rites performed to me after my death do not reach me"

[Verse Locator](#)

अथ रेणु समुध्वस्तम् तम् उत्थाप्य नर अधिपम् ।
न्यवर्तत तदा देवी कौसल्या शोक कर्षिता ॥ २-४२-१०

10. **atha** = Therafter; **kausalya** = Kausalya; **devii** = the queen; **shokakarshitaa** = overwhelmed with grief; **samutthaapya** = lifted up; **tam naraadhipam** = that king; **reNusamuddhvastam** = who was covered with dust; **tadaa** = then; **nyavartata** = returned (home).

Meanwhile Kausalya the queen overwhelmed with grief, lifted up the king who was covered with dust and returned to her house.

[Verse Locator](#)

हत्वा इव ब्राह्मणम् कामात् स्पृष्ट्वा अग्निम् इव पाणिना ।
अन्वतप्यत धर्म आत्मा पुत्रम् संचिन्त्य तापसम् ॥ २-४२-११

11. **dharmaatma** = The virtuous Dasaratha ; **samchinthya** :thinking deeply of; **putram** = his son ; **raaghavam** = Rama; **anvatapyata** = was desolated; **hatveva** = as one who has slain; **brahmaNam** = a Brahmin; **kaamaat** = intentionally; **spR^ishhTvaa** = or as touching; **agnim** = fire ; **paaNinaa** = by hand.

The virtuous monarch, thinking deeply of his son Rama, was so desolated as one who has slain a brahmin intentionally or as touching the fire by hand.

[Verse Locator](#)

निवृत्य एव निवृत्य एव सीदतः रथ वर्त्मसु ।
राज्ञो न अतिबभौ रूपम् ग्रस्तस्य अंशुमतः यथा ॥ २-४२-१२

12. **nivR^ityaiva nivR^ityaiva** = Turning again and again ; **rathavartmasu** = towards the track of the chariot; **ruupam** = the countenance ; **raaG^yaH** = of the king ; **siidataH** = in grief ; **naati babhou** = lost its radiance ; **amshumataHyathaa** = like sun ; **grastasya** = when swallowed by Rahu . *

Turning again and again towards the track of the chariot, the countenance of the king in grief lost its radiance like sun losing its radiance when swallowed by Rahu.

*-Rahu- the inauspicious planet sent to swallow the sun at the time of eclipse.

[Verse Locator](#)

विललाप च दुःख आर्तः प्रियम् पुत्रम् अनुस्मरन् ।

नगर अन्तम् अनुप्राप्तम् बुद्ध्वा पुत्रम् अथ अब्रवीत् ॥ २-४२-१३

13. **duhkhaartaaH** = Afflicted by grief; **anusmaran** = thinking of ; **priyam** = his beloved; **putram** = son ;**vilalaapacha** = he lamented;.**atha** = Thereafter; **buddhvaa** = knowing ; **putram** = his son;**anupraaptam** = reaching ; **nagaraantam** = the end of the city ; **abraviit** = he said :

Afflicted by grief, thinking of his beloved son he lamented. Knowing that his son reached the end of the city, he said as follows:

[Verse Locator](#)

वाहनानाम् च मुख्यानाम् वहताम् तम् मम आत्मजम् ।

पदानि पथि दृश्यन्ते स महात्मा न दृश्यते ॥ २-४२-१४

14. **padaani** = The marks of hooves; **mukhyaanaam** = oh excellent ; **vaahanaam** = horses;**vahataam** = which carried;**mama** = my;**aatmajam** = child ;**tam** = that Rama ;**dR^shyante** = were seen; **pathi** = on the way; **saH** = He ; **mahaatmaa** = the great souled; **na dR^ishyate** = is not seen .

"The marks of hooves of excellent horses which carried away my child are seen on the way. But he the great souled one is not being seen"

[Verse Locator](#)

स नूनम् क्वचित् एव अद्य वृक्ष मूलम् उपाश्रितः ।

काष्ठम् वा यदि वा अश्मानम् उपधाय शयिष्यते ॥ २-४२-१५

उत्थास्यति च मेदिन्याः कृपणः पांशु गुण्ठितः ।

विनिहृष्यन् प्रस्रवणात् करेणूनाम् इव ऋषभः ॥ २-४२-१६

15;16. **yaH** = He who; **shete** = slept; **sukheshhu** = in comfort ;**upadhaaneshhu** = on coverings ;**chandana ruushhitaH** = sprinkled with the essence of sandalwood; **viijyamaana** = refreshed by fans over him ; **mahaarhaabhiH** = by the most deserving ;**striibhiH** = women; **saH** = that Rama ;**mama sutottamaH** = the best of all my sons ;**nuunam** = will from now on ;**upaashritaH** = has to take refuge ;**vR^ikshhamuulam** = at the foot of a tree ;**kvachideva** = somewhere ;**shayishhyate** = lying down; **kaashhTam vaa** = on the trunk ; **yadivaa** = or ; **upadhaaya** = rest on; **aashmaanam** = a stone."

"He who slept on comfort on coverings sprinkled with the essence of sandalwood and refreshed by fans waved over by him by the most deserving women, Rama the best of all my sons , will from now on , has to take refuge at the foot of a tree somewhere, lying down on its trunk or rest on a stone."

[Verse Locator](#)

उत्थास्यति च मेदिन्याः कृपणः पांसुगुण्ठितः ।

विनिःस्वसन् प्रस्रवणात् करेणूनामि वर्षर्भः ॥ २-४२-१७

17. **kR^ipeNaH** = The unfortunate one; **utthaasyaticha** = will wake up; **medinyaaH** = from the hard earth; **paamshugunDitaH** = stained with dust ;**vivasvasan** = sighing;**R^ishhabhaH** = like a bull elephant ;the lord of ; **kareNuunaam** = female elephants; **prasravaNaat iva** = (rising from)the side of a hill."

"The unfortunate one will wake up from the hard earth stained with dust, sighing like a bull-elephant rising from the side of a hill"

[Verse Locator](#)

द्रक्ष्यन्ति नूनम् पुरुषा दीघ बाहुम् वने चराः ।

रामम् उत्थाय गच्छन्तम् लोक नाथम् अनाथवत् ॥ २-४२-१८

18. nuunam = from today; purushhaaH = the men ; vanecharaaH = who are the inhabitants of the forest; drakshhyanti = will behold ; diirghabaahum = that long armed ; lokanaatham = lord of the world; raamam = Rama ; utthaaya = rising from the ground ; gachchhantam = and wandering around ; anaathavat = like an orphan."

From today the inhabitants of the forest will behold that long armed lord of the world, Rama, rising from the ground and wandering around like an orphan"

[Verse Locator](#)

सकामा भव कैकेयि विधवा राज्यम् आवस ।

कण्टकाक्रमण क्लान्तावनमद्य गमिष्यति ॥ २-४२-१९

19. saa = That Sita; sukhasadochitaa = who was always accustomed to comforts; ishhTaa = the beloved; sutaa = daughter; janakasya = of king Janaka ; adya = now ; gamishhyanti = will wander; vanam = in the forest; kaNTakaakramaNaklaantaa = exhausted through the thorny undergrowth."

"The daughter of Janaka, who was always accustomed to comforts, will wander exhausted in the forest through the thorny undergrowth "

[Verse Locator](#)

अनभिज्ञा वनानाम् सा नूनम् भयमुपैष्यति ।

श्वापदान्धितम् श्रुत्वा गमिभीरम् रोमहर्षणम् ॥ २-४२-२०

20. saa = Sita ;anabhiG^yaa = who was not accustomed ;vanaanaam = to woodlands ;nuunam = from now on; upaishhyati = will obtain ;bhayam = fear; shrutvaa = hearing ;shvaapadaa narditam = the roaring sound of wild beasts; gambhiiram = which was thundering; romaharshhaNam = causing hair to stand on end.

"Sita who was not earlier accustomed to woodlands, from now on will live in terror, hearing the roaring sound of wild beasts ,which was thundering ."

[Verse Locator](#)

सकामा भवकैकेयि विधवा राज्य मावस ।

न हि तम् पुरुष व्याघ्रम् विना जीवितुम् उत्सहे ॥ २-४२-२१

21. Kaikeyi = Oh; Kaikeyi! Bhava = be; sakaamaa = your desire fulfilled! aavasa = Dwell ; raajyam = in the kingdom ;vidhavaa = as a widow; na utsahe hi = I do not indeed wish; jiivitum = to live; tamvinaa = without Rama ; purushhavyaaghram = the tiger among men."

"Oh, Kaikeyi! Let your desire be fulfilled! Dwell in the kingdom as a widow. I do not indeed wish to survive without Rama the tiger among men."

[Verse Locator](#)

इति एवम् विलपन् राजा जन ओघेन अभिसम्वृतः ।

अपस्नातैव अरिष्टम् प्रविवेश पुर उत्तमम् ॥ २-४२-२२

22. ityevam = Thus; vilapam = lamenting; raajaa = the king; abhisamvR^itaH = surrounded; janoughena = by his people ; pravivesha = entered ; purothamam = Ayodhya the best of cities; arishhTam iva = like enering a disastrous house; apasnaataH = by the one who has taken the funeral bath.

Thus lamenting, the king surrounded by his people, entered Ayodhya the best of cities like entering a disastrous house by one who has taken the funeral bath.

[Verse Locator](#)

शून्य चत्वर वेश्म अन्ताम् सम्वृत आपण देवताम् ।
क्लान्त दुर्बल दुःख आर्ताम् न अत्याकीर्ण महा पथाम् ।
ताम् अवेक्ष्य पुरीम् सर्वाम् रामम् एव अनुचिन्तयन् ।
विलपन् प्राविशद् राजा गृहम् सूर्येव अम्बुदम् ॥ २-४२-२३

23. **aavekshhya** = seeing; **taam** = that; **sarvaam** = entire; **puriim** = city ;shuunya chatvara veshmaantaam = with its road junctions and mansions deserted ; **samvR^itaapaNa devataam** = with its shops and temples closed ; **klaanta durbala duHkhaartaam** = with people exhausted with fatigue and plunged in affliction ; **naatyaakiirNe mahaapathaam** = its highways not very crowded ; **raajaa** = the king ;praavishat = entered ;vilaapan = wailing ;anuchintayan = thinking; **raamameva** = of Rama alone;ambudam iva = as the cloud ;suuryaH = by a sun.

Seeing the entire city with its road-junctions and mansions deserted, its shops and temples closed, with its people exhausted with fatigue and plunged in affliction; its highways not very crowded ,the king entered his palace wailing and thinking of Rama alone as the sun enters a cloud.

[Verse Locator](#)

महा हृदम् इव अक्षोभ्यम् सुपर्णेन हृत उरगम् ।
रामेण रहितम् वेश्म वैदेह्या लक्ष्मणेन च ॥ २-४२-२४

24. **rahitam** = Bereft; **raameNa** = of Rama;vaidehyaa = Sita ;lakshhmaNenacha = and Lakshmana ;veshma = the palace ;mahaahradam iva = (looked) like a big pool ; **akshhobhyam** = rendered unperturbed; **hR^itoragam** = emptied of snakes ;suvarNena = by Garuda.

Bereft of Rama Sita and Lakshmana, the palace looked like a big pool rendered unperturbed due to emptying of snakes in it by Garuda*

*Garuda was a mythical bird (chief of feathered race, enemy of the serpent race)

[Verse Locator](#)

अथ गद्गदशब्दस्तु विलपन्मनुजाधिपः ।
उवाच मृदुमन्धार्थम् वचनम् दीन मस्वरम् ॥ २-४२-२५

25. **atha** = Thereafter; **vilapan** = the lamenting ;vasudhaadhipaH = monarch ; **uvaacha** = spoke ; **gadgada shabdaH** = in trembling accents; **mR^idu** = in soft; **diinam** = pitiful ; **asvaram** = indistinct ; **mandartham** = and not clearly intelligible ;vachanam = words .

The lamenting monarch spoke in trembling accents and in soft, pitiful, indistinct and not clearly intelligible words (as follows):

[Verse Locator](#)

कौसल्याया गृहम् शीघ्रम् राम मातुर् नयन्तु माम् ।
इति ब्रुवन्तम् राजानम् अनयन् द्वार दर्शितः ॥ २-४२-२६

26. **nayantu** = Take; **maam** = me; **shiighram** = quickly; **gR^iham** = to the apartment ; **kausalyaayaaH** = of Kausalya ;raama maatuH = the mother of Rama; **na anyatra** = Nowhere else ; **mama hR^idayasya** = my heart ;bhavishhyati hi = will indeed find; **ashvaasaH** = solace ."

"Take me quickly to the apartment of Kausalya the mother of Rama. Nowhere else my heart will find solace "

[Verse Locator](#)

इति ब्रुवन्तम् राजान मनयन् द्वार्दर्शिनः ।
कौसल्याया गृहम् तत्र न्यवेश्यत विनीतवत् ॥ २-४२-२७

27. **dvaaradarshinaH** = the attendants; **anayan** = took; **raajaanam** = the king ;bruvantam = who was speaking; **iti** = thus ;kausalyaaH = to Kausalya's; **gR^iham** = house . tatra = there; **viniitavat** = (he was) gently; **nyaveshyata** = laid .

The attendants took the king who was speaking as aforesaid, to Kausalya's house and there he was gently laid (on a coach).

[Verse Locator](#)

ततः तत्र प्रविष्टस्य कौसल्याया निवेशनम् ।
अधिरुह्य अपि शयनम् बभूव लुलितम् मनः ॥ २-४२-२८

28. **tataH** = Then; **pravishhTasya** = having entered; **kausalyaaH** = Kausalya's; **niveshanam** = apartment; **tasya** = his; **manaH** = heart; **babhuuva** = became; **lulitam** = agitated; **adhiruhyaapi** = even though laid on ;shayanam = a coach .

Having entered Kausalya's apartment and even though laid on a coach, his heart became agitated.

[Verse Locator](#)

पुत्रद्वयविहीनम् च स्नुषयापि विवर्जितम् ।
अपश्यद्भवनम् राजा नष्टचन्द्रमिवाम्बरम् ॥ २-४२-२९

29. **putradvaya vihiinam** = bereft of two sons; **snushhayaapi** = and the daughter in law also; **vivarjitam** = having left; **raajaa** = the king; **apashyat** = saw; **bhavanam** = the house; **ambaram iva** = as a sky; **nashhTochandram** = without a moon .

Bereft of his two sons and his daughter -in-law also having deserted, the king saw that house devoid of charm as a sky without a moon.

[Verse Locator](#)

तत् च दृष्ट्वा महा राजो भुजम् उद्यम्य वीर्यवान् ।
उच्चैः स्वरेण चुक्रोश हा राघव जहासि माम् ॥ २-४२-३०

30. **dR^ishhTvaa** = Looking at; **tat** = that house; **udyamya** = and lifting up; **bhujam** = his arm; **viiryavaan** = the powerful; **mahaaraajaH** = monarch; **chukrosha** = cried ; **uchchaiHsvareNa** = in loud voice; **haa raaghava** = Oh ;Rama! jahaasi = you have left ; **maam** = us(both your mother and I).

Looking at that palace and lifting up his arm, the powerful monarch cried in a loud voice, " Oh, Rama! You have left us both, your mother and I."

[Verse Locator](#)

सुखिता बत तम् कालम् जीविष्यन्ति नर उत्तमाः ।
परिष्वजन्तः ये रामम् द्रक्ष्यन्ति पुनर् आगतम् ॥ २-४२-३१

31. **bata** = Alas! Ye = Those; **narottamaH** = jewels among men; **jiivishhyanti** = who will survive; **tam kaalam** = the term; **drakshhyanti** = and see; **raamam** = Rama;punaH aagatam =

come back ;parishhvajantaH = and embracing him ;sukhitaH = will be happy .

"Alas! Those jewels among men who will survive the term of fourteen years, seeing Rama come back and embrace him, will be happy indeed."

[Verse Locator](#)

अथ रात्र्याम् प्रपन्नायाम् कालरात्र्यामिआत्मनः ।

अर्धरात्रे दशरथह कौसल्यामिदमब्रवीत् ॥ २-४२-३२

32. **atha** = thereupon ;**raatrayaam** = the night ;**prasannaam** = having fallen; **kaala raatryaamiva** = (the night) resembling the hour of death ;**aatmanaH** = to him; **dasarathaH** = Dasaratha; **abraviit** = spoke; **idam** = these words ;**kausalyaam** = to Kausalya; **artharaatre** = at that midnight

Thereupon, the night having fallen, the night resembling the hour of death to him, Dasaratha spoke these words to Kausalya when the midnight struck :

[Verse Locator](#)

रामम् मेऽनुगता दृष्टिरद्यापि न निवर्तते ।

न त्वाम् पश्यामि कौसल्ये साधु माम् पाणिना स्पृश ॥ २-४२-३३

33. **kausalye** = "Oh;Kausalya! me dR^ishhTiH = My sight ;**anugataa** = extinguished along with ; **raamam** = Rama;**na nivartate** = and not turned out. **adyaapi** = Even now; **na pashyaami** = I cannot see; **tvaa** = you;**saadhu** = properly ;**spR^isha** = touch ;**maam** = me ;**paaNinaa** = with your hand."

"Oh, Kausalya! My sight has extinguished along with Rama and not returned. Even now, I am not able to see you properly. Touch me with your hand."

[Verse Locator](#)

तम् रामम् एव अनुविचिन्तयन्तम् ।

समीक्ष्य देवी शयने नर इन्द्रम् ।

उप उपविश्य अधिकम् आर्त रूपाउप ।

विनिह्वसन्ती विललाप कृच्छ्रम् ॥ २-४२-३४

34. **samiikshhya** = perceiving; **tam narendram** = that monarch; **shayane** = on the coach ;**anuvichintayantam** = absorbed in the thought ;**raamam eva** = of Rama alone; **devii** = Kausalya; **adhikam aartaruupaa** = appeared very sad ;**upaavishya** = and sitting down beside him ;**viniHshvasantii** = began to sigh; **vilalaapa** = and lament; **kR^ichchham** = with distressed look.

Perceiving that monarch on the coach absorbed in the thought of Rama alone, Kausalya appeared very sad and sitting beside him, began to sigh and lament with a distressed look.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे द्विचत्वारिंशः सर्गः

Thus completes 42nd chapter in the Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>

© July 2002, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 43

Verses converted to UTF-8, Nov 09

Introduction

Lamentation of Kausalya

[Verse Locator](#)

ततः समीक्ष्य शयने सन्नम् शोकेन पार्थिवम् ।

कौसल्या पुत्र शोक आर्ता तम् उवाच मही पतिम् ॥ २-४३-१

1. tataH = Thereafter; kausalyaa = Kausalya; putrashokaartaa = afflicted with the grief of her son; samiikshha = seeing; paarthivam = the king; shayane = lying down; sannam = depressed; shokena = with sorrow; uvaacha = spoke ; tam mahiipatim = thus to that monarch.

Thereafter, Kausalya afflicted with grief of her son and seeing the king lying down depressed with sorrow, spoke to the monarch as follows:

[Verse Locator](#)

राघवो नर शार्दूल विषम् उप्त्वा द्विजिह्ववत् ।

विचरिष्यति कैकेयी निर्मुक्ता इव हि पन्नगी ॥ २-४३-२

2. kaikeyii = Kaikeyi; ahijihmagaa = moving tortuously like a snake; uptvaa = planted; vishham = poison; raaghava = in Rama; narasharduule = the tiger among men; vicharishhyati = and will wander about; pannagii iva = like a female serpent; nirmuktaa = that has cast off its slough.

"Having planted her poison on Rama the tiger among men, indeed Kaikeyi of crooked ways will surely wander about freely like a female serpent that has cast off its slough"

[Verse Locator](#)

विवास्य रामम् सुभगा लब्ध कामा समाहिता ।

त्रासयिष्यति माम् भूयो दुष्ट अहिर् इव वेश्मनि ॥ २-४३-३

3. labdhakaamaa = having fulfilled her desire; vivaasya = of expelling; raamam = Rama; subhagaa = Kaikeyi; the charming woman; traasayishhyati = will frighten; samaahitaa = by clamping down; maam = on me; dushhTaahiriva = like a dangerous serpent; veshmani = in the hous.

"Having fulfilled her desire of expelling Rama to the forest, Kaikeyi the charming woman will frighten by clamping down upon me, like a dangerous serpent in the house."

[Verse Locator](#)

अथ स्म नगरे रामः चरन् भैक्षम् गृहे वसेत् ।

काम कारः वरम् दातुम् अपि दासम् मम आत्मजम् ॥ २-४३-४

4. **daatum api** = even giving; **mama** = my; **aatmajam** = son; **daasam** = as a slave; **varam** = (would have been) better; **atha** = thereafter; **raamaH** = Rama; **vaset sma** = (would have) stayed; **gR^ihe** = in the house; **kaama kaaraH** = by doing the work entrusted ; **charan** = and roaming about; **nagare** = in the city; **bhaikshhyam** = asking alms.

"Even giving my son to her as a slave would have been better. By that Rama would have at least stayed in the house by doing the work entrusted by her and roaming about in the city, asking alms.

[Verse Locator](#)

पातयित्वा तु कैकेय्या रामम् स्थानात् यथा इष्टतः ।

प्रदिष्टः रक्षसाम् भागः पर्वणि इव आहित अग्निना ॥ २-४३-५

5. **raamam** = Rama; **paatayitraa** = having been thrown; **sthaanaat** = out of his position; **kaikeyyaa** = by Kaikeyi; **yatheshhTaH** = as per her will; **pradishhTaH** = indicated; **bhaagaH iva** = as a part (of the sacrifice) thrown to; **rakshhasaam** = ogres; **parvaNi** = on a new or full moon; **aahitaagninaa** = by one who tends the sacred fire.

"Having willfully thrown Rama out of his position, Kaikeyi has acted in the same way as one who tends the sacred fire throws a part of the sacrifice to ogres on a new or full moon."

[Verse Locator](#)

गज राज गतिर् वीरः महा बाहुर् धनुर् धरः ।

वनम् आविशते नूनम् सभार्यः सह लक्ष्मणः ॥ २-४३-६

6. **sabhaaryaH** = together with wife; **sahalakshhmaNaH** = accompanied by Lakshmana; **gajaraajagatiH** = walking like the king of elephants; **dhanurdharaH** = wearing a bow; **mahaabaahuH** = the mighty armed; **viiraH** = hero; **nuunam** = surely; **aavishate** = will have entered; **vanam** = the forest.

Together with his wife, accompanied by Lakshmana and walking like king of elephants having a bow in hand, the mighty armed hero surely will have entered the forest "

[Verse Locator](#)

वने तु अदृष्ट दुःखानाम् कैकेय्या अनुमते त्वया ।

त्यक्तानाम् वन वासाय का न्व् अवस्था भविष्यति ॥ २-४३-७

7. **vane** = in the forest; **kaanu** = what; **avasthaa** = fate; **bhavishhyati** = will befall (them); **adR^ishTa duHkhaanaam** = who had never seen suffering (before); **tyaktaanaam** = who have been sent; **tvayaa** = by you; **vanavaasaaya** = to a forest life; **anumate** = as per the wish; **kaikeyyaaH** = of Kaikeyi.

" In the forest, what fate will befall them who had never seen such a suffering before and who have been sent by you to a forest life as per the wishes of Kaikeyi?"

[Verse Locator](#)

ते रत्न हीनाः तरुणाः फल काले विवासिताः ।

कथम् वत्स्यन्ति कृपणाः फल मूलैः कृत अशनाः ॥ २-४३-८

8. **ratna hiinaH** = devoid of riches; **te** = they ; **taruNaaH** = theyouthful beings; **vivaasitaaH** = exiled; **phalakaale** = at the age when they should be enjoying; **katham** = how; **vatsyanti** = are

they to live;kR^IpaNaaH = in misery; **phala muulaiH** = with fruits and roots;kR^itaashanaaH = to be eaten.

"Devoid of riches, those youthful beings, in exile at the age when they should be enjoying diversions of every kind, how are they to live in misery, having only roots and fruits for their nourishment?"

[Verse Locator](#)

अपि इदानीम् स कालः स्यान् मम शोक क्षयः शिवः ।
सभार्यम् यत् सह भ्रात्रा पश्येयम् इह राघवम् ॥ २-४३-९

9. **yat** = when; **saH kaalaH** = that time ;**shivaH** = which; **apisyaat** = come; **mama** = to me
idaaniim = now; **shoka kshhayaH** = that will bring an end to my sorrows; **pashyayam** = and I
shall see; **raaghavam** = Rama;sabhaaryam = with his wife;saha bhraataa = along with his
brother; **iha** = here.

"When that auspicious hour will come to me that will bring an end to my sorrows and I shall see Rama with his wife and brother returning here?"

[Verse Locator](#)

श्रुत्वा एव उपस्थितौ वीरौ कदा अयोध्या भविष्यति ।
यशस्विनी हृष्ट जना सूचित ध्वज मालिनी ॥ २-४३-१०

10. **shrutvaiva** = hearing; **upashtiton** = the presence ; **viirou** = of Rama and
Lakshmana;the heroes; **kadaa** = when all; **yashasvinii** = the famous ; **Ayodhya** = city of
Ayodhya; **bhavishhyati** = will transform; **hR^ishhTajanaa** = into a city with people thrilling
with rapture; **suuchchhrita dhvaja maalinii** = and be adorned with rows of towering banners.

"When will Ayodhya regain her pristine glory, with people thrilling with rapture and be adorned with rows of towering banners the moment it hears of the two heroic princes (Rama and Lakshmana) being present ? "

[Verse Locator](#)

कदा प्रेक्ष्य नर व्याघ्राव् अरण्यात् पुनर् आगतौ ।
नन्दिष्यति पुरी हृष्टा समुद्रैव पर्वणि ॥ २-४३-११

11. **kadaa** = when will; **purii** = this city ;**nandishhyati** = rejoice; **samudra iva** = like an
ocean; **hR^ishhTaa** = swelling jubilantly ;**parvaNi** = on a full moon night ; **prekshhya** = to
perceive;**naravyaaghrou** = the two princes who are tigers among men ; **aagaton** =
come; **punaH** = back; **araNyaat** = from the forest?"

"When will the city rejoice like an ocean swelling jubilantly on a full moon night to perceive the two princes who are tigers among men come back from the forest? "

[Verse Locator](#)

कदा अयोध्याम् महा बाहुः पुरीम् वीरः प्रवेक्ष्यति ।
पुरः कृत्य रथे सीताम् वृषभो गो वधूम् इव ॥ २-४३-१२

12. **kadaa** = when will ; **mahaabaahuH** = the mighty armed; **viiraH** =
hero(Rama);**pravekshhyati** = enter; **ayodhyaa puriim** = the city of Ayodhya; **puraskR^tya
siitaam** = placing Sita in front; **rathe** = in the chariot ;**govadhuumiva** = as a
cow; **vR^ishhabhaH** = by a bull?"

"When will the mighty armed hero (Rama) enter the city of Ayodhya placing Sita in his front in the chariot as a bull would follow a cow?"

कदा प्राणि सहस्राणि राज मार्गे मम आत्मजौ ।

लाजैः अवकरिष्यन्ति प्रविशन्ताव् अरिम् दमौ ॥ २-४३-१३

13. kadaa = when will; praNisahasraaNi = thousands of men; avakirishhyanti = shower ; laajaiH = the parched grains of paddy; raaja marga = on the royal highway; mama = my; aatmajou = two sons(Rama and Lakshmana) ; arindamou = the subduer of their enemies; pravishantou = entering the city?"

"When will thousands of men shower the parched grains of paddy on the royal highway over my two sons (Rama and Lakshmana) the subduer of their enemies, entering the city?"

Verse Locator

प्रविशनौ कदाऽपियोध्याम् द्रक्ष्यामि शुभकुण्डता ।

उदग्रायुधनिस्त्रीशौ सशृङ्गाविव पर्वतौ ॥ २-४३-१४

14. kadaa = when ; drakshhyaami = shall I see; shubhakuNdataa = (the two princes)adorned with splendid ear-rings;udagraayudha mistrimshou = and armed with excellent bows and swords; pravishantou = entering; ayodhyaam = Ayodhya;parvataaviva = like(a pair of mountains) ;sashR^ngou = crowned with peaks?"

"When shall I see the two princes adorned with splendid ear-rings and armed with excellent bows and swords, entering Ayodhya like a pair of mountains crowned with peaks?"

Verse Locator

कदा सुमनसः कन्या द्विजातीनाम् फलानि च ।

प्रदिशन्त्यः पुरीम् हृष्टाः करिष्यन्ति प्रदक्षिणम् ॥ २-४३-१५

15. kadaa = when will; pradikshhiNam karishhyati = they make rounds clockwise of; puriim = the city; hR^IshhTaaH = with rejoice; pradikshhantaH = giving away; sumanasaH = flowers; phalaaricha = and fruits; kanyaa dvijaatiinaam = to virgins and brahmanas?"

"When will those two princes with Sita merrily go round the city clockwise, giving away flowers and fruits to virgins and brahmanas?"

Verse Locator

कदा परिणतः बुद्ध्या वयसा च अमर प्रभः ।

अभ्युपैष्यति धर्मज्ञः त्रिवर्षेव माम् ललन् ॥ २-४३-१६

16. kadaa = when will; dharmaGyaH = the pious Rama; pariNataH = grown ripe; buddhya = in intellect; amaraprabhaH = and shining like a god; vayasaacha = in point of age; abhyupaishhyati = return; maam = to me; lalan = cherishing (the world); trivarshhaH iva = like the propitious and timely rain?" (Literally trivarshha " means three consecutive showers favorable to crops).

"When will the pious Rama, grown ripe in intellect and shining like a god in point of age ,return to me, cherishing the world like the propitious and timely rain?"

Verse Locator

निहसंशयम् मया मन्ये पुरा वीर कदर्यया ।

पातु कामेषु वत्सेषु मातृऋणाम् शातिताः स्तनाः ॥ २-४३-१७

17. nissamshayam = undoubtedly; puraa = in some past life; kadaryayaa = through mean mindedness; viira = oh valiant king; stanaaH = the teats ; maatR^iNaam = of mothers; shaatitaaH = were cut off; mayaa = by me; vatseshhu = while their calves; paatukaameshhu = were longing to suck them."

"Undoubtedly in some past life, through mean-mindedness, Oh, valiant king, I believe that the teats of cows were cut off by me while their calves were longing to suck them."

[Verse Locator](#)

सा अहम् गौर इव सिम्हेन विवत्सा वत्सला कृता ।
कैकेय्या पुरुष व्याघ्र बाल वत्सा इव गौर बलात् ॥ २-४३-१८

19. purushhavyaaghra = Oh; Tiger among heroes! vatsalaa = fond of my child; gouriva = like a cow; saa aham = I as such ; kR^itaa = who made; balata = forcibly; vivatsaaH = deprived of my child; kaikeyya = by Kaikeyi; gouriva = as a cow; baalavatsaa = having a calf of tender age; simhena = by a lion."

"Oh, tiger among heroes! Fond of my child like a cow, I, as such was forcibly deprived of my child by Kaikeyi in the same way as a cow having a calf of tender age may be deprived of her calf by a lion."

[Verse Locator](#)

न हि तावद् गुणैः जुष्टम् सर्वं शास्त्र विशारदम् ।
एक पुत्रा विना पुत्रम् अहम् जीवितुम् उत्सहे ॥ २-४३-१९

19. aham = I; na utsahehi = cannot indeed wish; jiivitum = to survive; putram vinaa = without my son; eka putra = the only son; jushhTam = who is adorned; taavadguNaiH = with all virtues; sarva shaastra vishaaradam = well-versed in all scriptures."

"I cannot indeed wish to survive without my only son who is adorned with all virtues and is well-versed in all scriptures."

[Verse Locator](#)

न हि मे जीविते किञ्चित् सामर्थम् इह कल्प्यते ।
अपश्यन्त्याः प्रियम् पुत्रम् महा बाहुम् महा बलम् ॥ २-४३-२०

20. na kimchit = not the least; saamarthyam = capacity; kalpyatehi = is indeed imaginable; me = in me; jiivite = to live; iha = here; apashyantyaH = so long as I do not see; priyam putram = my beloved son; mahaa baahum = who is mighty armed; mahaabalam = and of great strength."

"There is not the least capacity imaginable in me to sustain my life here so long as I fail to perceive my beloved son (Rama) who is mighty armed and Lakshmana of great strength"

[Verse Locator](#)

अयम् हि माम् दीपयते समुत्थितः ।
तनूज शोक प्रभवो हुत अशनः ।
महीम् इमाम् रश्मिभिर् उत्तम प्रभो ।
यथा निदाघे भगवान् दिवा करः ॥ २-४३-२१

21. ayam = This; hutaashaH = fire; tanuuja shoka prabhavaH = born of grief occasioned by separation from my son; diipayate = is torturing; maam = me; bhagavaan = as the illustrious; divaakaraH = sun; uddhata prabhaH = possessed of greatest

splendor; **rashmibhiH** = by its rays; **samutthitaH** = appears; **imaam mahiim yathaa** = as to this earth; **nidaaghe** = in summer."

"This fire born of grief occasioned by separation from my son, is torturing me in the same way as the illustrious sun, possessed of greatest splendor, scorches this earth with its rays in summer."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे त्रिचत्वारिंशः सर्गः

Thus completes 43rd chapter in the Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

© August 2002, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Establishing the greatness of Rama, Sumitra of gracious speech, assuages Kausalya's grief.

[Verse Locator](#)

विलपन्तीम् तथा ताम् तु कौसल्याम् प्रमद उत्तमाम् ।
इदम् धर्मे स्थिता धर्म्यम् सुमित्रा वाक्यम् अब्रवीत् ॥ २-४४-१

1. **sumitraa** = Sumitra; **sthitaa** = devoted; **dharma** = to righteousness; **abraviit** = spoke; **idam vaakyam** = these words; **dharmam** = which were virtuous; **taam kausalyaam** = to that Kausalya; **vilapantiim** = who was wailing; **tathaa** = thus; **pramadottamaam** = and who was best among women.

Sumitra, who was devoted to righteousness spoke the following words, which were virtuous, to the celebrated Kausalya, the foremost among women, who had been wailing as aforesaid

[Verse Locator](#)

तव आर्ये सद् गुणैः युक्तः पुत्रः स पुरुष उत्तमः ।
किम् ते विलपितेन एवम् कृपणम् रुदितेन वा ॥ २-४४-२

aarye = "Oh; the venerable one! **tava** = your; **saH putraH** = that son Rama; **yuktaH** = is endowed with; **sadguNaiaH** = excellent virtues; **purushhottamaH** = and foremost among men; **kim** = what is the use in; **te** = your; **vilapitena** = lamenting; **evam** = thus; **ruditenavaa** = or weeping ; **kR^ipaNam** = piteously?"

"That son of yours, oh the venerable one, is endowed with excellent virtues and is the foremost among men. What is the use in your lamenting in this way or in weeping piteously?"

[Verse Locator](#)

यः तव आर्ये गतः पुत्रः त्यक्त्वा राज्यम् महा बलः ।
साधु कुर्वन् महात्मानम् पितरम् सत्य वादिनाम् ॥ २-४४-३
शिष्टैः आचरिते सम्यक् शश्वत् प्रेत्य फल उदये ।
रामः धर्मे स्थितः श्रेष्ठो न स शोच्यः कदाचन ॥ २-४४-४

3;4. **aarye** = Oh; **noble lady!** **yaH** = Which; **tava putraH** = your son; **mahaabalaH** = having mighty strength; **kurvan** = proving; **apitaram** = his father; **mahaatmaanam** = the high-soled; **saadhu** = perfectly; **satyavaadinam** = true-speaking; **tyaktvaa** = by renouncing; **raajyam** = the throne; **sthitah** = standing firmly; **dharme** = in righteousness; **aacharite** = which is practiced; **shashvat** = always; **samyak** = perfectly; **sisshyaiH** = by disciples; **phalodaye** = which

gives fruits; **pretya** = even after death; **saH** = that; **raamaH** = Rama; **shreshhTaH** = the most excellent; **na kadaachana** = never; **shochya** = deserves to be lamented. "

"Oh, noble lady! Your son is having mighty strength. He proved his high- soled father perfectly truthful by renouncing his throne. He stood firmly in righteousness, which is always practiced perfectly by disciples and which gives fruits even after death. That Rama, the most excellent man, never deserves to be lamented."

[Verse Locator](#)

वर्तते च उत्तमाम् वृत्तिम् लक्ष्मणो अस्मिन् सदा अनघः ।

दयावान् सर्व भूतेषु लाभः तस्य महात्मनः ॥ २-४४-५

5. **lakshhmaNaH** = Lakshmana; **anaghaH** = the faultless man; **dayavaan** = and the compassionate man; **sarva bhuuteshu** = towards all beings; **sadaa** = always; **vartate** = conducts; **vR^ittim** = his behaviour; **uttamaam** = excellently; **asmin** = in the case of Rama. **LaabhaH** = It is beneficial; **tasya** = to him(Rama); **mahaatmanaH** = the high-soled man."

"Lakshmana, the faultless man and the compassionate man towards all beings, always renders the best form of service to Rama. His conduct is beneficial to the high-soled Rama."

[Verse Locator](#)

अरण्य वासे यद् दुःखम् जानती वै सुख उचिता ।

अनुगच्छति वैदेही धर्म आत्मानम् तव आत्मजम् ॥ २-४४-६

6. "**vaidehi** = Sita; **sukhochitaa** = who was habituated to comforts; **jaanatiivai** = even after knowing; **duHkham** = the pain; **yat** = whatever; **anugachchhati** = is accompanying; **tava** = your; **aatmajam** = son; **dharmaatmaanam** = the virtuous soled."

Sita, who was habituated to comforts, even after knowing the pain whatsoever, is accompanying your virtuous- soled son."

[Verse Locator](#)

कीर्ति भूताम् पताकाम् यो लोके भ्रामयति प्रभुः ।

दम सत्य व्रत परः किम् न प्राप्तः तव आत्मजः ॥ २-४४-७

7. **yaH** = Who; **prabhuH** = the capable man; **bhramayati** = fluttering; **pataakam** = the banner; **kiirti bhuutaam** = of fame; **loke** = in the world; **tava aatmajaH** = that son of yours; **dharmaHsatyavrata paraH** = who is engrossed in virtue and is pledged to the vow of truthfulness; **kim** = what; **na praptaH** = has not been secured(by him)?"

"What has not been secured by your capable son, who is rich in virtue and is engrossed in the vow of truthfulness, and the banner of whose fame flutters though out the world?"

[Verse Locator](#)

व्यक्तम् रामस्य विज्ञाय शौचम् माहात्म्यम् उत्तमम् ।

न गात्रम् अंशुभिः सूर्यः सन्तापयितुम् अर्हति ॥ २-४४-८

8. **viG^yaaya** = Having known; **shoucham** = purity; **uttamam** = and the mighty; **maahaatmayam** = magnanimity; **raamasya** = of Rama; **suuryaH** = the sun; **vyaktam** = will assuredly; **na arhati** = not be able; **santaapayitum** = to torment; **gaatram** = his body; **amshubhiH** = with his rays."

"Having known the purity and magnanimity of Rama , the sun assuredly will not be able to torment Rama's body with his rays."

[Verse Locator](#)

शिवः सर्वेषु कालेषु काननेभ्यो विनिहसृतः ।

राघवम् युक्त शीत उष्णः सेविष्यति सुखो अनिलः ॥ २-४४-९

9. shivaH = Auspicious; sukhaH = and delightful; anilaH = breeze; yuktashiitoshhNaH = of moderate heat and cold; viniHsR^itaH = blowing; kaananebhyaH = from woods; sarveshu kaaleshu = at all times; sevishhyati = will render service; raaghavam = to Rama."

"Auspicious and delightful breeze of moderate heat and cold, blowing from woods at all times , will render service to Rama"

[Verse Locator](#)

शयानम् अनघम् रात्रौ पिता इव अभिपरिष्वजन् ।

रश्मिभिः संस्पृशन् शीतैः चन्द्रमा ह्लादयिष्यति ॥ २-४४-१०

10. samspR^ishan = gently touching; rashmibhiH = with its rays; shiitaaH = which are cool; shayaanam = when he is reposing; raatrou = at night; abhiparishhvajan = and embracing him ; piteva = like his father; chandraH = the moon; ahlaadayishhyati = will refresh him."

"Gently touching with its cool rays when he is reposing at night and embracing him like a father, the moon will refresh Rama"

[Verse Locator](#)

ददौ च अस्त्राणि दिव्यानि यस्मै ब्रह्मा महा ओजसे ।

दानव इन्द्रम् हतम् दृष्ट्वा तिमि ध्वज सुतम् रणे ॥ २-४४-११

स शूरः पुरुषव्याघ्रः स्वबाहुबलमाश्रितः ।

असन्त्रस्तोऽप्यरण्यस्थो वेश्मनीव निवत्स्यति ॥ २-४४-१२

11;12. dR^ishhTvaa = Seeing; timidhvajasutam = Subahu; the son of Shambarasura; daanavendram = the chief of demons ; hatam = being killed; raNe = in battle; brahmaa = Brahma ;the god of creation; dadan = gave; yasmai = to which Rama; mahanjase = the man with great splendor; divyaani = the celestial ; astraani = weapons; saH = that Rama; shuuraH = the hero; purushha vyaaghraH = and the tiger among men; aashritaH = relying; svabaahubalam = on the strength of his own arms; nivatsyati = will dwell; asantrastaH = fearlessly; araNyastho. api = even when living in the forest; veshmamiiva = as his own palace."

"Formerly, when Rama killed Subahu the son of Sambarasura the chief of demons, Brahma being delighted , gave celestial weapons to Rama, the man with great splendor. Rama the hero and the tiger among men, relying on the strength of his own arms, will dwell fearlessly in the forest as if in his own palace"

[Verse Locator](#)

यस्येषुपदमासाद्य विनाशम् यान्ति शत्रवः ।

कथम् न पृथिवी तस्य शासने स्थातुमर्हति ॥ २-४४-१३

13. yasya = Whose; ishshupadam = aim of arrows; aasaadya = obtains; yaanti = getting into; vinaasham = destruction; shatrvaH = of enemies; tasya = in such Rama's; shaasane = rule; katham = why; pR^ithivii = earth; naarhati = cannot; sthaatum = be stable?"

"How can earth cannot be under the command of Rama, to whose aim of arrows, the enemies fall an easy prey?"

[Verse Locator](#)

या श्रीःशौर्यम् च रामस्य या च कल्याणसत्त्वता ।

निवृत्तारण्यवासः स्वं क्षिप्रम् राज्यमवाप्स्यति ॥ २-४४-१४

14. yaa = which; shriiH = splendor; raamasya = of Rama; yaa = which; shouryamcha = velour; kalyaana sattvataa = the beneficent strength that resides in him; avaapsyati = will procure; saH = that Rama; svam raajyam = his own kingdom; kshhipram = soon; nivR^ittaaraNya vaasaH = after completion of his exile in the forest."

"The splendor endowed with Rama, the valor that is in him and the beneficent strength that resides in him lead one to believe that when he completes the term of his exile in the forest, he will speedily regain his kingdom."

[Verse Locator](#)

सूर्यस्यापि भवेत्सूर्योह्यग्नेरग्निः प्रभोः प्रभोः ।

श्रियश्च श्रीर्भवेदग्र्या कीर्त्याः क्षमाक्षमा ॥ २-४४-१५

दैवतम् दैवतानाम् च भूतानाम् भूतसत्तमः ।

तस्य केह्यगुणा देवि वने वा प्यथवा पुरे ॥ २-४४-१६

15;16. devi = Oh; Kausalya!; bhavet = He becomes; suuryaH = illuminator; suuryasyaapi = of even the sun; agniH = fire; (revealer) ; agneH = of fire; prabhuH = the ruler; prabhoH = of rules; shriiH = the splendor; shriyashcha = of splendor; agryaa = the foremost; kiirtiH = glory(essence); kiirtyaaH = of glory; kshhamaa kshhamaa = the forbearance of forbearance; daivatam = the god; daivataanaam = of gods; bhuutasattamaH = the foremost being; bhuutaanaam = of beings. ke hi = Indeed what; aguNaaH = handicaps(for him); vanevaapi = in the forest; athavaa = or; pure = in Ayodhya?"

"Oh, Kausalya! Rama is the illuminator of even the sun, fire of fire, the ruler of rules, the splendor of splendor, the foremost glory of glory, the forbearance of forbearance, the god of gods and the foremost being of all the beings. Indeed, what handicaps are there for him in the forest or in Ayodhya?"

[Verse Locator](#)

पृथिव्या सह वैदेह्या श्रिया च पुरुष ऋषभः ।

क्षिप्रम् तिसृभिर् एताभिः सह रामः अभिषेक्ष्यते ॥ २-४४-१७

17. raamaH = Rama; purushharrshhabhaH = the best among men; abhishhekshyate = will be installed on the throne; kshhipram = soon; pR^ithivyaasaha = along with the Mother Earth(the consort of Lord Vishnu); vaidehyaa = Sita(princess of Vaideha kingdom)shriyaacha = and Lakshmi (the goddess of Fortune another consort oh Vishnu)"

"Rama the best among men will be installed on the throne soon along with the Mother Earth (the consort of lord Vishnu), Sita the princess of Videha kingdom and Lakshmi (the goddess of fortune another consort of Vishnu)"

[Verse Locator](#)

दुःखजम् विसृजन्ति अस्रम् निष्क्रामन्तम् उदीक्ष्य यम् ।

समुत्सक्ष्यसि नेत्राभ्याम् क्षिप्रम् आनन्दजम् पयः ॥ २-४४-१८

कुशचीरधरम् देवम् गच्छन्तमपराजितम् ।

सीतेवानुगता लक्ष्मीस्तस्य किम् नाम दुर्लभम् ॥ २-४४-१९

18;19. udikshhya = Seeing; yam = which Rama; nishhkraamantam = departing; sarve = all; janaaH = the people; ayodhyaam = in Ayodhya; shoka vega samaahataaH = smitten as they

were with upsurge of grief; **visR^ijanti** = shedding; **ashruH** = tears; **duHkhajam** = born of agony; **devam** = which Rama; **gachchhantam** = is departing; **kushachiira dharam** = clad in a garment of the sacred Kusa grass; **anugataa** = followed by; **lakshmiH** = the goddess of fortune; **siiteva** = as Sita; **tasya** = for such Rama; **kimnaama** = which; **durlabham** = is difficult to obtain?"

"Seeing Rama departing, all the people in Ayodhya smitten as they were with upsurge of grief shed tears born of agony. The goddess of fortune as Sita followed the invincible hero even as he departed for the forest, clad in a garment of the sacred Kusa grass. Indeed, what can be difficult for him to obtain?"

[Verse Locator](#)

धनुर्ग्रहवरो यस्य बाणखड्गास्त्रभृत्स्वयम् ।
लक्ष्मणोव्रजति ह्यग्रे तस्य किम् नाम दुर्लभम् ॥ २-४४-२०

20. **lakshmanaH** = Lakshmana; **dhanurgraha varaH** = the best among the holders of bow; **svayam** = himself; **baaNa khadgaastrabhR^it** = wearing arrows; sword and missiles; **vrajati** = walking ; **agre** = in front; **yasya** = of whom; **tasya** = to that Rama; **kimnaama** = what is ; **durlabham** = difficult to obtain?"

"What can be difficult to obtain for, to whose front indeed walks Lakshmana himself the best among the holders of bow wielding arrows, sword and missiles?"

[Verse Locator](#)

निवृत्तवनवासम् तम् द्रष्टासि पुनरागतम् ।
जहिशोकम् च मोहम् च देवि सत्यम् ब्रवीमि ते ॥ २-४४-२१

21. **devi** = oh; Kausalya! ; **drashhTaasi** = you can see; **tam** = that Rama; **aagatam** = when he comes; **punaH** = again; **nivRitta vanavaasam** = having completed the period of dwelling in the forest. jahi = abandon; **shokamcha** = grief ; **mohamcha** = and infatuation; **braviimi** = I tell; **te** = you; **satyam** = the truth "

"Oh, Kausalya! I tell you the truth : you can see Rama coming back, on having completed the term of his exile in the forest . Abandon grief and infatuation."

[Verse Locator](#)

शिरसा चरणावेतौ वन्दमानमनिन्दिते ।
पुनर्द्रक्ष्यसि कल्याणि! पुत्रं चन्द्रमिवोदितम् ॥ २-४४-२२

22. **kalyaaNi** = Oh; **auspicious Kausalya!** **anindite** = the irreproachable one! **Drakshhyasi** = you will be able to see; **putram** = your son; **chandramiva** = like the moon; **uditam** = who has risen; **vandamaanam** = saluting respectfully; **etou** = these; **charaNou** = feet; **sirasaa** = with the head."

"Oh, auspicious Kausalya, the irreproachable one! You will be able to see your son, like the rising moon, saluting respectfully your feet, by bowing his head."

[Verse Locator](#)

पुनः प्रविष्टम् द्रष्ट्वा तमभिषिक्तम् महाश्रियम् ।
समुत्स्रक्ष्यसि नेत्राभ्याम् क्षिप्रमानन्दजम् पयः ॥ २-४४-२३

23. **dR^ishhTvaa** = seeing; **tam** = that Rama; **mahaashhriyam** = with great splendor **pravishhTam** = appearing ; **punaH** = again; **abhishhiktam** = having been coroneted; **samutsryakshhasi** = you will be shedding ; **kshhipram** = soon; **payaH** = tears; **aanandajam** = born of joy; **netraabhyaam** = from your eyes."

"Seeing Rama shining with great splendor appearing before you again, having been coroneted, you will be shedding soon tears of joy from your eyes "

[Verse Locator](#)

मा शोको देवि दुःखम् वा न राअमे दृअह्यस्शिवम् ।
क्षिप्रम् द्रक्ष्यसि पुत्रम् त्वम् ससीतम् सह लक्ष्मणम् ॥ २-४४-२४

24. **devi** = Oh; **Kausalya! maa** = Do not have; **shokaH** = grief; **duHkhamvaa** = or uneasiness. **ashivam** = Ill luck; **na dR^ishyate** = is not being seen; **raame** = in Rama; **tvam** = you; **drakshhyasi** = will be able to see; **kshhipram** = soon; **putram** = your son; **sa siitam** = along with Sita; **saha lakshhmaNam** = together with Lakshmana."

"Oh, Kausalya! Do not have uneasiness or grief. Rama has no ill luck. You will be able to see soon your son along with Sita, accompanied by Lakshmana".

[Verse Locator](#)

त्वया शेषोओ जनश्चैव समाश्वास्यो यदाऽनघे ।
किमिदानीमिदम् देवि करोषि हृदि विक्लबम् ॥ २-४४-२५

25. **devi** = "Oh; queen; **anaghe** = the faultless! **Yadaa** = Whereas; **janaH** = people; **samaashvaasaH** = are to be consoled; **tvayaa** = by you; **idaaniim** = now; **karoshhi** = you are promoting; **viklabam** = grief; **hR^idi** = in your heart ; **kim** = what ; **idam** = is this ?"

"Oh, the faultless queen! While people are to be consoled by you at this moment, why are you fostering grief in your heart?"

[Verse Locator](#)

नार्हा त्वम् शोचितुम् देवि यस्यास्ते राघवस्सुतः ।
न हि रामात्परो लोके विद्यते सत्पथे स्थितः ॥ २-४४-२६

26. **devi** = oh; **queen! YasyaaH** = which; **te** = to you; **raaghavaH** = Rama; **sutaaH** = is your son; **tvam** = you as such; **naarhaa** = are not deserving; **shochitum** = to aggrieve. **navidyate** = None is there; **loke** = in the world; **paraH** = other; **raamaat** = than Rama; **sthitaH** = who is established; **satpathe** = in right path."

"Oh, queen! You, whose son is Rama, ought not to grieve, for none is established in right path in the world than Rama."

[Verse Locator](#)

अभिवादयमानम् तम् दृष्ट्वा ससुहृदम् सुतम् ।
मुदा अश्रु मोक्ष्यसे क्षिप्रम् मेघ लेका इव वार्षिकी ॥ २-४४-२७

27. **dR^ishhTvaa** = seeing; **tam sutam** = that son; **sa suhR^idam** = along with friends ; **abhivaadamaanau** = saluting; **mokshhyase** = you will be shedding; **ashru** = tears; **mudaa** = with joy; **kshhipram** = soon; **megharekheva** = like a line of clouds; **vaarshhikii** = belonging to rainy season "

"Seeing your son saluting with his friends, you will at once begin to shed tears, like a line of clouds in a rainy season"

[Verse Locator](#)

पुत्रः ते वरदः क्षिप्रम् अयोध्याम् पुनर् आगतः ।
पाणिभ्याम् मृदुपीनाभ्याम् चरणौ पीडयिष्यति ॥ २-४४-२८

28. te putraH = Your son; varadaH = who is the bestower of boons; kshhipram = soon; punaraagataH = returning; ayodhyaam = to Ayodhya; piidayishhyati = will press; charaNou = your feet; paaNibhyaam = with his hands; mR^idu piinaabhyaam = which are gentle but muscular."

"Your son the bestower of boons, will soon return to Ayodhya, and touch your feet with his gentle but muscular hands "

[Verse Locator](#)

अभिवाद्य नमस्यन्तम् शूरम् ससुहृदम् सुतम् ।
मुदासैः प्रोक्ष्यसि पुनर्मघराजि रिवाचलम् ॥ २-४४-२९

29. sutam = your son; shuuram = the hero; sa suhR^idam = along with his friends; abhivaadya = saluting respectfully; namasyantam = in adoration; prokshhyasi = you will sprinkle; astraiH = tears; mudaa = with joy; achalamiva = like on a mountain; megharaajiH = by a line of clouds."

"When your son the hero along with his friends salute you respectfully in adoration, you will sprinkle tears of joy in the same way as a line of clouds pour rain on the mountain."

[Verse Locator](#)

आश्वासयन्ती विविधैश्च वाक्यै ।
वाक्योपचारे कुशलानाद्या ।
रामस्य ताम् मातरमेवमुक्त्वा ।
देवी सुमित्राविरराम रामा ॥ २-४४-३०

30. sumitra = Sumitra; devii = the queen; kushalaa = skilled; vaakyopachaare = in employment of words; anavadyaa = who is faultless; raamaa = and charming; evam = thus; aashvaasayantii = consoled; raamasya = Rama's; taam maataram = that mother; uktvaa = by speaking; vividhaiH = with various; vaakyaiH = words; viraraama = and stopped.

Sumitra the queen, skilled in her employment of words, who is faultless and charming, thus consoled Rama's mother with various words and finally stopped speaking.

[Verse Locator](#)

निशम्य तल् लक्ष्मण मातृ वाक्यम् ।
रामस्य मातुर् नर देव पत्न्याः ।
सद्यः शरीरे विननाश शोकः ।
शरद् गतः मेघैव अल्प तोयः ॥ २-४४-३१

31. nishamya = after hearing; tat = those; lakshmanamaatru vaakyam = words of Lakshmana's mother; shokaH = the agony; raamasya maatuH = of Rama's mother; naradeva patnyaaH = and the wife of Dasaratha; sadyaH = quickly; vinanaasha = disappeared; shariire = in her body; megha iva = like a cloud; alpatoyaH = with a little water ; sharadgataH = disappears in autumn .

Hearing those words of Sumitra the mother of Lakshmana, the agony of Kausalya Rama's mother and the wife of Dasaratha quickly disappeared in the same way as an autumnal cloud with a little water in it disappears quickly.

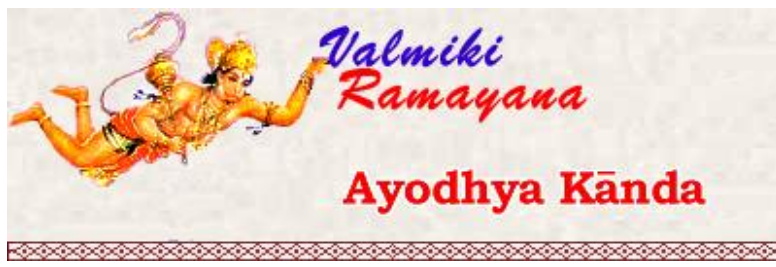
इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे चतुश्चत्वारिंशः सर्गः

Thus completes 44th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

© July 2002, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 45

Verses converted to UTF-8, Nov 09

Introduction

Rama requests the citizens to return to Ayodhya and to show respect to Bharata the prince Regent and Dasaratha the king. The citizens try to persuade Rama to return to Ayodhya, but in vain. Rama along with all of them reach the bank of Tamasa.

[Verse Locator](#)

अनुरक्ता महात्मानम् रामम् सत्य परक्रमम् ।

अनुजग्मुः प्रयान्तम् तम् वन वासाय मानवाः ॥ २-४५-१

1. **maanavaaH** = The humans; **anuraktaaH** = who are fond of Rama; **anujagnuH** = accompanied; **tam raamam** = that Rama; **mahaatmaanam** = the high soled; **satya paraakramam** = and the truly brave; **prayaantam** = who is going; **vanavaasaasya** = for dwelling in the forest.

The people devoted to the high- soled Rama of unfailing bravery accompanied him on his way to the forest for exile.

[Verse Locator](#)

निवर्तिते अपि च बलात् सुहृद् वर्गे च राजिनि ।

न एव ते सम्यवर्तन्त रामस्य अनुगता रथम् ॥ २-४५-२

2. **raajani cha** = when the king; **balata** = by force; **nivartite apicha** = was turned back; **te** = those; **suhR^idvarge** = group of friends; **anugataaH** = who were following; **raamasya** = Rama's; **ratham** = chariot; **naiva samsyavartanta** = did not return.

When the king was forced (in the interests of his son) to turn back, the group of friends who were following Rama's chariot did not return.

[Verse Locator](#)

अयोध्या निलयानाम् हि पुरुषाणाम् महा यशाः ।

बभूव गुण सम्पन्नः पूर्ण चन्द्रैव प्रियः ॥ २-४५-३

3. **mahaayashaaH** = (Rama) who enjoyed great celebrity; **guNasampannaH** = and richly endowed with every virtue; **puurNachandra iva** = resembling the full moon; **babhuuvahi** = had indeed become; **priyaH** = the favorite; **purushhaaNam** = for the people; **ayodhyaanilayaanam** = living in Ayodhya .

Rama who enjoyed great celebrity and who was richly endowed with every virtue, resembling the full moon, had indeed become the favorite for the people living in Ayodhya.

[Verse Locator](#)

स याच्यमानः काकुत्स्थः स्वाभिः प्रकृतिभिस् तदा ।
कुर्वाणः पितरम् सत्यम् वनम् एव अन्वपद्यत ॥ २-४५-४

4. **yaachyamaanaH** = Despite the entreaties ; **tadaa** = then; **prakR^itibhiH** = of the people; **svabhiH** = of his own; **saH** = that; **kaakutstha** = Rama(the scion of Kakustha); **kurvaaNaH** = proving; **pitaram** = his father; **satyam** = to be true; **anvapa dyata** = proceeded; **vanameva** = to the forest only.

Despite the entreaties of the people of his own, Rama(the scion of the Kakutstha), in order to honor his father's vow; proceeded towards the forest.

[Verse Locator](#)

अवेक्षमाणः सस्नेहम् चक्षुषा प्रपिबन् इव ।
उवाच रामः स्नेहेन ताः प्रजाः स्वाः प्रजाइव ॥ २-४५-५

5. **avekshhamaaNaH** = fondly gazing on; **taaH** = those; **prajaaH** = people; **prapibanniva** = as though drinking; **chakshhushhaa** = with his eyes; **raamaH** = Rama; **sasneham** = lovingly; **uvaacha** = spoke; (as follows) **prajaa iva** = as though children; **svaaH** = of his own.

Fondly gazing on the people as though drinking with his eyes, Rama lovingly spoke (as follows) as though they were his own children:

[Verse Locator](#)

या प्रीतिर् बहुमानः च मय्य् अयोध्या निवासिनाम् ।
मत् प्रिय अर्थम् विशेषेण भरते सा निवेश्यताम् ॥ २-४५-६

6. "yaa = which; **priitiH** = affection; **bahumaanashcha** = and respect; **ayodhya nivaasinaam** = you the people living in Ayodhya; **mayi** = (have) in me; **saa** = that ; **niveshyataam** = be bestowed; **visheshheNa** = in a special measure; **bharate** = on Bharata; **matpriyaartham** = for my satisfaction.

"The respect and affection that has been bestowed upon me by you (the residents of Ayodhya) may for my satisfaction be bestowed in a special measure on Bharata.

[Verse Locator](#)

स हि कल्याण चारित्रः कैकेय्या आनन्द वर्धनः ।
करिष्यति यथावद् वः प्रियाणि च हितानि च ॥ २-४५-७

7. **saH** = Bharata; **kaikeyyaa nandavardhanaH** = who enhances the delight of Kaikeyi; **kalyaaNacharitraH** = and who possessed excellent conduct; **karishhyati hi** = will indeed do; **priyaaNi** = pleasing things; **hitaanicha** = and beneficial things; **vaH** = to you; **yathaavat** = properly."

"Bharata who enhances the delight of Kaikeyi and who possesses excellent conduct, will indeed do pleasing and beneficial things to you appropriately."

[Verse Locator](#)

ज्ञान वृद्धो वयो बालो मृदुर् वीर्य गुण अन्वितः ।
अनुरूपः स वो भर्ता भविष्यति भय अपहः ॥ २-४५-८

8. **saH** = That Bharata; **N^gyaana vR^iddhaH** = who is matured in knowledge; **vayobaalaH** = and young in age; **mR^iduH** = who is gentle; **viirya guNaanvitaH** = and endowed with virility and virtue; **bhavishhyati** = will become; **anuruupaH** = worthy; **bhartaa** = master; **bhayaapahaH** = who can dispel your fears."

"Bharata who is matured in knowledge but young in age, who is gentle but endowed with virility and virtue, will become your worthy master who can dispel your fears"

[Verse Locator](#)

स हि राज गुणैः युक्तः युव राजः समीक्षितः ।
अपि च अपि मया शिष्टैः कार्यम् वो भर्तृ शासनम् ॥ २-४५-९

9. saH = That Bharata; yuktaH = who is endowed; raajaguNaiH = with royal virtues; samiikshhitaH = is being marked; yuvaraajaH = as the prince . apicha = And further; bhartR^ishaasanam = king's command; kaaryam = is to be carried out; mayaa = by me; shishhTaiH = and by the rest; vaH = of you.

"Bharata who is endowed with royal virtues is being marked as the prince. Further, king's command is to be carried out by me and the rest of you.

[Verse Locator](#)

न च तप्येद् यथा च असौ वन वासम् गते मयि ।
महा राजः तथा कार्यो मम प्रिय चिकीर्षया ॥ २-४५-१०

10. mayi = (when) I; gate = have gone; vanavaasam = to the forest for exile; yathaa = how; asou = this; mahaarajah = monarch; na santapyet = does not suffer agony; tathaa = in that manner; kaaryaH = to be done; priya chikiirshhayaa = with an intent to please; mama = me."

"If you desire to please me, see that the king does not suffer agony when I have gone to forest for exile"

[Verse Locator](#)

यथा यथा दाशरथिर् धर्मम् एव आस्थितः अभवत् ।
तथा तथा प्रकृतयो रामम् पतिम् अकामयन् ॥ २-४५-११

11. yathaa yathaa = more and more; daasharathiH = Rama; the son of Dasaratha; abhavat = became; aasthitaH = established; dharma eva = in his duty alone; tathaa tathaa = the more and more; prakR^itayaH = the people; akaamayan = wished; raamam = Rama; patim = (as their) master."

The more Rama the son of Dasaratha, showed himself to be faithful to his duty, the more the people wished to have him as their master "

[Verse Locator](#)

बाष्पेण पिहितम् दीनम् रामः सौमित्रिणा सह ।
चकर्ष इव गुणैः बद्ध्वा जनम् पुनर् इव आसनम् ॥ २-४५-१२

12. raamaH = Rama; soumitriNaa saha = accompanied by the son of Sumitra; chakarshha = drew; janam = the people (of the city); pihitam = filled with; baashhpeNa = tears; diinam = piteously; baddhvaa iva = as though tied; guNaiH = with cords.

Rama accompanied by son of Sumitra, drew the people of the city, who were weeping piteously, after him as if tied and pulled with cords.

[Verse Locator](#)

ते द्विजाः त्रिविधम् वृद्धा ज्ञानेन वयसा ओजसा ।
वयः प्रकम्प शिरसो दूरात् ऊचुर् इदम् वचः ॥ २-४५-१३

13. **te dvijaaH** = the brahmanas; **vR^iddhaaH** = who were elderly; **trividham** = in three ways; **G^yaanena** = by knowledge; **vayasaa** = by age; **ojasaa** = and by luster; **vayaH prakampa shirasaH** = with their heads shaking with advanced years; **uuchuH** = spoke; **idam** = these; **vachaH** = words; **duuraat** = from distance."

Those brahmanas, who were triply revered for their learning, their age and their spirituality, their heads shaking with advanced years, cried out :

[Verse Locator](#)

वहन्तः जवना रामम् भो भो जात्याः तुरम् गमाः ।
निवर्तध्वम् न गन्तव्यम् हिता भवत भर्तरि ॥ २-४५-१४

14. "**bho bho turaNgamaaH** = Oh Noble Steeds! **jaatyaaH** = belonging to a breed; **javanaaH** = of speed; **vahantaH** = who are carrying; **raamam** = Rama! **nivartadhwam** = You come off. **na gantaryam** = Do not proceed. **bhavata** = Become; **hitaaH** = friendly; **bhartari** = to your master.

"Oh Noble Steeds, of speedy breed! You who are carrying Rama, do come back! Do not proceed! Be friendly to your master (since by taking Rama against our wishes, you will be doing a disservice to him)"

[Verse Locator](#)

कर्णवन्ति हि भूतानि विशेषण तुरम्गमाः ।
यूयम् तस्मान्निवर्तध्वम् याचनाम् प्रतिवेदिताः ॥ २-४५-१५

15. **bhutaanihi** = Indeed all beings; **karNavanti** = which are endowed with ears; **visheshhe Na** = more so; **turaN^gamaaH** = horses; **prativeditaaH** = stand appraised of; **yaachanam** = (our) entreaty. **tasmaat** = Therefore; **yuuyam** = you; **nivartadhwam** = return.

"Indeed all things, which are endowed with ears, more so horses, stand appraised of our entreaty. Therefore, you return."

[Verse Locator](#)

धर्मतः स विशुद्धात्मा वीरः शुभदृढप्रतह् ।
उपवाह्यः तु वो भर्ता न अपवाह्यः पुरात् वनम् ॥ २-४५-१६

16. **viiraH** = The hero; **vishuddhaatmaa** = of the pure soul; **dharmataH** = of virtuous; **subha dR^iDha vrataH** = and auspicious firm resolve; **saH** = that; **bhartaa** = master; **upa vaahyaH** = and not to be conveyed away; **puraat** = from the city; **vanam** = to the forest."

"That hero of the pure soul, of virtuous and auspicious firm resolve, that master, deserves to be brought back to the city and not to be taken to the forest."

[Verse Locator](#)

एवम् आर्त प्रलापांस् तान् वृद्धान् प्रलपतः द्विजान् ।
अवेक्ष्य सहसा रामः रथात् अवततार ह ॥ २-४५-१७

17. **avekshhya** = Seeing; **taan dvijaan** = those brahmanas; **vR^iddhaan** = who are aged; **pralapataH** = uttering; **evam** = those; **aartapralaapan** = painful words; **raamaH** = Rama; **sahasaa** = quickly; **avatataaraha** = got down; **rathaat** = from the chariot.

Seeing those aged brahmanas uttering those painful words, Rama quickly got down from the chariot.

[Verse Locator](#)

पद्भ्याम् एव जगाम अथ ससीतः सह लक्ष्मणः ।

सन्निकृष्ट पद न्यासो रामः वन परायणः ॥ २-४५-१८

18. **atha** = thereafter; **raamaH** = Rama; **sa siitaH** = with Sita; **sa lakshhmanaaH** = and with Lakshmana; **sannikR^ishhTa padanyaasaH** = taking close strides ; **jagaama iva** = on foot only; **vana paraayaNaH** = towards the forest.

Rama with Sita and Lakshmana, taking close strides, proceeded on foot towards the forest.

[Verse Locator](#)

द्विजातींस् तु पदातींस् तान् रामः चारित्र वत्सलः ।

न शशाक घृणा चक्षुः परिमोक्तुम् रथेन सः ॥ २-४५-१९

19. **saH raamaH** = That Rama; **chaaritra vatsalaH** = who was affectionate in his disposition; **ghR^iNaachakshhuH** = and had compassion in his eyes; **na shashaaka** = could not; **parimoktum** = abandon; **taan dvijaatiin** = those brahmanas; **padaatiin** = walking on foot; **rathena** = behind the chariot.

That Rama who was affectionate in his disposition and had compassion in his eyes, could not abandon those brahmanas walking on foot, far behind the chariot.

[Verse Locator](#)

गच्चन्तम् एव तम् दृष्ट्वा रामम् सम्भ्रान्त मानसाः ।

ऊचुः परम सम्तप्ता रामम् वाक्यम् इदम् द्विजाः ॥ २-४५-२०

20. **dR^IshhTvaa** = perceiving; **tam raamam** = that Rama; **gachchhantameva** = still going; (towards the forest) ; **dvijaaH** = those brahmanas; **sambhraaanta chetasaH** = perplexed in mind; **parama samtaptaaH** = and very much distressed; **uuchuH** = spoke; **idam vaakyam** = these words :

Perceiving Rama still going towards the forest, those brahmanas perplexed in mind and greatly distressed, spoke the following words :

[Verse Locator](#)

ब्राह्मण्यम् कृत्स्नम् एतत् त्वाम् ब्रह्मण्यम् अनुगच्छति ।

द्विज स्कन्ध अधिरूढाः त्वाम् अग्नयो अपि अनुयान्ति अमी ॥ २-४५-२१

21. **sarvam** = the whole of; **etat** = this; **braahmaNyam** = brahmana community anugachchhati = is following; **tvaam** = you; **brahmaNyam** = devoted to the brahmanas. Dvija skandaadhiruudhaaH = Bearing on the shoulders of brahmanas; **amii** = these; **agnayo api** = sacred fires also; **anuyaanti** = are following; **tvaam** = you.

"The whole of this brahmana community is following you, devoted (as you are) to the brahmanas. See, they are bearing the sacred fires on their shoulders"

[Verse Locator](#)

वाजपेय समुत्थानि चत्राणि एतानि पश्य नः ।

पृष्ठतः अनुप्रयातानि हंसान् इव जल अत्यये ॥ २-४५-२२

22. **pashya** = look at; **etaani** = these; **chhatraaNi** = canopies; **vaajapeya samutthaani** = (obtained by us when observing Vajpeya sacrifice); **anuprayaataani** = accompanying; **naH** = our; **pR^ishhTataH** = backs; **meghaaniva** = like clouds; **jalaatyaye** = at end of the rainy season."

"Look at these canopies (obtained by us while observing Vajpeya sacrifice*) accompanying our backs like clouds at the end of the rainy season"

*-It is laid down in the Vedas that he who performs a Vajpeya sacrifice must be supplied with a white canopy.

[Verse Locator](#)

अनवाप्त आतपत्रस्य रश्मि सन्तापितस्य ते ।

एभिः चायाम् करिष्यामः स्वैः चत्रैः वाजपेयिकैः ॥ २-४५-२३

23. te = to you; anavaaptaatapatrasya = who have not got a canopy; rashmisamtaapitasya = and are being scorched with the rays (of the sun); karishhyaamaH = we shall give; chhayaam = shade; chhatraiH = by canopies; svaiH = of ours."

"With these canopies of ours, we shall give shade to you, who have got no canopy and are being scored with rays (of the sun.)"

[Verse Locator](#)

या हि नः सततम् बुद्धिर् वेद मन्त्र अनुसारिणी ।

त्वत् कृते सा कृता वत्स वन वास अनुसारिणी ॥ २-४५-२४

24. vatsa = oh; dear child! Yaa buddhiH = Which intellect; naH = of ours; satatam = forever; vedamantraanusaariNii = engaged in perusing the study of Vedic Text; saa = that intellect; kR^itaa = has been made; vanavaasaanusaariNii = to follow the course of exile to the forest."

"Oh, Dear child! The intellect of ours, which was forever engaged in perusing the study of Vedic texts has been now made to follow the course of exile to the forest"

[Verse Locator](#)

हृदयेष्वावतिष्ठन्ते वेदा ये नः परम् धनम् ।

वत्स्यन्ति अपि गृहेष्वा एव दाराः चारित्र रक्षिताः ॥ २-४५-२५

25. ye = which; vedaaH = Vedas; param dharma = are the excellent riches; naH = of ours; trishhTanti = (they are) established; hR^idayeshhvena = in our hearts alone. chaaritrarakshhitaaH = Protected by their character; daraaH api = our wives too; vatsyanti = remain; gR^iheshhveva = at home.

"We will carry the Vedas in our hearts as our excellent treasure and our wives too will remain at home, protected by their character"

[Verse Locator](#)

न पुनर् निश्चयः कार्यः त्वद् गतौ सुकृता मतिः ।

त्वयि धर्म व्यपेक्षे तु किम् स्यात् धर्मम् अवेक्षितुम् ॥ २-४५-२६

26. nishchayaH = " A decision; punaH = again(another one);na kaaryaH = is not to be done. tvadgatou = in the matter our going along with you (to the forest); matiH = determination; sukR^itaa- = has been well done. tvayi dharmavyapakshhe = If you do not pay attention to piety; kim = which; sthitamsyaat = will remain; dharma pathe = in the path of virtue?"

"We shall not revoke our decision. Our mind is fully determined to go along with you (to the forest). If you do not pay attention to piety, what being will remain devoted to the path of virtue?"

[Verse Locator](#)

याचितः नो निवर्तस्व हंस शुक्ल शिरः रुहैः ।

शिरोभिर् निभृत आचार मही पतन पांशुलैः ॥ २-४५-२७

27. "nibhR^itaachaara = oh; prince of resolute conduct! yaachitaH = We entreat you; shirobhiH = by the heads; naH = of ours; hamsa shukla shiroruhaiH = having gray hair like white plumes of swans; mahiipatana paansulaiH = that are solid with dust as a result of their falling on the ground(in the cause of our prostration to you). nivartasva = Turn back."

" Oh, prince of resolute conduct! We entreat you by our heads having gray hair like the white color of the swans, that are soiled with dust as a result of their falling on the ground (in the course of our prostration to you) (pray) turn back."

[Verse Locator](#)

बहुनाम् वितता यज्ञा द्विजानाम् यैह आगताः ।
तेषाम् समाप्तिर् आयत्ता तव वत्स निवर्तने ॥ २-४५-२८

28. "ye = whoever; aagataaH = came; iha = here; (such); bahuunaam = many; dvijaanaam = brahmanas; vitataaH = started; ajaN^yaas = sacrificial rites. vatsa = Oh;dear child! teshhaam = their; samaaptiH = completion; aayatata = depends; tava = on your; nivartane = return."

"Sacrifices have been commenced by many of those Brahmanas that have come here. Their completion, oh dear child, depends on your return"

[Verse Locator](#)

भक्तिमन्ति हि भूतानि जग्माम अजग्मामानि च ।
याचमानेषु तेषु त्वम् भक्तिम् भक्तेषु दर्शय ॥ २-४५-२९

29. "raama = Oh;Rama! Bhuutaani = Beings; jaN^gamaaja^Ngamaani = both animate and inanimate; bhaktimantihi = are indeed devoted to you. darshaya = Show; bhaktim = affection; bhakteshu = to those devotees; yaachamaaneshhu = who entreat you to return."

"Beings both animate and inanimate, Oh, Rama, are indeed devoted to you. Show affection to those devotees, who entreat you to return."

[Verse Locator](#)

अनुगन्तुम् अशक्ताः त्वाम् मूलैः उद्धिऋत वेगिभिः ।
उन्नता वायु वेगेन विक्रोशन्ति इव पादपाः ॥ २-४५-३०

30. "paadapaaH = trees; uddhitaha veginaH = which are raised swiftly; muulaiH:by their roots; ashaktaaH = being unable; anugantum = to accompany; tvaam = you; vikroshantiiva = appear to be weeping; unnataaH = hump-backed; vaayuvegena = by the force of mind."

"The trees held by their roots, unable to accompany you, seen to be weeping, hump-backed by the force of wind"

[Verse Locator](#)

निश्चेष्ट आहार संचारा वृक्ष एक स्थान विष्ठिताः ।
पक्षिणो अपि प्रयाचन्ते सर्व भूत अनुकम्पिनम् ॥ २-४५-३१

31. pakshhiNo api = birds too; nishcheshhTaahaara samchaaraaH = which sit motionless and are unable to go out in search of food; vR^ikshhaika sthaana vishhThitaaH = which remain fixed at one spot on trees; prayaachante = are supplicating you (to return); sarva bhuutaanukampinam = compassionate as you are to all created beings."

"Birds too, which sit motionless and are unable to go out in search of food and which remain fixed at one spot on trees, are supplicating you to return, compassionate as you are to all created beings"

[Verse Locator](#)

एवम् विक्रोशताम् तेषाम् द्विजातीनाम् निवर्तने ।
ददृशे तमसा तत्र वारयन्ति इव राघवम् ॥ २-४५-३२

32. teshhaam dvijaatiinaam = while those brahmanas; vikroshataam = were crying; evam = thus; nivartane = for the return; (of Rama); tamasaa = the river Tamasa; tatra = there; dadR^ishe = appeared; varayantiiva = as though preventing; raaghavam = Rama."

While those brahmanas were crying thus with a view to persuading Rama to return, the river Tamasa appeared there, as though retarding the progress of Rama "

[Verse Locator](#)

ततः सुमन्त्रोऽपि रथाद्विमुच्य ।
श्रान्तान्हयान्सम्परिवर्त्य श्रीघ्राम् ।
पीतोदकांस्तोयपरिप्लुताङ्गा ।
नचारयद्वै तमसाविदूरे ॥ २-४५-३३

33. tataH = thereafter; sumantro api = Sumantra the charioteer also; vimuchya = releasing; shraantaan = the tired; hayaan = horses; rathaat = from the chariot; shiighram = quickly; samparivartya = making them roll; piitodakaan = having drunk water; toya pariplutaanN^gaan = with their bodies drenched in water; acharayat = allowed them to graze; tamasaa viduure = not very far from the Tamasa.

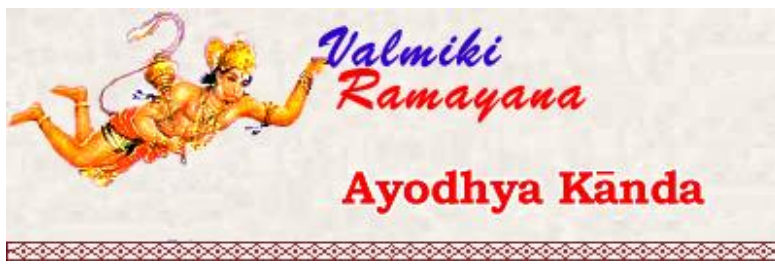
Thereafter Sumantra the charioteer too released the horses, tired as they were, from the chariot and quickly making them roll, allowed them to graze not very far from the (bank of) Tamasa once they had drunk water and had their body washed in the river."

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकचत्वारिंशः सर्गः

Thus completes 45th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 46 Verses converted to UTF-8, Nov 09

Introduction

Having reached the banks of Tamasa river and thinking of the plight of the people of Ayodhya, Rama passes the night on the banks of Tamasa river. Waking up in the meantime, Rama instructs the charioteer to drive the chariot in such a way as to elude the citizens and lead them to think that the chariot had turned back towards Ayodhya instead of proceeding towards the forest. He then ascends the chariot along with Sita and Lakshmana and went ahead to the forest.

[Verse Locator](#)

ततः तु तमसा तीरम् रम्यम् आश्रित्य राघवः ।
सीताम् उद्दीक्ष्य सौमित्रिम् इदम् वचनम् अब्रवीत् ॥ २-४६-१

1. tataH = Then; raaghavaH = Rama; aashritya = taking his position at; tamasaa tiiram = at the banks of Tamasa river; udviikshhya = looking at; siitaam = Sita; abraviit = spoke; idam vachanam = these words; soumitrim = to Lakshmana :

Then Rama taking his position at the banks of Tamasa river and looking at Sita, spoke to Lakshmana as follows :

[Verse Locator](#)

इयम् अद्य निशा पूर्वा सौमित्रे प्रस्थिता वनम् ।
वन वासस्य भद्रम् ते स न उत्कण्ठितुम् अर्हसि ॥ २-४६-२

2. soumitre = oh; Lakshmana! prahitaaH = we have been sent; vanam = to the forest. iyam = Today; puurvaa = is the first; nishaa = night; vanavaasasya = of residence in the forest . saH = You as such; na arhasi = are not required; utkaN^Thitum = to regret. Bhadram = blessedness; te = to you."

"Oh, Lakshmana! We have been sent to the forest. Today is the first night of our residence in the forest .You ought not feel anxious. May all be well with you!"

[Verse Locator](#)

पश्य शून्यानि अरण्यानि रुदन्ति इव समन्ततः ।
यथा निलयम् आयद्भिर् निलीनानि मृग द्विजैः ॥ २-४६-३

3. pashya = look here: mR^iga dvijaiH = animals and birds; aayadbhiH = returning; yathaanilayam = to their respective abodes; miliinaani = seeking for shelter . shuunyaani = woods; rudrantiiva = are crying; samantataH = from all sides".

"Look here: As the animals and birds are returning to their respective abodes seeking for shelter, the desolate woods seem to be crying from all sides"

[Verse Locator](#)

अद्य अयोध्या तु नगरी राज धानी पितुर् मम ।

सस्त्री पुंसा गतान् अस्मान् शोचिष्यति न संशयः ॥ २-४६-४

4. adya = now; ayodhyaa nagarii = the city of Ayodhya; raajadhaanii = the capital; mama pituH = of my father; sa strii pumsaa = with its women and men; shochishhyati = will lament; asmaan = about us; gataan = that have departed. Na = There is no; samshayaH = doubt."

"Now, the city of Ayodhya the capital of my father with its men and women will lament about us that have departed (to the forest). There is no doubt"

[Verse Locator](#)

अनुरक्ता हि मनुजा राजानम् बहुभिर्गुणैः ।

त्वाम् च माम् च नरव्याघ्र शत्रघ्नभरतौ तथा ॥ २-४६-५

5. naravyaaghra = oh; tiger among men! manujaaH = The citizens (of Ayodhya); anuraktaaH hi = are indeed having affection; raajaanam = towards the king; tvaamcha = towards you; maamcha = towards me; tathaa = and; shatrughna bharatou = towards Satrughna and Bharata; guNaiH = by our virtues; bahubhiH = which are many."

"Oh, tiger among men! The citizens (of Ayodhya) are indeed having affection to the king no less than to you and myself, as also to Bharata and Satrughna, for many of our virtues."

[Verse Locator](#)

पितरम् चानुशोचामि मातरम् च यशस्विनीम् ।

अपि वानौध भवेताम् तु रुदन्तौ तावभीक्ष्णशः ॥ २-४६-६

6. "anushochaami = I feel repented; pitaramcha = for my father; maataramcha = and my mother; yashasivniim = who is illustrious. tou apivaa bhavetaam = Will they become even; andhou = blind; rudantou = by weeping; abhiikshhashaH = incessantly."

"I feel repented for my father and my illustrious mother. I fear whether they will become even blind, by weeping incessantly."

[Verse Locator](#)

भरतः खलु धर्म आत्मा पितरम् मातरम् च मे ।

धर्म अर्थ काम सहितैः वाक्यैः आश्वासयिष्यति ॥ २-४६-७

7. bharataH = Bharata; dharmaatmaa = the virtuous man; aashvaasayishhyati khalu = can indeed console; me = my; pitaram = father; maataraacha = and mother; vaakyaiH = by words; dharmaaartha kaama sahitaiH = (containing)religious merit ; material welfare and sense- gratification."

"Bharata, the virtuous man, can indeed console my father and mother by his kind words."

[Verse Locator](#)

भरतस्य आनृशंसत्वम् संचिन्त्य अहम् पुनः पुनः ।

न अनुशोचामि पितरम् मातरम् च अपि लक्ष्मण ॥ २-४६-८

8. "lakshhmaNa = Oh; Lakshmana! vichintya = Thinking of; bharatasya = bharata's; anR^ishamsatvam = kindness; punaH punaH = again and again; aham = I; naanushochaami = do not grieve; pitaram = for(our) father; maataramcha api = or even (our) mother."

"Oh, Lakshmana! Thinking of Bharata's kindness again and again, I do not grieve for our father and mother"

[Verse Locator](#)

त्वया कार्यम् नर व्याघ्र माम् अनुव्रजता कृतम् ।
अन्वेष्टव्या हि वैदेह्या रक्षण अर्थे सहायता ॥ २-४६-९

9. "naravyaaghra: Lakshmana; **the tiger among men!** anuvrajataa = By following; **maam** = me; **kaarayam** = a purpose; **kR^itam** = has been served; **tvayaa** = by you. sahaayataa = a help; **anveshhTavyaali** = would have to be sought; **rakshhaNaarthe** = for the protection; vaidehyaaH = of Seetha"

"Oh, Lakshmana, tiger among men! You have done well by accompanying me, as otherwise, a help would have to be sought for by me for protecting Seetha"

[Verse Locator](#)

अद्भिर् एव तु सौमित्रे वत्स्याम्य् अद्य निशाम् इमाम् ।
एतद् हि रोचते मह्यम् वन्ये अपि विविधे सति ॥ २-४६-१०

10. "soumitre = Oh; Lakshmana! **adya** = Today; **vatsyaami** = I shall stay; **imaam nishaam** = in the night; **adbhireva** = with water alone. vanye = Wild fruits and roots; **vividhe** = of various kinds; **satyapi** = though being present; **etat** = this is; **rochete hi** = indeed a preference; **mahyam** = to me."

"Oh, Lakshmana! I shall live on water alone tonight. Though there are various kinds of wild fruits and roots, this is indeed a liking for me"

[Verse Locator](#)

एवम् उक्त्वा तु सौमित्रम् सुमन्त्रम् अपि राघवः ।
अप्रमत्तः त्वम् अश्वेषु भव सौम्य इति उवाच ह ॥ २-४६-११

11. "evam = Thus; **uktvaa** = telling; **soumitrim** = Lakshmana; **raaghavaH** = Rama; **uvaacha ha** = spoke; **sumantramapi** = to Sumitra also; **iti** = thus: soumya = "Oh; gentleman! Tvam = you; **apramattaH** = be careful; **ashveshu** = about the horses."

Thus telling Lakshmana, Rama spoke also to Sumantra as follows: "Oh, gentle man! Attend to the horses carefully."

[Verse Locator](#)

सो अश्वान् सुमन्त्रः सम्यम्य सूर्ये अस्तम् समुपागते ।
प्रभूत यवसान् कृत्वा बभूव प्रत्यनन्तरः ॥ २-४६-१२

12. **saH sumantraH** = That Sumantra; **suurye** = (on) sun; **samupaagate** = getting; **astam** = set; **samyamya** = tied up; **ashvaan** = the horses; **kR^itvaa** = causing; **prabhuutayavasaan** = them to have more grass(to eat); **babhuuva** = (and) became; **pratyanantaraH** = the immediate neighbor(of Rama).

The sun having completely set, Sumantra tied up the horses, supplied them with abundant grass and immediately stood nearest (to Rama).

[Verse Locator](#)

उपास्यतु शिवाम् संध्याम् दृष्ट्वा रात्रिम् उपस्थिताम् ।
रामस्य शयनम् चक्रे सूतः सौमित्रिणा सह ॥ २-४६-१३

13. **upaasya** = having worshipped; **shivaam** = the beautiful; **sandhyaam** = evening twilight; **dR^ishhTvaa** = and having seen; **raatrim** = the night; **upasthitaam** = come nearer; **suutaH** = the charioteer; **soumitriNaasaha** = along with Lakshmana; **chakre** = made; **shayanam** = the bed; **raamasya** = for Rama.

Having worshipped the beautiful evening twilight and having seen the night come nearer, Sumantra along with Lakshmana made the bed for Rama.

[Verse Locator](#)

ताम् शय्याम् तमसा तीरे वीक्ष्य वृक्ष दलैः कृताम् ।
रामः सौमित्रिणाम् सार्धम् सभार्यः सम्विवेश ह ॥ २-४६-१४

14. **viikshhya** = Seeing; **taam shayyaam** = that bed; **kR^itaam** = made; **vR^ikshha dalaiH** = of leaves of a tree; **soumitriNaasaardham** = with the help of Lakshmana; **tamasaatiire** = on the bank of Tamasa river; **raamaH** = Rama; **sa bhaaryaH** = along with his wife; **samvivesha ha** = laid down.

Seeing that bed made of leaves of a tree on the bank of Tamasa river with the help of Lakshmana, Rama along with his wife laid down on it.

[Verse Locator](#)

सभार्यम् सम्प्रसुप्तम् तम् भ्रातरम् वीक्ष्य लक्ष्मणः ।
कथयाम् आस सूताय रामस्य विविधान् गुणान् ॥ २-४६-१५

15. **viikshhya** = seeing; **tam braataram** = that brother; **samprasuptam** = sleeping; **sambhaaryam** = along with his wife; **lakshhmaNaH** = Lakshmana; **kathayaamaasa** = narrated; **raamasya** = Rama's; **vividhaam** = various; **guNaan** = virtues; **suutaaya** = to Sumantra.

Seeing that brother sleeping along with his wife, Lakshmana narrated Rama's various virtues to Sumantra.

[Verse Locator](#)

जाग्रतः हि एव ताम् रात्रिम् सौमित्रेर् उदितः रविः ।
सूतस्य तमसा तीरे रामस्य ब्रुवतः गुणान् ॥ २-४६-१६

16. **raviH** = The sun; **uditaH** = rose; **soumitre** = (while) Lakshmana; **bruvataH** = was recounting; **raamasya** = Rama's; **guNaaH** = excellences; **suutasya** = to Sumantra; **tamasaa tiire** = at the bank of Tamasa river; **jaagratohyeva** = keeping awake; **taam raatrim** = that (whole) night.

While Lakshmana was thus recounting Rama's excellences to Sumantra, keeping awake that whole night at the bank of Tamasa river, the sun rose.

[Verse Locator](#)

गो कुल आकुल तीरायाः तमसायाः विदूरतः ।
अवसत् तत्र ताम् रात्रिम् रामः प्रकृतिभिः सह ॥ २-४६-१७

17. **viduurataH** = At a good distance ; **taamasaayaaH** = from Tamasa river; **gokulaakula tiiraayaH** = whose banks were crowded with herds of cows; **raamaH** = Rama; **avasat** = inhabited; **tatra** = there; **taam raatrim** = that night; **prakR^itibhiH saha** = with the citizens.

At a good distance from Tamasa river, whose banks were crowded with herds of cows, Rama passed that night there with the citizens.

[Verse Locator](#)

उत्थाय तु महा तेजाः प्रकृतीस् ता निशाम्य च ।

अब्रवीद् भ्रातरम् रामः लक्ष्मणम् पुण्य लक्षणम् ॥ २-४६-१८

18. saH raamaH = That Rama; mahaateJaaH = with a great splendor; utthaaya cha = got up; nishaamyacha = saw; taaH = those; prakR^itiiH = citizens; abraviit = and spoke; (as follows); bhraataram = to his brother; lakshhmaNam = Lakshmana; puNyalakshhaNam = who was endowed with auspicious bodily marks:

Getting up from the bed and seeing those citizens, Rama with an extraordinary splendor, spoke to his brother, Lakshmana who was endowed with auspicious bodily marks:

[Verse Locator](#)

अस्मद् व्यपेक्षान् सौमित्रे निरपेक्षान् गृहेष्व् अपि ।

वृक्ष मूलेषु संसुप्तान् पश्य लक्ष्मण साम्प्रतम् ॥ २-४६-१९

19. pashya = Look at; lakshhmaNa = Oh; Lakshmana; asmadvyapekshhaan = (the citizens) full of longing for us; nirapekshhaan = unmindful; gR^iheshhvapi = even of their homes; sampratam = now; samsuptaan = sleeping together; vR^ikshha muuleshu = at the roots of trees; soumitre = Oh; son of Sumitra!"

"Observe, Oh Lakshmana, the citizens full of longing for us, unmindful even of their homes, sleeping together at the roots of trees, Oh, the son of Sumitra!"

[Verse Locator](#)

यथा एते नियमम् पौराः कुर्वन्ति अस्मन् निवर्तने ।

अपि प्राणान् असिष्यन्ति न तु त्यक्ष्यन्ति निश्चयम् ॥ २-४६-२०

20. "yathaa = how; ete pouraaH = these citizens; kurvanti = are making; niyamam = coercion; asminnivartane = to take us back; nyasishhyanti = (they) will lay down; praaNaanapi = even their lives; na tyakshhyanti = but would not give up; nishchayantu = their resolve."

"From the way in which these citizens are making coercion to take us back (to Ayodhya), it seems they will even lay down their lives, but in no case would give up their resolve"

[Verse Locator](#)

यावद् एव तु संसुप्ताः तावद् एव वयम् लघु ।

रथम् आरुह्य गच्छामः पन्थानम् अकुतः भयम् ॥ २-४६-२१

21. yaavadeva = till which time; samsuptaa = they are asleep; taavadeva = in that time; vayam = we; laghu = quickly; aaruhya = mount; ratham = chariot; gachchaama = and obtain; panthaanam = a route; akutobhayam = which has no fear from any quarter."

"Till which time the citizens are asleep, within that time, let us quickly mount the chariot and take a route which has no fear from any quarter"

[Verse Locator](#)

अतः भूयो अपि न इदानीम् इक्ष्वाकु पुर वासिनः ।

स्वपेयुर् अनुरक्ता माम् वृष्क मूलानि संश्रिताः ॥ २-४६-२२

22. ataH = from this; ikshhvaakupura vaasinaH = the citizens of Ayodhya; (the capital of Ikshvaku); anuraktaaH = who are longing; maam = for me; nasvapeyuH = may not sleep; idaaniim = as of now; vR^ikshha muulaani = at the roots of trees; bhuuyo api = again; bhuuyo api = and again."

"From this the citizens of Ayodhya (the ancient capital of Ikshvaku), who are longing for me, may not sleep as of now, at the roots of trees again and again"

[Verse Locator](#)

पौरा हि आत्म कृतात् दुःखात् विप्रमोच्या नृप आत्मजैः ।
न तु खल्व् आत्मना योज्या दुःखेन पुर वासिनः ॥ २-४६-२३

23. **pouraaH** = the residents of city; **vipramokshhyaah hi** = should indeed made free; **duHkhaat** = of their suffering; **aatma kR^itaat** = brought about by themselves; **nR^ipaاتمajaiH hi** = by the sons of their rulers. **puravaasinaH** = The citizens; **na yojyaaH hi** = should not be burdened; **duHkhena** = with hardship; **tu khalu** = but indeed; **aatmanaa** = caused by (princes) themselves.

"The residents of city should indeed be made free of their suffering brought about by (citizens) themselves, by the sons of their rulers. The citizens should on no account be burdened with hardship caused by (princes) them selves as is our case."

[Verse Locator](#)

अब्रवील् लक्ष्मणो रामम् साक्षात् धर्मम् इव स्थितम् ।
रोचते मे महा प्राज्ञ क्षिप्रम् आरुह्यताम् इति ॥ २-४६-२४

24. **lakshhmaNaH** = Lakshmana; **abavit** = spoke; **iti** = thus; **raamam** = to Rama; **sthitam** = who is standing firm; **dharmamiva** = like righteousness; **saakshhaat** = personified : **praaG^ya** = Oh; **wise brother! rochate** = It is agreeable; **me** = to me; **tathaa** = thus. **aaruchyataam** = Let (the chariot) be mounted; **kshhipram** = quickly."

Lakshmana replied as follows to Rama, who is standing firm like righteousness personified: "Oh, wise brother! What you say is agreeable to me. (Pray) ascend the chariot quickly"

[Verse Locator](#)

अथ रामोऽब्रवीच्छ्रीमान् सुमन्त्रम् युज्यताम् रथः ।
गमिष्यामि ततोऽरण्यम् गच्छ श्रीघ्नमितः प्रभो ॥ २-४६-२५

25. **atha** = Then; **shriimaan** = the glorious; **raamaH** = Rama; **abraviit** = spoke; **sumantram** = to Sumantra; (as follows); **prabho** = Oh; **capable man! yujyataam** = Arrange; **rathaH** = the chariot; **gamishhyaami** = I shall proceed; **araNyam** = to the forest. **gachchha** = Go; **shiighram** = quickly; **itaH** = from here."

Then, the glorious Rama spoke to the charioteer as follows: "Oh, capable man! Keep the chariot ready. I shall proceed to the forest. Let us go quickly from here."

[Verse Locator](#)

सूतः ततः सन्त्वरितः स्यन्दनम् तैः हय उत्तमैः ।
योजयित्वा अथ रामाय प्रान्जलिः प्रत्यवेदयत् ॥ २-४६-२६

26. **tataH** = then; **saH suutaH** = that chariot; **tvaritaH** = quickly; **yojayitvaa** = fastened; **syandanam** = the chariot; **taiH hayottamaiH** = with those excellent horses; **atha** = and thereafter; **pratyavedayaT** = informed; **raamaaya** = Rama; **praaN^jaliH** = with joined palms.

Then, Sumantra quickly fastened the chariot to its excellent horses and thereafter submitted with joined palms to Rama (as follows):

[Verse Locator](#)

अयम् युक्तो महाबाहो रथस्ते रथिनाम् वर ।
त्वमारोहस्व भद्रम् ते ससीतः सहलक्ष्मणः ॥ २-४६-२७

27. mahaabaaho = Oh; mighty armed prince! te = Your; ayam rathaH = (this) chariot; yuktaH = is yoked. Rathinaam vara = Oh; jewel among car-warriors! tvam = You; aarohasva = ascend(it); sasiitaH = along with Sita; saha lakshhmanaH = and with Lakshmana . bhadram = May prosperity be; te = to you."

"Oh, mighty armed prince! Your chariot is kept ready. You ascend it along with Sita and with Lakshmana, Oh jewel among car-warriors! May prosperity attend you"

[Verse Locator](#)

तम् स्यन्दनमधिष्ठाय राघवः सपरिच्छदः ।
शीघ्रगामाकुलावर्ताम् तमसामतरन्नदीम् ॥ २-४६-२८

28. raaghavaaH = Rama; adhishhThaaya = mounted; tam syandanam = the chariot; sa parichchhadaH = with all necessities for traveling (viz; his bow; armor; quiver; spade; basket and so on); aatarat = (and) crossed; shiighragaam; the swift flowing; tamasaam nadiim = Tamasa river; aakulaavartaam = thickly set with whirl-pools .

Rama mounted the chariot with all necessities (like bow, armor, quiver, spade, basket, and so on) and crossed the swift flowing Tamasa river, thickly set with whirl- pools.

[Verse Locator](#)

स सम्तीर्य महाबाहुः श्रीमान् शिवमकण्टकम् ।
प्रापद्यत महामार्गमभयम् भयदर्शिनाम् ॥ २-४६-२९

29. samtiirya = Having crossed the stream; shriimaan = the glorious; saH = Rama; mahaabaahuH = the mighty armed; praapadyata = reached; mahaa maargam = a great road; akaN^Takam = free from obstacles; abhayam = and safe; bhayadarshinaam = even for those who are apprehensive of danger.

Having duly crossed the stream, the glorious Rama the mighty armed reached a great road free from obstacles and safe even for those who are apprehensive of danger.

[Verse Locator](#)

मोहन अर्थम् तु पौराणाम् सूतम् रामः अब्रवीद् वचः ।
उदन् मुखः प्रयाहि त्वम् रथम् आस्थाय सारथे ॥ २-४६-३०
मुहूर्तम् त्वरितम् गत्वा निर्गतय रथम् पुनः ।
यथा न विद्युः पौरा माम् तथा कुरु समाहितः ॥ २-४६-३१

30;31. raamaH = Rama; mohanaartham = in order to elude; pouraaNaam = the citizens; abraviit = spoke; vachaH = words; suutam = to Sumantra : "saarathe = Oh; charioteer! tvam = You; aasthaaya = mount; ratham = the chariot; prayaahi = (and) proceed; udaN^mukhaH = northwards. gatvaa = Go; muhuurtam = for a while ; tvaritam = quickly; nivartaya = and bring back; ratham = the chariot; punaH = again; samaahitaH = Remaining careful; kuru = do(it); yathaa = in such a way; tathaa = that; pouraaH = the citizens; na vidyaH = may not locate me."

In order to elude the citizens, Rama spoke to Sumantra as follows: "Oh, charioteer! You mount the chariot and go northward. Proceed for a while quickly and bring back the chariot again. Remaining careful, do it in such a way that the citizens may not be able to locate me"

Comment:- How can Rama elude the citizens, who came off leaving their homes, showing their immense affection towards him? Love without self-centeredness knows what love is. Then the seemingly untruth is not

untruth, the hurt in appearance is not really a hurt and the said deception is not a deception. Rama the knower of love was free to do what was right and whatever he did was righteous.

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा तथा चक्रे स सारथिः ।

प्रत्यागम्य च रामस्य स्यन्दनम् प्रत्यवेदयत् ॥ २-४६-३२

32. **shrutvaa** = Hearing; **raamasya** = Rama's; **vachanam** = advice; **saH saarathiH** = that charioteer; **chakre** = made a round; **tathaa** = as he was told; **pratyagamyaa** = and on returning; **pratyavedayat** = reported; **raamasya** = to Rama; **syandanam** = about the arrival of the chariot.

Hearing Rama's advice, the charioteer made a round of the chariot as he was suggested and on returning, reported to Rama about the arrival of the chariot.

[Verse Locator](#)

तौ सम्प्रयुक्तम् तु रथम् समासित्यौ ।

तदा ससीतौ रघवंशवर्धनौ ।

प्रचोदयामास ततस्तुरग्मान् ।

स सारथिर्येन पथा तपोवनम् ॥ २-४६-३३

33. **tadaa** = then; **raghuvamsha vardhanou** = Rama and Lakshmana; the promoters of the race of Raghu; **sa siitou** = along with Sita; **samaasthitou** = ascended; **ratham** = the chariot; **samprayuktam** = yoked together. **TataH** = thereafter; **saa saarathiH** = that charioteer; **prachodayaamaasa** = drove forward; **turangamaan** = the horses; **pathaa** = along the route; **yena** = by which; **tapovanam** = they can reach a grove suited to the practice of austerities.

Then, Rama and Lakshmana(the promoters of the race of Raghu) along with Sita ascended the chariot yoked together. The charioteer urged the horses along the route by which they can reach a grove suited to the practice of austerities.

[Verse Locator](#)

ततः समास्थाय रथम् महारथः

ससारथिर्धाशरथिर्वनम् ययौ ।

उदङ्मुखम् तम् तु रथम् चकार स ।

प्रयाणमाङ्गश्यनिवितदर्शनात् ॥ २-४६-३४

34. **tataH** = Thereafter; **saH** = That Sumantra; **chakaara** = placed; **tam ratham** = that chariot; **udaN^mukham** = facing the north; **prayaaNa maaN^galya nimitta darshanaat** = for he saw omens auspicious for journey (in that quarter). **DasharathiH** = Rama (son of Dasaratha); **mahaarathaH** = the mighty car-warrior; **sa saarathiH**; along with the charioteer; **aasthaaya** = mounted; **ratham** = the chariot; **yayou** = and proceeded; **vanam** = to the forest.

However, Sumantra placed that chariot by facing it to the north, for he saw omens auspicious for journey (in that quarter). Rama (son of Dasaratha) the mighty car-warrior, along with the charioteer mounted the chariot and proceeded to the forest.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे ष्चत्वारिंशः सर्गः

Thus completes the 46th chapter of Ayodhya Kanda in the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

© Sept 2002, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 47

Verses converted to UTF-8, Nov 09

Introduction

The multitude that had caused Rama in his journey to the forest wake up to find Rama and his associates gone. They begin to rebuke themselves. Overwhelmed with grief, they hunt up to tracks of Rama's chariot. Being unable to find the tracks, they helplessly return to Ayodhya in sheer despair.

[Verse Locator](#)

प्रभातायाम् तु शर्वर्याम् पौराः ते राघवो विना ।
शोक उपहत निश्चेष्टा बभूवुर् हत चेतसः ॥ २-४७-१

1. **sharvaryaaam** = As the night; **prabhataaayaam** = was beginning to become day light; **te pouraaH** = those citizens; **raaghavam vinaa** = relinquished by Rama; **babhuuvaH** = became; **hatachetasaH** = perplexed; **shokopahatachetasaH** = their hearts stricken by grief; **nishcheshhTaaH** = and motionless.

As the night was beginning to become dawn, those citizens relinquished by Raghava were perplexed with grief and became motionless.

[Verse Locator](#)

शोकज अश्रु परिद्यूना वीक्षमाणाः ततः ततः ।
आलोकम् अपि रामस्य न पश्यन्ति स्म दुःखिताः ॥ २-४७-२

2. **shokajaashru paridyuunaaH** = Made miserable with tears born of anguish; **duHkhitaaH** = and agony; **viikshhamaaNaaH** = seeing; **tatastataH** = in that and that place; **na pashyantisma** = they could not notice; **aalokamapi** = even a glimmer; **raamasya** = of Rama.

Made miserable with tears born of anguish and agony, they could not notice even a glimmer of Rama, though casting their eyes everywhere.

[Verse Locator](#)

ते विषादार्तवदना रहितास्तेन धिमता ।
कृपणाः करुणा वाचो वदन्ति स्म मनस्विनः ॥ २-४७-३

3. **te** = They; **manasvinaH** = the magnanimous; **rahitaaH** = bereft of ; **tena** = that Rama; **dhiimataa** = the intelligent man; **vishhadaarta vadanaaH** = had their faces afflicted with grief; **kr^ipaNaaH** = and non-plused; **vadantisma** = spoke; **vachaaH** = these words; **karuNaaH** = which were compassionate.

Their faces distorted with sorrow, deprived as they were of sagacious Rama and therefore non-pulsed, the citizens broke into piteous exclamations, saying:-

[Verse Locator](#)

धिगस्तु खलु निद्राम् ताम् ययापहतचेतसः ।

नाद्य पश्यामहे रामम् पृथूरस्कम् महाभुजम् ॥ २-४७-४

4. **dhik astu** = cursed be; **taam nidraam** = that slumber; **yayaa** = by which; **apahR^itachetasaH** = consciousness was taken away; **na pashyaamahe** = and could not behold; **adya** = today; **pR^ithuuraskam** = broad chested; **mahaabhujam** = and mighty armed; **raamam** = Rama."

"Cursed be to that slumber, rendered unconscious, by which we could not behold today that mighty armed Rama with a broad chest."

[Verse Locator](#)

कथम् नाम महाबाहुः स तथाऽवितथक्रियः ।

भक्तम् जनम् परित्यज्य प्रवासम् राघवो गतः ॥ २-४७-५

5. **katham naama** = "how; **saH raaghavaH** = that Rama; **mahaabaahuH** = the strong armed; **avitatha kriyaH** = whose actions are never ineffectual; **gataH** = leave; **pravaasam** = for exile; **parityajya** = abandoning; **bhaktam** = his devoted; **janam** = people?"

"How that Rama the strong armed, whose actions are never ineffectual, leave for exile, abandoning his devoted citizens?"

[Verse Locator](#)

यो नः सदा पालयति पिता पुत्रानिवौरसान् ।

कथम् रघूणाम् स श्रेष्ठस्त्यक्त्वा नो विपिनम् गतः ॥ २-४७-६

6. **yaH** = which Rama; **shreshhTaH** = the chief; **raghuuNaam** = of Raghu's; **paalayati** = who protected; **naH** = us; **sadaa** = always; **pita** = like father; **ourasaan putraan iva** = the children born of his lions; **katham** = how; **saH** = he; **tyaktvaa** = could leave; **naH** = us; **gataH** = and proceed; **vipinam** = to the forest?"

"How did the chief of Raghus, who protected us ever, like a father the children born of his lions, could proceed to the forest, leaving us?"

[Verse Locator](#)

इहैव निधनम् यामो महाप्रस्थानमेव वा ।

रामेण रहितानाम् हि किमर्थम् जीवितम् हि नः ॥ २-४७-७

7. **yaamaH** = (let us) invoke; **nidhanam** = death; **ihaiva** = here itself; **mahaa prasthaanameva vaa** = or definitely set out for a grand journey(to the north with a resolve to die) **kimartham** = for what purpose; **jiivatam** = (can be) life; **naH** = for us; **rahitaanaam** = separated; **raameNa** = from Rama."

"Let us have recourse to death here itself, or definitely set out for a grand journey (to the north with a resolve to die). For what purpose can life be good for us, separated as we are from Rama?"

[Verse Locator](#)

सन्ति शुष्काणि काष्ठानि प्रभूतानि महान्ति च ।

तैः प्रज्वाल्य चिताम् सर्वे प्रविशामोऽथ पावकम् ॥ २-४७-८

8. **atha** = or; **santi** = there are; **prabhuutaani** = a number of; **mahaanti** = big; **shushhkaaNi** = dry; **kaashhTaani** = logs of woods. **prajvalya** = Lighting; **chitaam** = a funeral pile; **taiH** = by them; **sarve** = let us all; **pravishaamaH** = enter; **paavakam** = the fire."

" Or there are a number of big dry logs of wood here. Lighting a funeral fire out of them, let us all enter the fire."

[Verse Locator](#)

किम् वृक्ष्यामो महाबाहुरनसूयः प्रियम्बद ।
नीतः स राघवोऽस्माभिर्ति वक्तुम् कथम् क्षमम् ॥ २-४७-९

9. kim = what; vakshhyaamaH = shall we say? AsmaabhiH = By us; mahaabaahuH = the great armed; saH raaghavaH = (that) Rama; anasuuyaH = who is free from egoism; priyamvadaH = and who speaks kindly (to all); niitaH = has been conveyed (to the forest); kshhamam = How can we; vaktum = say; iti = so?"

"What shall we say to our fellow citizens? ♦The great armed Rama who is free from egoism and who speaks kindly (to all) has been conveyed to the forest by us!' How can we say so?"

[Verse Locator](#)

सा नूनम् नगरी दीना दृष्ट्वाऽस्मान् राघवम् विना ।
भविष्यति निरानन्दा सस्त्रीबालवयोधिका ॥ २-४७-१०

10. "dR^ishhTvaa = seeing; asmaan = us; raaghavam vinaa = bereft of Rama; saa nagarii = that city; nuunam = now; diinaa = desolate; sa strii baala vayodhikaa = together with women and children and the aged; bhavishhyati = will become; niraanandaa = cheerless."

"Seeing us returning without Rama, that city of Ayodhya, already desolate, will with its women, children and the aged, become even deeply cheerless."

[Verse Locator](#)

निर्यातास्तेन वीरेण सह नित्यम् जितात्मना ।
विहिनास्तेन च पुनः कथम् पश्याम ताम् पुरीम् ॥ २-४७-११

11. "niryaataaH = having left the city; tena viireNa saha = thus with that hero; nityam = ever; jitaatmanaa = self-conquered man; katham = how; pashyaama = can we look on; taam puriim = that city; punaH = again; vihiinaaH = without; tena cha = him?"

"Having left the city thus with that hero, the conqueror of one's own self, how can we look on that city again without him?"

[Verse Locator](#)

इतीव बहुधा वाचो बाहुमुद्यम्य ते जनाः ।
विलपन्तिस्म दुःखर्ता विवत्सा इव धेनवः ॥ २-४७-१२

12. udyamya = uplifting; baahum = (their) arms; te janaaH = those men; dukkhaartaaH = stricken with anguish; dhenavaH = like cows; vivatsaaH = bereft of their calves; vilapantisma = lamented; bahudhaa = in various ways; itiiva vaachaH = as aforesaid.

Uplifting their arms , those men stricken with anguish, like cows bereft of their calves, lamented in various ways as above.

[Verse Locator](#)

ततः मार्ग अनुसारेण गत्वा किञ्चित् क्षणम् पुनः
मार्ग नाशात् विषादेन महता समभिप्लुतः ॥ २-४७-१३

13. tataH = then; gatvaa = proceeding; kimchit = to some distance; maargaanusaareNa = along the tracks; kshhaNam = for a while; samabhiplutaaH = they were overwhelmed

with; **mahataa** = great; **vishhadena** = despair; **punaH** = again; **maarganaashaat** = due to disappearance of the tracks.

Then, proceeding to some distance along the tracks for a while, they were overwhelmed with great despair again due to sudden disappearance of tracks.

[Verse Locator](#)

रथस्य मार्ग नाशेन न्यवर्तन्त मनस्विनः ।

किम् इदम् किम् करिष्यामः दैवेन उपहताइति ॥ २-४७-१४

14. **manasvinaH** = the good natured citizens; **maarga naashena** = due to disappearance of the tracks; **rathasya** = of the chariot; **nyavartanta** = returned (to Ayodhyas) iti = saying thus; **kimidam** = "how is it? kim karishhyaama = what shall we do? Upa hataaH = we are afflicted; **daivena** = by providence.

The good-natured citizens, due to disappearance of the tracks of the chariot, returned to Ayodhya, saying thus, " How is it? What shall we do? We are afflicted by providence"

[Verse Locator](#)

ततः यथा आगतेन एव मार्गेण क्लान्त चेतसः ।

अयोध्याम् अगमन् सर्वे पुरीम् व्यथित सज्जनाम् ॥ २-४७-१५

15. **tataH** = thereafter; **sarve** = all of them; **klaanta chetanaH** = with aggrieved hearts; **aagaman** = went; **aayodhya puriim** = to the city of Ayodhya; **vyathita sajjanaam** = with distressed virtuous people; **maargeNa** = by the path; **yathaagatenaiva** = on which they had come.

Therafter, all of them with aggrieved hearts went to the city of Ayodhya, which was comprising of virtuous people with distress, by the same path on which they had come.

[Verse Locator](#)

आलोक्य नगरीम् ताम् च क्षयव्याकुलमानसाः ।

आवर्तयन्त त्ऽश्रूणि नयनैः शोकपीडितैः ॥ २-४७-१६

16. **aalokya** = beholding; **taam nagariim** = that city; **te** = they; **kshhayavyaakula maanasaaH** = in their minds distracted through cheerlessness; **aavartayanta** = shed; **ashruuNi** = tears; **shoka piiditaiH** = stricken as they were in grief.

Beholding the city, they shed tears through their eyes stricken as they were in grief , their minds distressed through cheerlessness.

[Verse Locator](#)

एषा रामेण नगरी रहिता नातिशोभते ।

आपगा गरुडेनेव ह्रदादुद्धृतपन्नगा ॥ २-४७-१७

17. **eshhaa nagarii** = this city; **raameNa rahitaa** = bereft of Rama; **naatishobhate** = was not enchanting even a little; **aapagaa iva** = as a river; **uddhhR^ita pannagaa** = whose snakes were uplifted; **hradaat** = from its pool; **garuDena** = by Garuda.

Bereft of Rama, the aforesaid city of Ayodhya was not any more enchanting than a river whose snakes were uplifted from its pool by Garuda.

[Verse Locator](#)

चन्द्रहीनमिवाकाशम् तोयहीनमिवार्णवम् ।

अपश्यन्निहतानन्दम् नगरम् ते विचेतसः ॥ २-४७-१८

18. **aakaashamiva** = as the sky; **chandra hiinam** = without the moon; **aarNavam iva** = or the sea; **toya hiinam** = without the water; **te vichetasaH** = those disconcerted men; **apashyan** = beheld; **nagaram** = the city; **nihataanandam** = from which all joy had fled.

As the sky without the moon or the sea without the water, these disconcerted men beheld the city from which all joy had fled.

[Verse Locator](#)

ते तानि वेश्मानि महाधनानि ।
दुःखेन दुःखोपहता विशन्तः ।
नैव प्रजज्ञुः स्वजनम् जनम् वा ।
निरीक्षमाणाः प्रविणष्टहर्षाः ॥ २-४७-१९

19. **te** = they; **praviNashhTa harshhaaH** = having lost their joy; **vishantaH** = entering; **taani** = those; **veshmaani** = houses; **mahaadhanaani** = with abundant riches ; **duHkhena** = uneasily; **duHkhopahataaH** = having stricken with grief; **naiva prajaG^yuH** = could not distinguish; **svajanam** = their own people; **janam vaa** = or others; **niriikshhamaanaaH** = (even if) being looked at.

Entering their houses full of abundant riches with uneasiness, the citizens could not distinguish between their own people and others, even though being looked at, stricken as they were with grief, their joy having altogether extinguished.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकचत्वारिंशः सर्गः

Thus completes the 47th chapter of Ayodhya Kanda in the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 48

Verses converted to UTF-8, Nov 09

Introduction

Informed by the citizens of Rama's departure for the forest, when they returned to Ayodhya after being unable to find out the tracks of his chariot, the wives of the citizens reproach Kaikeyi and break into lamentation.

[Verse Locator](#)

तेषामेवम् विष्ण्णानाम्पीडितानामतीव च ।
बाष्पविप्लुतनेत्राणाम् सशोकानाम् मुमूर्षया ॥ २-४८-१
अनुगम्य निवृत्तानाम् रामम् नगर वासिनाम् ।
उद्गतानि इव सत्त्वानि बभूवुर् अमनस्विनाम् ॥ २-४८-२

1;2. **sattvaani** = the lives of; **teshhaam** = those; **nagaram vaasinaam** = citizens; **evam** = thus; **vishha NNanaam** = dejected; **atiiva** = greatly; **piiditaanaam** = hurt; **baashhpa vipluta netraaNaam** = having eyes filled with tears; **sa shokaamaam** = affected by grief; **mumuurshhayaa** = impatient of life; **anugamya** = accompanied; **raamam** = Rama; **nivR^ittaanaam** = and returned; **amanasvinaam** = cheerless; **udgataaniiva** = as though their lives are gone.

The lives of those citizens, who had returned dejected and cheerless in this way after accompanying Rama were greatly hurt, having their eyes filled with tears afflicted with grief, longing to give up their lives and appeared as though they were dead.

[Verse Locator](#)

स्वम् स्वम् निलयम् आगम्य पुत्र दारैः समावृताः ।
अश्रूणि मुमुचुः सर्वे बाष्पेण पिहित आननाः ॥ २-४८-३

3. **aagamya** = reaching; **svam svam** = each his own; **nilayam** = house; **sarve** = all of them; **samaavR^itaah** = having been surrounded; **putra daaraiaH** = by their sons and wives; **mumuchuH** = shed; **ashrooNi** = tears; **pihitaananaaH** = their face being covered; **bashhpeNa** = by tears.

Reaching each his own house, all of them surrounded by their sons and wife, shed tears, their faces being covered by them.

[Verse Locator](#)

न च आहृष्यन् न च अमोदन् वणिजो न प्रसारयन् ।
न च अशोभन्त पण्यानि न अपचन् गृह मेधिनः ॥ २-४८-४

4. **na chaahR^ishhyan** = (they) did not make rejoice; **na amodancha** = did not make merry; **vaNijaH** = merchants; **na prasaarayan** = did not exhibit their wares; **paNyaanicha** =

even their merchandise; **na ashobhante** = did not look charming. gR^iha methinaH = Those in charge of home; **na apachan** = did not cook.

None was either delightful or merry. Merchants no longer exhibited their wares, nor their merchandise looked charming. Those in charge of home did not attend to cooking.

[Verse Locator](#)

नष्टम् दृष्ट्वा न अभ्यनन्दन् विपुलम् वा धन आगमम् ।
पुत्रम् प्रथमजम् लब्ध्वा जननी न अभ्यनन्दत ॥ २-४८-५

5. **na abhyanandan** = none was delightful; dR^shhTam = a lost fortune; **dhanaagamam vaa** = or on getting wealth; **vipulam** = in abundance. Jananii = Mother; naabhyanandata = did not rejoice; **labdhvaa** = on obtaining; **putram** = a son; **prathamajam** = born for the first time.

None was delightful for instance on finding out a lost fortune, or on getting riches in abundance. No mother did rejoice even on obtaining a son born for the first time.

[Verse Locator](#)

गृहे गृहे रुदन्त्यः च भर्तारम् गृहम् आगतम् ।
व्यगर्हयन्तः दुःख आर्ता वाग्भिस् तोत्रैः इव द्विपान् ॥ २-४८-६

6. **duhkhaartaaH** = oppressed with sorrow; **rudantyaH** = and lamenting; gR^ihe gR^ihe = (women) in every house; **vyagarhayanta** = heaped reproaches; **bhartaaraam** = on husbands; **aagatam** = who came; gR^iham = home; **vaagbhiH** = with words; **dvipaana iva** = like elephants; **totraiH** = by goads.

Oppressed with sorrow and weeping, women in every house heaped reproaches on their husbands who came home, with words as sharp as pricks of the goad which attack an elephant.

[Verse Locator](#)

किम् नु तेषाम् गृहैः कार्यम् किम् दारैः किम् धनेन वा ।
पुत्रैः वा किम् सुखैः वा अपि ये न पश्यन्ति राघवम् ॥ २-४८-७

7. **kim** = "What purpose; **teshhaam** = of theirs(will be served); **ye** = who; **na pashyanti** = do not see; **raaghavam** = Rama; gR^IhaiH = by their dwellings? Kim kaaryam = For what purpose; **daaraiH** = their wives? kim = what purpose dhananivaa = by their wealth even? Kim = What purpose? PutraiH vaa = by their sons or; **sukhairvaapi** = even pleasures even?"

"What purpose of theirs who do not see Rama, will be served by their dwellings, wife or wealth or sons or pleasures even?"

[Verse Locator](#)

एकः सत् पुरुषो लोके लक्ष्मणः सह सीतया ।
यो अनुगच्छति काकुत्स्थम् रामम् परिचरन् वने ॥ २-४८-८

8. **lakshhma NaH** = Lakshmana; **ekaH** = alone; **satpurushhaH** = is a good man; **loke** = in this world; **yaH** = who; **anugachhati** = was following; **raamam** = rama; **kaakutstham** = belonging to Kakutstha dynasty; **siitayaa saha** = along with Sita; paricharam rendering service; **vane** = in the forest."

Lakshmana alone is a good man in this world, who was accompanying Rama belonging to Kakutstha dynasty, along with Sita ,duly rendering service to them in the forest."

[Verse Locator](#)

आपगाः कृत पुण्याः ताः पद्मिन्यः च सरांसि च ।

येषु स्नास्यति काकुत्स्थो विगाह्य सलिलम् शुचि ॥ २-४८-९

9. kR^ita puNyaaH = fortunate are; taH = such; aapagaaH = rivers; padminyaH = lotus-ponds; saraamsicha = and lakes; snaasyati = bathing; yeshhu = in whose; shuchi = sacred; salilam = waters; kaakutstha = Rama; vigaahya = plunged into;

"Fortunate too are the rivers; lotus ponds and lakes for bathing in whose sacred waters Rama entered into."

[Verse Locator](#)

शोभयिष्यन्ति काकुत्स्थम् अटव्यो रम्य काननाः ।

आपगाः च महा अनुपाः सानुमन्तः च पर्वताः ॥ २-४८-१०

10. aaTavyaH = forests; ramya kaananaaH = with beautiful row of trees; mahaanuupaaH = tracks of land abounding in water; aapagaaH cha = rivers; parvataaH = and mountains; saanumantaH = with alluring peaks; shobhayishhyanti = will bring splendor to; kaakutstham = Rama.

"Forests with beautiful row of trees, tracks of land abounding in water, rivers and mountains with alluring peaks will bring splendor to Rama."

[Verse Locator](#)

काननम् वा अपि शैलम् वा यम् रामः अभिगमिष्यति ।

प्रिय अतिथिम् इव प्राप्तम् न एनम् शक्यन्ति अनर्चितुम् ॥ २-४८-११

11. "yam = Which; shailam vaa = mountain; kaananamvaapi = or forest; raamaH = Rama; adhigamishhyati = will visit; na shakshhyanti = they can not; anarchitum = remain without respecting; enam = him; priyaatithim iva = like a beloved guest; praaptam = who has arrived."

"Any mountain or forest which Rama will visit, will not fail to respect him like a beloved guest who has arrived."

[Verse Locator](#)

विचित्र कुसुम आपीडा बहु मन्जलि धारिणः ।

अकाले च अपि मुख्यानि पुष्पाणि च फलानि च ॥ २-४८-१२

12. nagaaH = Plants; vichitra kusuma piidaaH = with many - colored flowers as their chaplets; bahumaNjari dhaariNaH = bearing copious cluster of blossoms; bhramara shaalinaH = full of bees; darshayishhyanti = exhibit themselves; raaghavam = at Rama."

"Plants with many -colored flowers as their chaplets, bearing copious clusters of blossoms full of bees exhibit themselves at Rama."

[Verse Locator](#)

अकाले चापि मुख्यानि पुष्पाणि च फलानि च ।

दर्शयिष्यन्ति अनुक्रोशात् गिरयो रामम् आगतम् ॥ २-४८-१३

13. giryaH = mountains; darshayishhyanti = will display; mukhyaani = principal; pushhpaaNi = flowers; phalaanicha = and fruits; raamam = to Rama; aagatam = (when) arrived; akaalechaapi = even in unseasonable ness anukroshaat = with compassion.

"Even in unseasonable ness, mountains in compassion will present principal flowers and fruits to Rama, on his arrival."

प्रस्रविष्यन्ति तोयानि विमलानि महीधराः ।

विदर्शयन्तः विविधान् भूयः चित्रामः च निर्झरान् ॥ २-४८-१४

14. "mahiidharaaH = mountains; vidarshayantaH = will show; vividhaan = various; chitraamshcha = wonderful; nirjharaan = waterfalls; bhuuyaH = again and again; prasravishhyanti = streaming forth; vimalaani = uncontaminated; toyaani = waters. "

"Mountains will show various wonderful waterfalls again and again, duly streaming forth uncontaminated waters."

[Verse Locator](#)

पादपाः पर्वत अग्रेषु रमयिष्यन्ति राघवम् ।

यत्र रामः भयम् न अत्र न अस्ति तत्र पराभवः ॥ २-४८-१५

15. "paadapaaH = trees; parvataagrashhu = on mountain -peaks; ramayishhyanti = will enrapture; raaghavam = Rama; yatra = where; raamaH = there is Rama; atra = there is ; na = neither; bhayam = fear; naasti = nor; tatra = there is ; paraabhavaH = overthrow."

"Trees on apex of mountains will enrapture Rama. Where there is Rama, there is neither fear nor humiliation".

[Verse Locator](#)

स हि शूरः महा बाहुः पुत्रः दशरथस्य च ।

पुरा भवति नो दूरात् अनुगच्छाम राघवम् ॥ २-४८-१६

16. "saH = that Rama; putraH = the son; dasarathasya = of Dasaratha; shuuraH = the hero and; mahaabaahuH = the mighty armed; puraa bhavati = will become; duurat = distant; naH = from us. Anugachhaama = Let us run after; raaghavam = Rama."

"That Rama the son of Dasaratha, the hero and the mighty armed will come to our view not far from us. Let us run after him."

[Verse Locator](#)

पादच् चाया सुखा भर्तुस् तादृशस्य महात्मनः ।

स हि नाथो जनस्य अस्य स गतिः स परायणम् ॥ २-४८-१७

17. "paada chchhaayaa = The shelter of feet; bhartuH = of the Lord; mahaatmanaH = and the high-souled; taadR^ishsya = is in such a manner; sukhaa = a joy; saH = He; naatha hi = indeed is protector; asyajanasya = of these people. saH = He; gatiH = the refuge; saH = he; paraayaNam = the supreme asylum."

"The shelter of the feet of the lord and the high-souled Rama is in itself a joy. Rama indeed is the protector of all of us, he the refuge and our supreme asylum "

[Verse Locator](#)

वयम् परिचरिष्यामः सीताम् यूयम् तु राघवम् ।

इति पौर स्त्रियो भर्तृऋन् दुःख आर्ताः तत् तत् अब्रुवन् ॥ २-४८-१८

18. "vayam = we; paricharishhyaamaH = shall serve; siitaam = Sita; yaayamtu = while you (serve); raaghavam = Rama." iti = Thus; poutra striyaH = the citizen's wives; dukkhaartaH = afflicted with agony; abruvam = spoke; tattat = this or that word; bhartR^iin = to their husbands.

"We shall serve Sita; while you attend on Rama." Thus, the citizen's wives, afflicted with agony, spoke in so many words to their husbands.

[Verse Locator](#)

युष्माकम् राघवो अरण्ये योग क्षेमम् विधास्यति ।
सीता नारी जनस्य अस्य योग क्षेमम् करिष्यति ॥ २-४८-१९

19. **raaghavaH** = "Rama; **vidhaasyati** = will secure; **yoga kshhemam** = the needs and interests; **yushhmaakam** = of yours. Siitaa = Sita; **karishhyati** = will secure; **yogakshhemam** = the needs and interests; **asya janasya naarii** = of these people; the women folk.

"Rama will secure the needs and interests of yours in the forest, while Sita will do the same thing with regard to us womenfolk."

[Verse Locator](#)

को न्व् अनेन अप्रतीतेन स उत्कण्ठित जनेन च ।
सम्प्रीयेत अमनोज्ञेन वासेन हृत चेतसा ॥ २-४८-२०

20. "**kaH nu** = who will be; **sampriyeta** = pleased; **anena vaasena** = with this residence; (in this city); **apratitena** = which is apprehensible; **sotkaNThitajanenacha** = with anxious people in it; **amanoG^yena** = not a pleasant spot; **hR^ita chetasaa** = with unsettled minds?"

"Who will be highly pleased with this residence in the city, which is apprehensible, with anxious people in it and not being a pleasant spot with unsettled minds?"

[Verse Locator](#)

कैकेय्या यदि चेद् राज्यम् स्यात् अधर्म्यम् अनाथवत् ।
न हि नो जीवितेन अर्थः कुतः पुत्रैः कुतः धनैः ॥ २-४८-२१

21. **syaadyadi** = If it were; **raajyam** = rule; **kaikeyyaaH** = by Kaikeyi; **adharmyam** = it will not be in consonance with righteousness; **anaathavat** = with no protector; **na hi** = indeed; no; **arthaH** = use; **jiivitena** = by life; **naH** = to us. KutaH = much less; **putraiH** = by sons; **kutaH** = much less; **dhanaiH** = by riches.

"If it were to be the rule of Kaikeyi, it will not be in consonance with righteousness, with no protector and indeed with no use for our lives, much less for our sons and riches."

[Verse Locator](#)

यया पुत्रः च भर्ता च त्यक्ताव् ऐश्वर्य कारणात् ।
कम् सा परिहरेद् अन्यम् कैकेयी कुल पांसनी ॥ २-४८-२२

22. **saa Kaikeyi** = "That Kaikeyi; **yayaa** = by whom; **putrascha** = her son; **bharataacha** = and her husband; **tyaktaa** = were forsaken; **aishvarya kaaraNaat** = for the sake of power; **kula paamsanii** = (and)who brought disgrace to her family; **kam anyam** = whom else; **pari haret** = she will not abandon?"

"Whom else Kaikeyi will not abandon? --that Kaikeyi, by whom her son and her husband were forsaken for the sake of power and who brought disgrace to her family."

[Verse Locator](#)

कैकेय्या न वयम् राज्ये भृतका निवसेमहि ।
जीवन्त्या जातु जीवन्त्यः पुत्रैः अपि शपामहे ॥ २-४८-२३

23. **kaikeyyaaH** = (while) Kaikeyi; **jiivantyaH** = is surviving ; **vayam** = we ; **jaatu** = ever; **na nivasemahi** = will not inhabit; **raajye** = this kingdom; **bhR^itakaaH** = as (Kaikeyi's)

servants; **jiivityaaH** = (as long as we are) living; **shapaamahe** = we swear even; **putrairapi** = even by our sons."

"We swear even by our sons that while Kaikeyi is surviving and as long as we live, we will never inhabit this kingdom as Kaikeyi's servants!"

[Verse Locator](#)

या पुत्रम् पार्थिव इन्द्रस्य प्रवासयति निर्घृणा ।

कः ताम् प्राप्य सुखम् जीवेद् अधर्म्याम् दुष्ट चारिणीम् ॥ २-४८-२४

24. "kaH = who; **jiivet** = can live; **sukham** = happily; **praapya** = on having obtained; **taam** = her; **yaa** = who; **nirjhR^I Naa** = without pity; **pravaasayati** = banished; **putram** = the son; **paarthivendrasya** = of king; **adharmyaam** = the impious woman; **dushhTachaariNiim** = of wicked conduct?"

"Who can live happily on having obtained (as one's ruler) that impious woman of wicked conduct, who banished the son of the king without any pity?"

[Verse Locator](#)

उपद्रुतमिदम् सर्वमनालम्बमनायकम् ।

कैकेय्या हि कृते सर्वम् विनाशमुपयास्यति ॥ २-४८-२५

25. **idam sarvam** = " the whole of this kingdom; **upadrutam** = visited by calamities; **anaalambam** = having no support; **anaayakam** = without any leader; **upayaasyati** = will meet with; **vinaasham** = ruin; **kaikeyyaaH kR^ite** = through Kaikeyi's fault."

"The whole of this kingdom, without any leader, having no support and visited by calamities, will meet with ruin because of Kaikeyi's fault."

[Verse Locator](#)

न हि प्रव्रजिते रामे जीविष्यति मही पतिः ।

मृते दशरथे व्यक्तम् विलोपः तत् अनन्तरम् ॥ २-४८-२६

26. **raame** = Rama; **pravrajite** = having gone to exile; **mahiipatiH** = the monarch; **na jiivishhyati hi** = will indeed not survive! **mR^ite** = After the death; **dasharathe** = of Dasaratha; **vilaapaH** = utter moaning sounds; **tadanantaram** = thereafter; **vyaktam** = It is certain.

"For, Rama having gone into exile, the monarch will not survive and when Dasaratha is dead, utter regrets will remain thereafter. It is certain!"

[Verse Locator](#)

ते विषम् पिबत आलोड्य क्षीण पुण्याः सुदुर्गताः ।

राघवम् वा अनुगच्छध्वम् अश्रुतिम् वा अपि गच्छत ॥ २-४८-२७

27. **te** = you; as such; **pibata** = drink; **vishham** = poison; **aaloDya** = duly stirred up; **kshhiiNa pu NyaaH** = since your merits are exhausted; **sudurgataaH** = and you are marked out by ill fortune; **anugachchhadhvam vaa** = or follow; **raamam** = Rama (to the forest); **gachchhati** = or reach; **ashrutim vaa** = (the land where the name of Kaikeyi) may not reach your ears."

"So, drink poison duly stirred up, since your merits are exhausted and you are marked out by ill fortune. Otherwise, follow Rama to forest or reach a place where even the name of Kaikeyi may not reach your ears."

[Verse Locator](#)

मिथ्या प्रव्राजितः रामः सभार्यः सह लक्ष्मणः ।

भरते सन्निषृष्टाः स्मः सौनिके पशवो यथा ॥ २-४८-२८

28. **raamaH** = "Rama; **pravraajitaH** = has been sent to exile; **sa siitaH** = with Sita; **saha lakshhmaNaH** = and with Lakshmana; **mithyaa** = deceit fully; **smaH** = we have been; **sannisR^ishhTaaH** = handed over; **bharata** = to Bharata; **sounike yathaa** = like to a slaughterer; **pashavaH** = the beasts."

"Rama has been sent to exile along with Sita and Lakshmana deceitfully. We have been handed over now to Bharata, like the beasts in the hands of a slaughterer."

[Verse Locator](#)

पूर्णचन्द्राननः श्यामो गूढजत्रुररिंदमः ।

आजानुबाहुः पद्माक्षो रामो लक्ष्मणपूर्वजः ॥ २-४८-२९

पूर्वाभिभाषी मधुरः सत्यवादी महाबलः ।

सौम्यः सर्वस्य लोकस्य चन्द्रवत्प्रियदर्शनः ॥ २-४८-३०

नूनम् पुरुषशार्दूलो मत्तमातङ्गविक्रमः ।

शोभयुश्यत्यरण्यानि विचरन् स महारथः ॥ २-४८-३१

29;30;31. **raamo** = Rama; **puurNa chandraananaH** = whose face is like the full moon; **shyaamo** = dark brown of complexion; **guuDha jatraH** = whose collar bone is invisible (because it is covered with flesh) **arindamaH** = conquerer of his foes; **aajaanubaahuH** = whose arms descend to the knees; **padmaakshho** = whose eyes resemble lotuses; **lakshhmaNa puurvajaH** = the elder brother of Lakshmana; **puurvaabhibhaashhii** = who takes initiative in speaking; **satyavaadii** = speaking with candor; **madhuvaH** = and sweetness; **mahaabalaH** = very strong; **soumyaH** = benevolent; **sarvasya lokasya** = to all people; **chandravat priyadarshanaH** = charming sight as the moon; **purusha shaarduulo** = tiger among men; **matta maataN^ga vikramaH** = as mighty as an elephant in rut; **sa mahaarathaH** = that great car-warrior; **nuunam** = surely; **shobhayishjyati** = will adorn; **araNyaani** = the woods; **vicharam** = while roaming (through them)."

"Rama, whose face is like the full moon, of dark brown complexion, whose collar-bone is invisible (because of its being covered with flesh), a conqueror of foes, whose arms descend to his knees, whose eyes resemble lotuses, the elder brother of Lakshmana, who takes initiative in speaking and expresses with sweetness, truthful of speech and possessed of extra ordinary strength, is benevolent to all, delightfully charming as the moon, that tiger among men, as mighty as an elephant in rut, that great car-warrior, will surely adorn the woods, while roaming through them.."

[Verse Locator](#)

तास्तथा विलपन्त्यस्तु नगरे नागरस्त्रियः ।

चुक्रुशुर्दुःखसम्तप्तामृत्योरिव भयागमे ॥ २-४८-३२

32. **taaH** = those; **naagara striiyaH** = wives of citizens; **nagare** = in the city (of Ayodhya); **vilapantyaH** = lamenting; **tathaa** = in that manner; **chukrushuH** = cried; **bhayaagame iva** = as though fear has cropped up; **mR^ityoH** = for death.

Those wives of citizens in the city of Ayodhya, lamenting as aforesaid, began weeping, as though fear has cropped up for a forth-coming death.

[Verse Locator](#)

इत्येव विलपन्तीनाम् स्त्रीणाम् वेश्मसु राघवम् ।

जगामास्तम् दिनकरो रजनी चाभ्यवर्तत ॥ २-४८-३३

33. **dinakaraH** = the sun; **jagaama** = sank; **astam** = below the horizon; **rajaniiicha** = and the night; **abhyavartata** = fell; **striiNaam** = (while) the women; **veshmasu** = in the houses; **vilapantiinaam** = were weeping; **ityevam** = in the way; **raaghavam** = about Rama.

The sun sank below the horizon and the night fell, while the women in the houses were weeping in that manner about Rama.

[Verse Locator](#)

नष्टज्वलनसम्पाता प्रशान्ताध्यायसत्कथा ।

तिमिरेणाभिलिप्तेव तदा सा नगरी बभौ ॥ २-४८-३४

34. **saa nagarii** = That city of Ayodhya; **nashhTa jvalana sampataa** = in which kindling of fires had ceased; **prashantaadhyaaya satkathaa** = chanting of Vedas and narration of sacred stories died out; **babhou** = looked; **abhilipteva** = as though coated; **timireNa** = with darkness; **tadaa** = at this time.

The city of Ayodhya, in which the kindling of fires had ceased and the chanting of Vedas and narration of sacred stories died out, looked as though it was coated with darkness at that time.

[Verse Locator](#)

उपशान्तवणिक्पण्या नष्टहर्षा निराश्रया ।

अयोध्या नगरी चासीन्नष्टतारमिवाम्बरम् ॥ २-४८-३५

35. **ayodhyaa nagarii** = The city of Ayodhya; **upashaanta vaNikpaNyaa** = in which the business of the trading class had come to a stand-still; **nashhTa harshhaa** = in which joy had faded out; **niraashrayaa** = which had become support less; **aasiit** = became; **ambaramiva** = like a sky; **nashhTa taaram** = in which the stars had disappeared.

The city of Ayodhya, in which the business of the trading class had come to a stand-still, in which joy had been faded out, which had become (now) support less, looked dim as though stars had disappeared in the sky.

[Verse Locator](#)

तथा स्त्रियो राम निमित्तम् आतुरा ।

यथा सुते भ्रातरि वा विवासिते ।

विलप्य दीना रुरुदुर् विचेतसः ।

सुतैः हि तासाम् अधिको हि सो अभवत् ॥ २-४८-३६

36. **striyaH** = the women; **vichetasaH** = whose minds became sick; **yathaa** = as one would feel on; **sute** = (one's own) son; **bhraatarivaa** = or brother; **vivaasite** = having been sent into exile; **aaturaaH** = cried; **raama nimittam** = on account of Rama; **diinaH** = miserably; **vilapya** = lamented; **ruruduH** = (and) wept. **taasaam** = To them; **saH** = that Rama; **abhavat hi** = indeed became; **adhikaH** = more than; **sutaaH** = their sons.

The women whose minds became sick on account of Rama, as one would feel on one's own son or brother having been sent into exile, cried miserably expressing their grief in various ways. To them, Rama was dearer than their very sons!

[Verse Locator](#)

प्रशान्तगीतोत्सव नृत्तवादना ।

व्यपास्तहर्षा पिहितापणोदया ।

तदा ह्ययोध्या नगरी बभूव सा ।

महार्णवः सम्क्षपितोदको यथा ॥ २-४८-३७

37. **saa** = that; ayodhya nagari = city of Ayodhya; **prasaanta giitotsava nR^tta**
vaadanaa = in which singing; rejoicing and instrumental music had been completely set at
rest; ivyapaasta harshhaa = whose joy had departed; **pihitaa pa Nodayaa** = whose shops had
been closed; **tadaa** = then; **babhuuva** = became; **mahaarNavaH yathaa** = like a great
ocean; **samkshhapitodakaH** = whose waters had dried up.

That city of Ayodhya, in which singing, rejoicing, dancing and instrumental music had been
completely set at rest, when jpy had departed forever and whose shops had been closed, looked at
that time like a great ocean whose waters had dried up.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे अष्टचत्वारिंशः सर्गः

Thus completes 48th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 49

Verses converted to UTF-8, Nov 09

Introduction

Having traveled for a pretty long distance, Rama crossed Vedasruti, Gomati and Syandika rivers. He presses forward in the chariot talking with Sumantra.

[Verse Locator](#)

रामः अपि रात्रि शेषेण तेन एव महद् अन्तरम् ।

जगाम पुरुष व्याघ्रः पितुर् आज्ञाम् अनुस्मरन् ॥ २-४९-१

1. **raamo.api** = Also Rama; **purushhavyaaghraH** = the tiger among men; **anusmaran** = remembering; **aaG^yaam** = the command; **pituH** = of his father; **jagaama** = obtained; **mahat** = a long; **antaram** = distance; **tena** = (during) that; **raatriseshena** = rest of the night.

Rama the tiger among men, revolving in his mind the command of his father, covered a long distance during the rest of the night.

[Verse Locator](#)

तथैव गच्चतः तस्य व्यपायात् रजनी शिवा ।

उपास्य स शिवाम् संध्याम् विषय अन्तम् व्यगाहत ॥ २-४९-२

2. **shivaa** = delightful; **rajanii** = night; **vyapaayat** = passed away; **tasya** = (while) Rama; **gachchhataH eva** = was traveling; **tathaa** = in that way. **saH** = Rama; **upaasya** = having worshipped; **shivam** = the blissful; **sandhyaam** = (morning) twilight; **vyagaahata** = passed beyond; **vishhayaantam** = the boundary of that country.

While Rama was traveling with the same alacrity, that delightful night passed away. Having worshipped the blissful morning twilight, he passed beyond the boundary of that country.

[Verse Locator](#)

ग्रामान् विकृष्ट सीमान् तान् पुष्पितानि वनानि च ।

पश्यन् अतिययौ शीघ्रम् शरैः इव हय उत्तमैः ॥ २-४९-३

शृण्वन् वाचो मनुष्याणाम् ग्राम सम्वास वासिनाम् ।

3. **pashyan** = seeing; **graamaan** = villages; **vikR^ishhTa siimaanaan** = whose outskirts have been filled; **vanaamicha** = and woodlands; **pushhpitaani** = laden with blossoms; **shR^iNvan** = hearing; **vachaH** = the words; **manushhyaaNaam** = of men; **graama samvaasa vaasinaam** = dwelling together in midst of the village; **shiighram** = proceeded apace; **shanairiva** = as though slowly; **atiyayon** = and passed over those villages.

Seeing villages, whose outskirts have been tilled and the woodlands laden with blossoms and hearing as follows the words of men dwelling together in the midst of the village, Rama proceeded apace in those excellent horses as though slowly (engrossed as he was in enjoying the sights).

राजानम् धिग् दशरथम् कामस्य वशम् आगतम् ॥ २-४९-४

हा नृशंस अद्य कैकेयी पापा पाप अनुबन्धिनी ।

तीक्ष्णा सम्भिन्न मर्यादा तीक्ष्णे कर्मणि वर्तते ॥ २-४९-५

या पुत्रम् ईदृशम् राज्ञः प्रवासयति धार्मिकम् ।

वन वासे महा प्राज्ञम् सानुक्रोशम् अतन्द्रितम् ॥ २-४९-६

4;5;6. "dhik = woe unto; raajaanaam = the king Dasaratha; vashamaagatam = who fell into the clutches; kaamasya = of concupiscence. haa = Alas! Kaikeyi = Kaikeyi; nR^ishamasaa = the cruel; paapaa = and the sinful; adya = now; paapaanubandhinii = is following the sin. Yaa = which Kaikeyi; pravaasayati = is sending to exile; iidR^isham = such; raaG^yaHputram = prince Rama; dhaarmikam = the pious man; mahaapraaG^yam = a great intellectual; saanukrosham = the compassionate man; jitendriyam = he who has subdued senses; tiikshhNaa = that hot tempered Kaikeyi; vartate = is abiding; tiikshhNa karmaNi = in a rude action; sambhinna maryaadaa = transgressing the bounds of propriety.

"Woe unto the king Dasaratha who fell into the clutches of concupiscence. Alas! Kaikeyi the cruel and the sinful one now is still engaged in a cruel game. She is sending to exile the prince Rama, the pious man, the great intellectual, the compassionate man and he who subdued the senses. That hot-tempered Kaikeyi is behaving in a rude manner, transgressing the bounds of propriety"

Verse Locator

कथम् नाम महाभागा सीता जनकनन्दिनी ।

सदा सुखेष्वभिरता दुःखान्यनुभविष्यति ॥ २-४९-७

7. "katham naama = how; siita = Sita; mahaabhaagaa = the venerable woman; janaka nandinii = the daughter of king Janaka; abhirathaa = who was delighted; sadaa = always; sukheshhu = in(homely)comforts; anubhavishhyati = can experience; duHkhaani = difficulties (in the forest)?"

"How Sita the venerable woman, the daughter of Janaka, who was delighted always in homely comforts can now experience hardships in the forest?"

Verse Locator

अहो दशरथो राजा निस्नेहः स्वसुत प्रियम् ।

प्रजानामनघम् रामम् परित्यक्तुमिहेच्छति ॥ २-४९-८

8. "rajaa = the king; dasharathaH = Dasaratha; nisnehaH = having no love; svasutam = for his son; iha = now; ichchhati = wants; parityaktum = to abandon; raamam = Rama; priyam = who is beloved; prajaanam = to his people; anagham = and faultless; aho = what a surprise!"

"What a surprise! The king Dasaratha, having no love for his son, now wants to abandon Rama who is so beloved to the people and is even faultless."

Verse Locator

एता वाचो मनुष्याणाम् ग्राम सम्वास वासिनाम् ।

शृण्वन् अति ययौ वीरः कोसलान् कोसल ईश्वरः ॥ २-४९-९

9. shruNvaa = hearing; etaaH = these; vaachaH = words; manushhyaaNaam = of people; graama samvaasa vaasinaam = residing in villages and hamlets; viirah = the

heroic; **kosaleshvaraH** = prince of Kosala; **atiyayon** = crossed the boundaries; **kosalaan** = of Kosala state.

Hearing these words of people residing in villages and hamlets, Rama the heroic prince of Kosala crossed the boundaries of Kosala state.

[Verse Locator](#)

ततः वेद श्रुतिम् नाम शिव वारि वहाम् नदीम् ।
उत्तीर्य अभिमुखः प्रायात् अगस्त्य अध्युषिताम् दिशम् ॥ २-४९-१०

10. **uthiirya** = having crossed; **nadiim** = the river; **shiva vaarivahaam** = of auspicious waters; **vedashrutim naama** = named Vedashruti; **tataH praayaat** = he then proceeded forth; **abhimukhaH** = facing; **disham** = the quarter; **agastyaadhyushhitaam** = occupied by the Sage Agastya.

Having crossed the river of auspicious waters called Vedashruti, Rama then stretched forth, facing the quarter occupied by Sage Agastya.

[Verse Locator](#)

गत्वा तु सुचिरम् कालम् ततः शीत जलाम् नदीम् ।
गोमतीम् गीयुत अनूपाम् अतरत् सागरम् गमाम् ॥ २-४९-११

11. **gatvaa** = after traveling; **suchiram kaalam** = for a pretty time; **tataH** = from there; **atarat** = (Rama) crossed; **nadiim** = the river; **gomatiim** = called Gomati; **shivajalaam** = having beautiful waters; **goyutaa nuupam** = whose banks were adorned with cows; **saagarangamaam** = and headed towards the sea.

After traveling a pretty long time from there, Rama crossed the river Gomati having beautiful waters, whose banks were adorned with cows and which headed towards the sea.

[Verse Locator](#)

गोमतीम् च अपि अतिक्रम्य राघवः शीघ्रगैः हयैः ।
मयूर हंस अभिरुताम् ततार स्यन्दिकाम् नदीम् ॥ २-४९-१२

12. **raaghavaH** = Rama; **atikramya** = crossing; **gomatiimcha api** = Gomati river too; **hayaiH** = by horses; **shiighragaiH** = which are swift-moving; **tataara** = crossed; **nadiim** = the river; **syandikaam** = called Syandika; **mayuura hamsaabhirutaam** = resounding with howls of peacocks and swans.

Reaching the other bank of Gomati river with the help of the swift moving horses, Rama crossed the river called Syandika which had resounded with howls of peacocks and swans.

[Verse Locator](#)

स महीम् मनुना राज्ञा दत्ताम् इक्ष्वाकवे पुरा ।
स्फीताम् राष्ट्र आवृताम् रामः वैदेहीम् अन्वदर्शयत् ॥ २-४९-१३

13. **raamaH** = that Rama; **anvadarshayat** = showed; **vaidehiim** = to Sita; **mahiim** = (that) land; **dattaam** = given; **raaG^yaa** = by the king; **manunaa** = Manu; **ikshvaakave** = to Ikshvaku; **puraa** = long ago; **raashhTraavR^taam** = filled with territories; **sphiitaam** = many in number.

The said Rama showed to Sita the land (of Kosala, the southern boundary of which was defined by Syandika river) given long ago by the king Manu to Ikshvaku and which was bounded by many territories.

[Verse Locator](#)

सूतैति एव च आभाष्य सारथिम् तम् अभीक्ष्णशः ।

हंस मत्त स्वरः श्रीमान् उवाच पुरुष ऋषभः ॥ २-४९-१४

14. **shriimaan** = the glorious Rama; **purushharshhabhaH** = the foremost among men; **hamsa matta svaraH** = whose voice resembled the cackling of a swan in rut; **aabhaashhya** = addressed; **tam saarathim** = that charioteer; **abhiikshhNashaH** = with great affection; **suuta ityeva** = in the words "Oh; **charioteer!**" **uvaacha** = (and) spoke(as follows) :

The glorious Rama, the foremost among men, whose voice resembled the cackling of a swan in rut, addressed the charioteer with great affection, in the words "Oh, charioteer!" and spoke as follows :

[Verse Locator](#)

कदा अहम् पुनर् आगम्य सरय्वाः पुष्पिते वने ।

मृगयाम् पर्याटष्यामि मात्रा पित्रा च सम्मतः ॥ २-४९-१५

15. " **kadaa** = when; **punaraagamy** = coming back; **sangataH** = and united; **maatras** = with mother; **pitraacha** = and father; **paryaTishhyaami** = shall I roam; **mR^igayaam** = hunting; **vane** = in the forest; **sarayvaaH** = bordering on Sarayu river; **pushhpita** = and laden with blossoms?"

"When, coming back and united with my mother and father, shall I roam hunting in the forest, bordering on Sarayu river and laden with blossoms?"

[Verse Locator](#)

न अत्यर्थम् अभिकान्क्षामि मृगयाम् सरयू वने ।

रतिर् हि एषा अतुला लोके राज ऋषि गण सम्मता ॥ २-४९-१६

राजर्षीणाम् हि लोकेऽस्मिन् रत्यर्थम् मृगया वने ।

काले कृताम् ताम् मनुजैर्धन्विनामभिकाङ्क्षिताम् ॥ २-४९-१७

16;17. **eshhaa** = this hunting; **ratirhi** = is a delightful sport; **atulaa** = made much of; **loke** = in the world; **raajarshhi gaNasammataa** = approved by a host of royal sages; **naabhikaaNkshhaami** = I do not hanker; **atyartham** = much; **mR^igayaam** = of hunting; **sarayuuvane** = in the woodlands bordering in Sarayu . **mR^igayaa** = hunting; **vane** = in the forest; **ratyarthamhi** = is for gratification indeed; **raajarshhiNaam** = of royal sages; **asmin loke** = in this world ; **.kR^itaam** = (It was) adopted; **kaale** = at times; **manujaiH** = by the sons of Manu; **abhikaaNkshhitaam** = and sought after by; **dhanvinaam** = bowmen. **taam** = That hunting;(I do not long for it excessively).

"I do not hanker much after hunting in the woodlands bordering on Sarayu river. In fact it is a delightful spot, made much of in the world by hosts of royal sages. Hunting in the forest is indeed for gratification of royal sages in this world. At times; the bow- men adopted it. But I do not long for it excessively."

[Verse Locator](#)

स तम् अध्वानम् ऐक्ष्वाकः सूतम् मधुरया गिरा

तम् तम् अर्थम् अभिप्रेत्य ययौवाक्यम् उदीरयन् ॥ २-४९-१८

18. **udiiirayan** = uttering; **madhurayaa** = in sweet; **giraa** = voice; **suutam** = to the charioteer; **tam tam** = on various; **artham** = topics; **abhipretya** = dearer; (to him) **saH ikshhvaakaH** = that Rama; **yayou** = went; **adhvaanam** = along that route.

Uttering in sweet voice to the charioteer on various topics dearer to him, Rama advanced thus along that route.

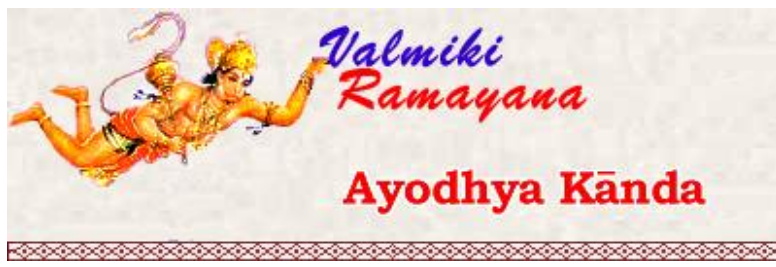
इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकोनपञ्चाशः सर्गः

Thus completes 49th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

© Sept 2002, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 50

Verses converted to UTF-8, Nov 09

Introduction

Rama bids farewell to his birth-place Ayodhya and reaches the bank of the holy Ganga. There, Nishadas offers welcome reception to Rama and others.

[Verse Locator](#)

विशालान् कोसलान् रम्यान् यात्वा लक्ष्मण पूर्वजः ।
अयोध्याभिमुखो धीमान् प्राञ्जिर्वाक्वमब्रवीत् ॥ २-५०-१

1. **yatvaa** = having crossed; **ramyaan** = the beautiful; **vishaalaan** = and the extensive; **kosalaan** = Kosala territory; **ayodhyaabhimukhah** = and standing with his face turned towards Ayodhya; **dhiimaan** = the wise; **lakshmaNa puurvajaH** = Rama(elder brother of Lakshmana); **praaN^jaliH** = with joined palms; **abraviit** = spoke; **vaakyam** = (the following) words.

Having traveled the extensive and beautiful Kosala territory and standing with his face turned towards Ayodhya, the wise Rama with joined palms spoke the following words:

[Verse Locator](#)

आपृच्छे त्वाम् पुरीश्रेष्ठे काकुत्स्थपरिपालिते ।
दैवतानि च यानि त्वाम् पालयन्त्यावसन्ति च ॥ २-५०-२

2. **puriishreshhTe** = " Oh Ayodhya; best of cities; **kaakutstha paripaalite** = ruled by Dasaratha born in kakutstha dynasty! **aapR^ichchhe** = I bid farewell; **tvaam** = to you; **yaani** = and to those; **daivataani** = deities; **paalayanticha** = who protect you and ; **aavasanti** = dwelling on your boundaries."

"I bid farewell to you, Oh best of the cities, carefully protected by Dasaratha born in Kakutstha dynasty, as well as of the deities who protect you and dwell in you."

[Verse Locator](#)

निवृत्तवनवासस्त्वामनृणो जगतीपतेः ।
पुनर्द्रक्ष्यामि मात्रा च पित्रा च सह सम्गतः ॥ २-५०-३

3. **"nivR^itta vanavaasinaH** = after getting relieved from dwelling in the forest; **anR^iNaH** = and becoming free of debt; **jagatiipate** = to the king Dasaratha; **drakshhyaami** = I shall see; **tvaam** = you; **punaH** = again; **sangataH** = united with; **maatraacha** = my mother; **pitraacha saha** = along with my father."

"After getting relieved from exile in the forest and thus freed from the debt to the emperor, I shall see you again, duly getting united with my mother and father."

[Verse Locator](#)

ततो रुधिरताम्राक्षो भुजमुद्यम्य दक्षिणम् ।
अश्रुपूर्णमुखो दीनोऽब्रवीज्जानपदम् जनम् ॥ २-५०-४

4. **udyamya** = lifting; **dakshhiNam** = (his)right; **bhujam** = arm; **diinaH** = and wearing a woeful look; **ashrupuurNamukho** = his face covered with tears; **rudhirataamraakshhaH** = and who was having lovely reddish eyes; **abraviit** = (Rama) spoke; **janam** = to the people; **jaanapadam** = hailing from countryside.

Lifting his right arm and wearing a woeful look, his face covered with tears, Rama possessing lovely reddish eyes, spoke them to the people hailing from the countryside.(as follows)
:

[Verse Locator](#)

अनुक्रोशो दया चैव यथार्हम् मयि वह् कृतः ।
चिरम् दुःखस्य पापीयो गम्यतामर्थसिद्धये ॥ २-५०-५

5. **dayaachaiva** = mercy and; **anukroshaH** = compassion; **yathaarham** = according to my worth; **kR^itaH** = have been shown; **mayi** = to me; **vaH** = by you. **duHkhasya** = Agony; **chiram** = for a long time; **paapiiyaH** = is miserable. **gamyataam** = Let you be gone; **ardhasiddhaye** = for accomplishing your desired object (viz. attending to your house-hold work)."

"Mercy and compassion according to my worth (in your view) have been shown to me by you. Keeping agony for a long time is undesirable. Let each return to accomplish your desired object(attending to your house-hold work)!"

[Verse Locator](#)

तेऽभिवाद्य महात्मानम् कृत्वा चापि प्रदक्षिणम् ।
विलपन्तो नरा घोरम् व्यतिष्ठन्त क्वचित् क्वचित् ॥ २-५०-६

6. **abhivaadya** = respectfully saluting; **mahaatmaanam** = the high-soled prince; **pradakshhiNamchaapi** = and going round him clockwise (as a mark of respect); **te naraaH** = those men; **vyatishhTanta** = stood; **kvachit kvachit** = (rooted) here and there; **vilapantaH** = wailing; **ghoram** = frightfully.

Respectfully saluting the high soled prince and going round him clockwise (as a mark of reverence), those men stood rooted here and there, wailing frightfully.

[Verse Locator](#)

तथा विलपताम् तेषामतृप्तानाम् च राघवः ।
अचक्षुरिषयम् प्रायाद्यथार्कः क्षणदामुखे ॥ २-५०-७

7. **teshhaam** = (while) they; **vilapataam** = were lamenting; **tathaa** = thus; **atR^iptaanaam** = unceasingly; **raaghavaH** = Rama; **praayaat** = passed; **achakshhurvishhayam** = beyond their sight; **arkaH yathaa** = as the sun; **kshhaNadaamukhe** = at nightfall.

While they were lamenting thus unceasingly, Rama passed beyond their sight, as the sun sinks out of view at nightfall.

[Verse Locator](#)

ततो धान्यधनोपेतान् दानशीलजनान् शिवान् ।
अकुतश्चिद्भयान् रम्याम् श्रैत्ययूपसमावृतान् ॥ २-५०-८
उद्यानाम्रवनोपेतान् सम्पन्नसलिलाशयान् ।

तुष्टपुष्टजनाकीर्णान् गोकुलाकुलसेवितान् ॥ २-५०-९

लक्षणीयान्न रेंद्राणाम् ब्रह्मघोषाभिनादितान् ।

रथेन पुरुषव्याघ्रः कोसलानत्यवर्तत ॥ २-५०-१०

8;9;10. tataH = then; purushha vyaaghraH = that tiger among men; rathena = in his chariot; atyavartata = crossed; kosalaan = Kosala territory; dhaanya dhanopetaan = which was rich in grain and treasure; daana shiila janaan = inhabited by men given to charity; shivaan akutashchidbhayaan = benevolent and free from every danger; ramyaan = pleasing; chaitya yuupa samaavR^itaan = full of temples and sacrificial stakes; udyanaamravanopetaan = adorned with gardens and mango orchards; sampanna salilaashayaan = intersected by ponds full of water; tushhTa pushhTa janaakiirNaan = inhabited by well nourished people; gokulaakula sevitaan = abounded in herds of cows; lakshhaNiiyaan = which deserved to be seen by ; narendraaNaam = by all kings; brahmaghoshhaabhinaaditaan = and which re-echoed to the charity of religious texts.

Then Rama, a tiger among men, in his chariot, crossed Kosala territory, which was rich in grain and treasure, inhabited by men given to charity, benevolent and free from every danger, pleasing, full of temples and sacrificial stakes, adorned with gardens and mango-orchards, intersected by ponds full of water, populated by contented and well nourished people, abounded in herds of cows which deserved to be seen by all kings and which re-echoed to the chanting of religious texts.

[Verse Locator](#)

मध्येन मुदितम् स्फीतम् रम्योद्यानसमाकुलम् ।

राज्यम् भोग्यम् नरेन्द्राणाम् ययौ धृतिमताम् वरः ॥ २-५०-११

11. varaH = the best; dhR^itimataam = among the resolute; yayou = moved; madhyena = into the middle; muditam = of a happy; raajyam = kingdom; sphiitam = which is prosperous; ramyodyana samaakulam = abounding in lovely gardens; bhogyam = fit to be enjoyed; narendraaNaam = by kings.

Rama, the best among the resolute, moved into the middle of a happy and prosperous kingdom, abounding in lovely gardens and fit to be enjoyed by kings.

[Verse Locator](#)

तत्र त्रिपथगाम् दिव्याम् शिव तोयाम् अशैवलाम् ।

ददर्श राघवो गङ्गाम् पुण्याम् ऋषि निसेविताम् ॥ २-५०-१२

12. tatra = there; raaghavaH = Rama; dadarsha = beheld; puNyaam = the celestial; gaNGaam = Ganga river; tripathagaam = which takes a three fold course (through three tributaries) ramyaam = a lovely one; shiva toyaam = carrying clear waters; ashaivalaam = without a green moss; R^ishhi nishhevitaam = and frequented by sages.

There, Rama beheld the celestial and lovely river of Ganga with its tree tributaries, carrying clear waters without green moss and frequented by sages.

[Verse Locator](#)

आश्रमैरविदूर्यैः श्रीमद्भिः समलम् कृताम् ।

कालेऽप्सरोभिर्हृष्टाभिः सेविताम्भोहृदाम् शिवाम् ॥ २-५०-१३

13. samalamkR^itaam = adorned; aviduurasthaiH = not very far (from one another); shriimadbhiH = splendid; aashramaiH = hermitages; sevitaambhohradaam = with pools overflowing with water visited; kaale = at suitable hours; apsarobhiH = by celestial nymphs; hR^ishhTaabhiH = thrilling with rapture.

The River Ganga was adorned with splendid hermitages within easy distance from one another, with pools overflowing with water, visited at suitable hours by celestial nymphs thrilling with rapture.

[Verse Locator](#)

देवानवगन्धर्वैः किन्नरैरुपशोभिताम् ।
नागगन्धर्वपत्नीभिः सेविताम् सततम् शिवाम् ॥ २-५०-१४

14. upashobhitaam = graced; deva daanava gandharvaiH = by gods and demons; Gandharvas (celestial musicians); kinnaraiH = (and) Kinnaras; satatam = constantly;sevitaam = visited by; naaga gandharvapatniiH = consorts of Nagas and Gandharvas.

The blessed river was graced by gods and demons, Gandharvas(celestial musicians) and kinnaras and was constantly visited by consorts of Nagas and Gandharvas.

[Verse Locator](#)

देवाक्रीडशताकीर्णम् देवोद्यानशतायुताम् ।
देवार्थमाकाशगमाम् विख्याताम् देवपद्मिनीम् ॥ २-५०-१५

15. devaa kriiDa shataakiirNaam = the hills serving as the playground of hundreds of celestials; devodyaana shataayutaam = embellished with hundreds of celestial gardens; aakaashagamaam = coursed through the heavens; devaartham = for the benefit of gods; vikhyaatam = (and which in heaven) was named; devapadminiim = "The stream of Golden Lotuses".

The well known river was hemmed in by hills serving as the play- ground of hundreds of celestials and embellished with hundreds of celestial gardens; it coursed through the heavens for the benefit of gods and which in heaven was named "The stream of Golden Lotuses".

[Verse Locator](#)

जलघाताट्टहासोग्राम् फेननिर्मलहासिनीम् ।
क्वचिद्वेणीकृतजलाम् क्वचिदावर्तशोभिताम् ॥ २-५०-१६

16. jalaaghaataaTTahaasograam = the sound of whose clashing waves and striking with rocks resembles deep laughter; phena nirmala haasiniim = having a smile as white as a foam; veNiikR^ita jalaam = its water reduced to the shape of a maiden's plaited locks; kvachit = at some places; aavarta shobhitaam = rendered beautiful by whirl pools; kvachit = at some places.

The holy river, the sound of whose clashing waves and its striking with rocks resembled a deep laughter, having a bright smile as white as a foam, its waters reduced at some places to the shape of a maiden's plaited locks, was rendered beautiful at some places by whirl pools.

[Verse Locator](#)

क्वचित्स्तिमितगम्भीराम् क्वचिद्वेगजलाकुलाम् ।
क्वचिद्गम्भीरनिर्घोषाम् क्वचिद्भैरवनिस्वनाम् ॥ २-५०-१७

17. kvachit = at some places; smita gambhiiraam = its waters were still and deep; kvachit = at some places; vega jalaakulaam = they were disturbed with violent agitation; kvachit = at some places; gambhiira nirghoshhaam = making a deep roaring sound; kvachit = at some places; bhairava niHsvanaam = having a terrific noise.

At some places, its waters were still and deep. At some places, they were disturbed with violent agitation. At some places, they made a deep roaring sound. At some places, they were having a terrific noise

देवसम्घाप्लुतजलाम् निर्मलोत्पलशोभिताम् ।
क्वचिदाभोगपुलिनाम् क्वचिन्नर्मलवालुकाम् ॥ २-५०-१८

18. deva sanghaapluta jalaam = hosts of gods took a dip into its water; nirmalotpala shobhitaam = adorned by white lotuses; kvachit = at some places; aabhogapulinaam = with expanse of small islands; kvachit = at some places; nirmala vaalukaam = lined with white sands.

Hosts of gods took a dip into its water .It was adorned by white lotuses. It was hemmed in, with expanse of small islands and at some places, lined with white sands.

[Verse Locator](#)

हंस सरस सम्घुष्टाम् चक्र वाक उपकूजिताम् ।
सदामदैश्च विहगैरभिसम्नादिताम् तराम् ॥ २-५०-१९

19. hamsa saarasa samghushTaam = rendered resonant by swans and cranes; chakravaakopa kuujitaam = with cackling of Chakrawaka birds; vihagaiH = (other) birds; sadaamadaiH = which are in rut all through; abhisannaaditam taraam = kept hovering in its middle. **-Chakravaka is a species of bird; which gets disunited with its mate by night.

The river was rendered resonant by swans and cranes, was graced with cackling of Chakrawaka** birds and other birds which are in rut all through the year kept hovering on its water.

[Verse Locator](#)

क्वचितीररुहैर्वृक्षैर्मालाभिरिव शोभिताम् ।
क्वचित्फुल्लोत्पलच्छन्नाम् क्वचित्पद्मवनाकुलाम् ॥ २-५०-२०

20. kvachit = at some places; shobhitaam = (the river) was adorned; vR^ikshhaiaH = with trees; tiiraruhaiH = growing on its banks; maalaabhiriva = (encircling) like garlands; kvachit = at some places; phullopalachchhannaam = covered with widely opened lotuses; padmavanaakulaam = crowded with thick cluster of lotuses.

At some places the river was adorned with trees growing on its banks encircling like garlands, at some places crowded with thick cluster of lotuses.

[Verse Locator](#)

क्वचित्कुमुदष्ण्डैश्च कुड्मलैरुपशोभिताम् ।
नानापुष्परजोध्वस्ताम् समदामिव च क्वचित् ॥ २-५०-२१

21. kvachit = at some places; upashobhitaam = graced with; kumuda shhaNDaishcha = beds of water lilies; kuDmalaiH = in the form of buds; kvachit = at some places; naanaa pushhpa rajodhvastaam = reddened with the pollen of numerous flowers; samadaam iva = as though excited with passion.

At some places, it was graced with beds of water lilies in the form of buds and at some places, it was reddened with the pollen of numerous flowers, as though excited with passion.

[Verse Locator](#)

व्यपेतमलसम्घाताम् मणिनिर्मलदर्शनाम् ।
दिशागजैर्वनगजैर्मत्तैश्च वरवारणैः ॥ २-५०-२२
देवोपवाह्यश्च मुहुः सम्नादितवनान्तराम् ।

22. **vyapeta mala samghaataam** = having every aggregation of dirt removed; **maNinirmala darshanaam** = presenting a spotlessly clear appearance like a crystal; **samnaadita vanaantaraam** = the interior of the forest rendered noisy; **muhuH** = again and again; **dishaagajaiH** = by the elephants guarding the quarters; **mattaiH** = ruttiest; **vanagajaiH** = wild elephants; **varavaaraNaiH** = elephants of excellent breed; **devopavaahaiH** = used for riding by gods.

Having every aggregation of dirt removed, the river presented a spotlessly clear appearance like a crystal. The interior of the forest was reddened noisy again and again by the elephants guarding the quarters, by the ruttiest wild elephants and the elephants of excellent breed used for riding by gods.

[Verse Locator](#)

प्रमदामिव यत्ने न भूषिताम् भूषणोत्तमैः ॥ २-५०-२३
फलैः पुष्पैः किसलयैर्वर्द्धताम् गुल्मैद्विजैस्तथा ।
शिशुमरैः च नक्रैः च भुजम्भैः च निषेविताम् ॥ २-५०-२४

23;24. **vR^itaam** = surrounded; **phalaiH** = by fruits; **pushhpaH** = flowers; **kisalayaH** = tender leaves; **gulmaiH** = shrubs; **tathaa** = and; **dvijaiH** = birds; **pramadaamiva** = it looked like a young woman; **yat nena** = carefully; **bhuushhitaam** = decked with; **bhuushhaNottamaiH** = the best of jewels. **nishhevitaam** = infested with; **shimshumaaraishcha** = dolphins; **nakraishcha** = crocodiles; **bhujangaishcha** = and snakes.

Surrounded by fruits and flowers and tender leaves, shrubs and birds, it looked like a young woman artistically decked with the best of jewels. The river was infested with dolphins, crocodiles and snakes.

[Verse Locator](#)

विष्णुपादच्युताम् दिव्यामपापाम् पापनाशिनीम् ।
ताम् शङ्करजटाजूटाद्भ्रष्टाम् सागरतेजसा ॥ २-५०-२५
समुद्रमहीषीम् गङ्गाम् सारसक्रौञ्चनादिताम् ।
आससाद महाबाहुः शृङ्गिबेरपुरम् प्रति ॥ २-५०-२६

25;26. **mahaabaahuH** = Rama; the mighty armed; **aasasaada** = reached; **taam gangaam** = that river Ganga; **vishhNu paadachyutaam** = which flows from the feet of Lord Vishnu; **apaapaam** = which is devoid of sins; **paapanaashiniim** = and dispels all sins; **bhrashhTaam** = and which had fallen; **shankara jaTaajuuTaam** = from the mass of matted hair of Lord Shankara; **saagara tejasaa** = through the spiritual power of the descendent of Sagara(Emperor Bhagiratha) ; **samudra krounchanaaditaam** = which was rendered noisy by cranes and herons; **shR^iN^giberapuram prati** = in the vicinity of Sringerapuram(the modern Singraur.)

Rama, the mighty armed, reached the river Ganga, which is devoid of sins and which dispels all sins, which had fallen from the mass of matted hair of Lord Shankara through the spiritual power of Emperor Bhagiratha, which is rendered noisy by cranes and herons, which is a consort of the ocean and which is in the vicinity of Sringerapuram(the modern Singraur).

[Verse Locator](#)

ताम् ऊर्मि कलिल आवर्ताम् अन्ववेक्ष्य महा रथः ।
सुमन्त्रम् अब्रवीत् सूतम् इह एव अद्य वसामहे ॥ २-५०-२७

27. **anvavekshhya** = beholding; **taam** = that river Ganga; **uurmi kalilaavartaam** = having whirlpools covered by waves; **mahaarathaH** = Rama; the mighty warrior; **abraviit** = said; **sumantram** = to Sumantra; **suutam** = the charioteer; **vasaamahe** = "we shall halt; **ihaiva** = here itself; **adya** = today."

Beholding the river Ganga with its waves covering whirlpools, Rama the great warrior said to Sumantra the charioteer as follows: "We shall halt here itself today."

[Verse Locator](#)

अविदूरात् अयम् नद्या बहु पुष्प प्रवालवान् ।
सुमहान् इन्दुदी वृक्षो वसामः अत्र एव सारथे ॥ २-५०-२८

28. saarathe = "Oh; charioteer! aviduuraat = Not distant; nadyaaH = from the river; sumahaan = there is a very big; iyam = this one; iN^gudiivR^ikshhaH = the sacred fig tree; bahu pushhpa pravaaLavaan = with many flowers and shoots. VasaamaH = (We) shall stay; atraiva = here itself."

"Oh, charioteer! Not far from the river stands this very large sacred fig tree with its many flowers and shoots. We shall stay here itself."

[Verse Locator](#)

द्रक्ष्यामः सरिताम् श्रेष्ठाम् सम्मान्यसलिलाम् शिवाम् ।
देवदानवगन्धर्वमृगमानुषपक्षिणाम् ॥ २-५०-२९

29. drakshhyaamaH = "I shall see; saritaam shreshhTaam = the excellent river Ganga; shivaam = which is auspicious; deva daanava gandharva mR^iga maanushha pakshhiNaam = to gods; men; Gandharvas; beasts; reptiles and birds; sam maanya salilaam = whose waters are respectable."

"I shall see (from here) the excellent river Ganga, which is auspicious and whose waters deserve to be respected by gods, men, Gandharvas, beasts, reptiles and birds."

[Verse Locator](#)

लक्षणः च सुमन्त्रः च बाढम् इति एव राघवम् ।
उक्त्वा तम् इन्दुदी वृक्षम् तदा उपययतुर् हयैः ॥ २-५०-३०

30. uktvaa = saying; baadhamityeva = ♦So be it' and nothing more; raaghavam = to Rama; lakshhmaNashcha = Lakshmana; sumantrashcha = and Sumantra; tadaa = then; upayayatuH = approached; hayaiH = by horses; tam = that; iN^gudiivR^ikshham = sacred fig tree.

Saying ♦so be it' and nothing more to Rama, Lakshmana and Sumantra too then directed the horses to that sacred fig tree.

[Verse Locator](#)

रामः अभियाय तम् रम्यम् वृक्षम् इक्ष्वाकु नन्दनः ।
रथात् अवातरत् तस्मात् सभार्यः सह लक्ष्मणः ॥ २-५०-३१

31. raamaH = Rama; ikshhvaaku nandanaH = the delight of Ikshvaku dynasty; abhiyaaya = reached; tam vR^ikshham = that tree; ramyam = the beautiful one; avaatarat = and got down; tasmaat rathaat = from that chariot; sabhaaryaH = along with his wife; saha lakshhmaNaH = and with Lakshmana.

Rama, the delight of Ikshvaku dynasty, reached that beautiful tree and got down from the chariot along with Sita and Lakshmana.

[Verse Locator](#)

सुमन्त्रः अपि अवतीर्य एव मोचयित्वा हय उत्तमान् ।
वृक्ष मूल गतम् रामम् उपतस्थे कृत अञ्जलिः ॥ २-५०-३२

32. **sumantro api** = Sumantra too; **avatiirya** = got down; **asmaat** = from the chariot; **mochayitvaa** = released; **hayottamaan** = the superb horses; **kR^itaaNjaliH** = with joined palms; **upatasthe** = (he) seated himself near; **raamam** = Rama; **vR^ikshha muula gatam** = at the foot of the tree.

Sumantra too dismounted from the chariot, unyoked the superb horses after which with joined palms, he seated himself near Rama at the foot of the tree.

[Verse Locator](#)

तत्र राजा गुहो नाम रामस्य आत्म समः सखा ।
निषाद जात्यो बलवान् स्थपतिः च इति विश्रुतः ॥ २-५०-३३

33. **tatra** = There; **raajaa** = a king; **guho naama** = named Guha; **raamasya** = Rama's; **sakhaa** = friend; **aatmasamaH** = equal to his life; **nishhaada jaatasya** = Nishada by birth; **balavaan** = a strong man; **vishrutaH** = well known; **sthatishcheti** = as ruler of Nishadas.

There, a king named Guha was Rama's friend dear to him as his own life. He was Nishada by birth, a strong man and well known as a ruler of Nishadas.

[Verse Locator](#)

स श्रुत्वा पुरुष व्याघ्रम् रामम् विषयम् आगतम् ।
वृद्धैः परिवृतः अमात्यैः ज्ञातिभिः च अपि उपागतः ॥ २-५०-३४

34. **shrutvaa** = hearing of; **raamam** = Rama; **purushhavyaaghram** = the tiger among men; **aagatam** = having come; **vishhayam** = to his territory; **saH** = he; **abhyupaagataH** = approached; **parivR^itaH** = accompanied by; **vR^iddhaiH** = elderly; **amaatyaiH** = ministers; **G^yaatibhishcha** = and relatives.

Hearing of Rama the tiger among men having come to his territory, he approached the prince, escorted by elderly ministers and relatives.

[Verse Locator](#)

ततः निषाद अधिपतिम् दृष्ट्वा दूरात् अवस्थितम् ।
सह सौमित्रिणा रामः समागच्चद् गुहेन सः ॥ २-५०-३५

35. **dR^ishhTvaa** = seeing; **duuraat** = from the distance; **nishhaadaadhipatim** = the king of Nishada; **upasthitam** = coming; **saH raamaH** = that Rama; **soumitriNaa saha** = along with Lakshmana; **tataH** = thereupon; **samaagachchhat** = went forth to meet; **guhena** = Guha.

Seeing from a distance the king of Nishada coming, Rama along with Lakshmana thereupon went forth to meet Guha.

[Verse Locator](#)

तम् आर्तः सम्परिष्वज्य गुहो राघवम् अब्रवीत् ।
यथा अयोध्या तथा इदम् ते राम किम् करवाणि ते ॥ २-५०-३६
ईदृशम् हि महाबाहो कः प्रप्स्यत्यतिथिम् प्रियम् ।

36. **samparishhvajya** = closely embracing; **tam raaghavam** = that Rama; **guhaH** = Guha; **aartaH** = who felt disturbed; **abraviit** = spoke to him; **iyam** = "This city too ; **yathaa tathaa** = is in every way as ; **ayodhya** = Ayodhya; **kim** = what; **karavaaNi** = can I do; **te** = for you? **mahaabaaho** = Oh; **mighty armed!** **kaH hi** = who indeed; **praapsyasi** = will get; **iidR^isham** = such; **priyam** = a lovely; **atithim** = guest?"

Closely embracing Rama, Guha who felt disturbed, spoke to him, "This city too is as much as Ayodhya to you. What can I do for you? Oh mighty armed! Who indeed will get such a lovely

ततः गुणवद् अन्न अद्यम् उपादाय पृथग् विधम् ।
अर्घ्यम् च उपानयत् क्षिप्रम् वाक्यम् च इदम् उवाच ह ॥ २-५०-३७

37. **upaadaaya** = having brought; **annaadyam** = pristine cooked rice; **guNavat** = of excellent quality; **prithagvidham** = and other dishes of various kinds; **tataH** = (he) then; **kshhipram** = quickly; **upaanayat** = offered (him); **arghyamcha** = water to wash his hands; **uvaacha ha** = and spoke; **idam** = these; **vaakyamcha** = words:

Having brought pristine cooked rice of excellent quality and other dishes of various kinds, he then quickly offered him water to wash his hands and spoke as follows:

स्वागतम् ते महा बाहो तव इयम् अखिला मही ।
वयम् प्रेष्या भवान् भर्ता साधु राज्यम् प्रशाधि नः ॥ २-५०-३८

38. **svaagatam** = "welcome; **te** = to you; **mahaabaaho** = oh; **mighty armed!** **akhilaa** = All; **iyam mahii** = this land; **tava** = is yours. **vayam** = We; **preshhyaah** = are servants. **bhavaan** = You; **bhartaa** = are the Lord. **Prashaadhi** = Rule over; **naH** = our; **raajyam** = kingdom; **saadhu** = efficiently."

"Welcome to you, Oh, mighty armed! All this land is yours. We are your servants. You are the Lord. Rule over our kingdom in an efficient way."

भक्ष्यम् भोज्यम् च पेयम् च लेह्यम् च इदम् उपस्थितम् ।
शयनानि च मुख्यानि वाजिनाम् खादनम् च ते ॥ २-५०-३९

39. **idam** = "here; **upasthitam** = are arrived; **bhakshhyam bhojyam** = dishes of various kinds; **peyam** = drinks; **lehyamcha** = and syrups; **mukhyaani** = as also excellent; **shayanaani** = beds; **khaadinamcha** = and food; **te** = for your; **vaajinaam** = horses."

"Here have arrived various kinds of dishes, drinks and syrups as also excellent beds (for you to sleep on) and food for your horses"

गुहम् एव ब्रुवाणम् तम् राघवः प्रत्युवाच ह ॥ २-५०-४०
अर्चिताः चैव हृष्टाः च भवता सर्वथा वयम् ।
पद्भ्याम् अभिगमाच्च चैव स्नेह संदर्शनेन च ॥ २-५०-४१

40;41. **guham** = to Guha; **bruvaaNam** = who was speaking; **evam** = as aforesaid; **raaghavaH** = Rama; **pratyuvaacha ha** = replied thus: **architaashchaiva** = "we stand honoured; **bhavataa** = by you; **abhigamachchaiva** = by your very visit; **padbhyaam** = on foot; **snehasamdarshanenacha** = as well as your show of affection; **hR^ishhTaashcha** = and are pleased(with you)."

To Guha who was speaking as aforesaid, Rama replied thus: "We stand honored by you, by your very visit to us on foot, as well as your show of affection and are pleased with you"

भुजाभ्याम् साधु वृत्ताभ्याम् पीडयन् वाक्यम् अब्रवीत् ।
दिष्ट्या त्वाम् गुह पश्यामिअरोगम् सह बान्धवैः ॥ २-५०-४२

अपि ते कूशलम् राष्ट्रे मित्रेषु च धनेषु च ।

42;43. piidayam = pressing; saadhu = gently; pinaabhyaam = with his muscular; bhujaabhyaam = arms; abraviit = (Rama) spoke; vaakyam = (these) words; guha = "Oh; Guha! dishhTyaa = Thank heaven; pashyaami = I am seeing; tvaam = you; arogam = in good health; saha baandhavaiH = with your relatives; api kushalam = is all well; te = in your; raashhTre = kingdom; mitreshhu = (with your) friends; dhaneshhucha = and the treasure?"

Pressing gently with his muscular arms, Rama spoke these words: " Oh, Guha! Thank heaven that I am seeing you in good health with your relatives. Is all well with the kingdom, the allies and the treasure?"

[Verse Locator](#)

यत् तु इदम् भवता किञ्चित् प्रीत्या समुपकल्पितम् ।
सर्वम् तत् अनुजानामि न हि वर्ते प्रतिग्रहे ॥ २-५०-४३

43. anujaanaami = I know; idam priitya = this affection; yat kimchit = by which; tat sarvam = all that; samabhikalpitam = is extensively well- arranged; bhavataa = by you. na varte hi = I am not in a condition indeed to; pratigrahe = accept."

"I know your affection by which all this is extensively well arranged by you. But I am not in a position indeed to accept it."

[Verse Locator](#)

कुश चीर अजिन धरम् फल मूल अशनम् च माम् ।
विद्धि प्रणिहितम् धर्मे तापसम् वन गोचरम् ॥ २-५०-४४

44. viddhi = know; maam = me; praNihitam = as under a vow; taapasam = to be an ascetic; kushachiiraajinadharam = wearing the robes of bark and deerskin; dharmam = and by piety; praNihitam = I am determined; vanacharam = to live in the forest; phalamuulaashinam = eating fruits and roots."

"Know me as under a vow to be an ascetic, wearing the robes of bark and deerskin and by piety, I am determined to live in the forest by eating roots and fruits only."

[Verse Locator](#)

अश्वानाम् खादनेन अहम् अर्थी न अन्येन केनचित् ।
एतावता अत्र भवता भविष्यामि सुपूजितः ॥ २-५०-४५

45. aham = "I; arthii = am the one who desire; khaadanena = only food; ashvaanaam = for the horses; na = not; anyena kenachit = and any other else. Etaavataa = by this much only; bhavitaam = I shall be; supuujitaH = well = satisfied; atra = at this time; bhavataa = by you."

"I desire nothing but a little forage for the horses. By being provided with this much at the present moment, I shall be duly satisfied by you."

[Verse Locator](#)

एते हि दयिता राज्ञः पितुर् दशरथस्य मे ।
एतैः सुविहितैः अश्वैः भविष्याम्य अहम् अर्चितः ॥ २-५०-४६

46. ete = " these (horses); dayitaa = cherished; dasarathasya raaG^yaH = by the king Dasaratha; me pituH = my father; aham = I; bhavishhyaami = shall be; architaH = honored; etaiH ashvaiH = by these horses; suvihitaiH = being duly fed."

"These horses were cherished by the king Dasaratha, my father. I shall feel honored by these horses being duly fed."

[Verse Locator](#)

अश्वानाम् प्रतिपानम् च खादनम् चैव सो अन्वशात् ।
गुहः तत्र एव पुरुषांस् त्वरितम् दीयताम् इति ॥ २-५०-४७

47. saH = that; guhaH = Guha; tatraiva = on that spot; anvashaat = commanded; purushhaan = his men (as follows); " pratipaanamcha = "Let water for drinking; khaadanamchaiva = and forage; diiyataamiti = be supplied; tvaritam = promptly; ashvaanaam = to horses."

Then Guha on that spot commanded his men as follows: "Let water for drinking and forage be supplied promptly to horses"

[Verse Locator](#)

ततः चीर उत्तर आसन्गः संध्याम् अन्वास्य पश्चिमाम् ।
जलम् एव आददे भोज्यम् लक्ष्मणेन आहृतम् स्वयम् ॥ २-५०-४८

48. anvaasya = having worshipped; pashchimaam sandhyaam = the evening twilight appearing in the west; chirottaraasaNgaH = with an upper garment made of bark; tataH = (Rama) then; aadade = took; bhojyam = for food; jalameva = only water; aahR^itam = brought; lakshhmaNena = by Lakshmana; svayam = himself.

Having worshipped the evening twilight appearing in the west, with an upper garment made of bark(on his person); Rama then took for food only water brought by Lakshmana himself.

[Verse Locator](#)

तस्य भूमौ शयानस्य पादौ प्रक्षाल्य लक्ष्मणः ।
सभार्यस्य ततः अभ्येत्य तस्थौ वृष्कम् उपाश्रितः ॥ २-५०-४९

49. prakshhaalya = having washed; paadou = the feet; tasya = of Rama; shayanasya = who was lying; bhuumou = on the ground; sabhaaryasya = along with his consort; lakshhmaNaH = Lakshmana; tataH = then; abhyetya = came; tasthou = and stationed; upaashritaH = leaning against; vR^ikshham = a tree.

Having washed the feet of Rama who was lying on the ground along with his consort, Lakshmana then came and stood near a tree.

[Verse Locator](#)

गुहो अपि सह सूतेन सौमित्रिम् अनुभाषयन् ।
अन्वजाग्रत् ततः रामम् अप्रमत्तः धनुर् धरः ॥ २-५०-५०

50. guho.api = Guha too; suutena saha = along with the charioteer; anubhaashhayan = conversed with; soumitrim = Lakshmana; tataH = and thereafter; dhanurdharaH = wielding a bow; apramattaH = alertly; anvajaagrat = kept a vigil; raamam = over Rama.

Guha too along with the charioteer conversed with Lakshmana and thereafter wielding a bow; alertly kept a vigil over Rama.

[Verse Locator](#)

तथा शयानस्य ततः अस्य धीमतः ।
यशस्विनो दाशरथेर् महात्मनः ।

51. **yashasvinaH** = the illustrious; **dhiimataH** = lofty minded; **mahaatmanaH** = and the high-soled; **asya daasharathe** = son of Dasaratha; **adR^ishhTa duHkhasya** = who had never seen suffering; **sukhochitasya** = and who deserved all comforts; **shayaanasya** = remained lying; **tataH** = thereafter; **saa** = while that; **chireNa** = long; **sharvarii** = night; **vyatiiyaaya** = passed away.

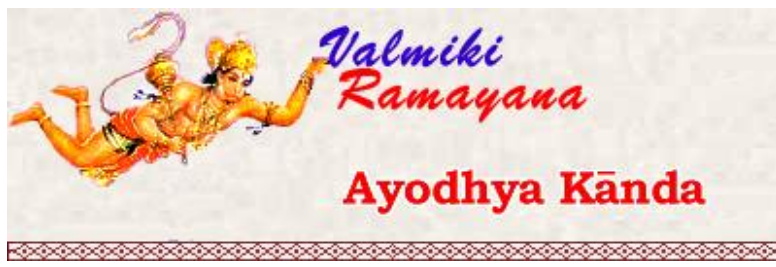
The illustrious, lofty minded and the high-soled son of Dasaratha, who had never seen suffering and who deserved all comforts, remained lying on the ground thereafter, while that long night passed away.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे पञ्चाशः सर्गः

Thus completes 50th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 51

Verses converted to UTF-8, Nov 09

Introduction

Guha requests Lakshmana to take rest, duly expressing his readiness to guard Rama and his consort by keeping awake the whole night. Lakshmana expressed his unwillingness to lie down in the presence of his elder brother and sister in law and preferred to remain awake. He spends night talking with Guha, voicing grief for his royal father as well as his affectionate mothers.

[Verse Locator](#)

तम् जाग्रतम् अदम्भेन भ्रातुर् अर्थाय लक्ष्मणम् ।

गुहः सन्ताप सन्तप्तः राघवम् वाक्यम् अब्रवीत् ॥ २-५१-१

1. guhaH = Guha; santaapa santaptaH = distressed with anguish; abraviit = spoke; vaakyam = (these) words; tam Lakshhmanam = to Lakshmana; raaghavam = who was born in Raghu dynasty; jaagratam = who kept awake; adambhena = bereft of hypocrisy; arthaaya = for the sake of; bh

Distressed with anguish (to see Rama and Sita lying on the ground) Guha said to Lakshmana, the scion of Raghu, who kept awake, through sincere love, for the protection of his brother Rama.

[Verse Locator](#)

इयम् तात सुखा शय्या त्वद् अर्थम् उपकल्पिता ।

प्रत्याश्वसिहि साध्व् अस्याम् राज पुत्र यथा सुखम् ॥ २-५१-२

2. iyam = "This is; sukhaa = a comfortable; upakalpita = made; tvadartham = for you; taata = Oh friend; pratyashvasihi = relax; saadhu = well; yathaasukham = comfortably; asyaam = on it; raajaputra = Oh; prince!"

"Here is a comfortable bed made for you, my friend! Relax well comfortably on it, Oh, prince!"

[Verse Locator](#)

उचितः अयम् जनः सर्वः क्लेशानाम् त्वम् सुख उचितः ।

गुप्ति अर्थम् जागरिष्यामः काकुत्स्थस्य वयम् निशाम् ॥ २-५१-३

3. sarvaH = All; ayam janaH = these people; uchitaH = are habituated; kleshaanaam = to hardships. tvam = You; sukhochitaH = are habituated to comforts. Guptyartham = For the protection; kaakutstya = of Rama; vayam = we; jaagarishhyaamaH = shall keep awake; nishaam = (this) night."

"All of us are habituated to hardships. You are habituated to comforts. We shall keep awake this night, for the protection of Rama"

[Verse Locator](#)

न हि रामात् प्रियतरः मम अस्ति भुवि कश्चन ।

ब्रवीम्य् एतत् अहम् सत्यम् सत्येन एव च ते शपे ॥ २-५१-४

4. **kashchana naastihi** = "None is; **priyatamaH** = dearer; **mama** = to me; **raamaat** = than Rama; **bhuvi** = in this world. **aham** = I; **braviimi** = speak; **etat** = this; **satyam** = truth; **shape** = and swear; **te** = to you; **satyenaina** = by truth."

"For, none is dearer to me than Rama in this world. I speak the truth and swear to you by truth."

[Verse Locator](#)

अस्य प्रसादात् आशंसे लोके अस्मिन् सुमहद् यशः ।

धर्म अवाप्तिम् च विपुलाम् अर्थ अवाप्तिम् च केवलाम् ॥ २-५१-५

5. **aashamse** = I hope; **sumahat** = abundant; **yashaH** = acclaim; **asmin loke** = in this world; **dharma vaaptimcha** = acquisition of Supreme merit; **vipulaam** = (and) extensive; **arthaavaaptimcha** = acquirment of wealth; **prasaadaat** = by the grace; **kevalam** = alone; **asya** = of Rama.

"I hope to acquire abundant acclaim and supreme merit in this world as also full reward of wealth, by the sole grace of Rama"

[Verse Locator](#)

सो अहम् प्रिय सखम् रामम् शयानम् सह सीतया ।

रक्षिष्यामि धनुष् पाणिः सर्वतः ज्ञातिभिः सह ॥ २-५१-६

6. **saH aham** = "As such; I; **G^yaatibhiH** = along with my kindred; **rakshhishhyaami** = shall protect; **priya sakham** = my dear friend; **raamam** = Rama; **shayaanam** = who is sleeping; **siitayaa saha** = with Sita; **sarvataH** = in every way; **dhanushhpaaNiH** = with bow in hand."

"As such, I along with my kindred, shall protect my dear friend Rama who is reposing with Sita in every way, with bow in hand."

[Verse Locator](#)

न हि मे अविदितम् किञ्चित् वने अस्मिन् चरतः सदा ।

चतुर् अन्गम् हि अपि बलम् सुमहत् प्रसहेमहि ॥ २-५१-७

7. "**nahi kimchit** = Nothing is indeed; **aviditam** = un known; **asmin vane** = in theforest; **me** = to me; **charataH** = where I wander; **sadaa** = continually. **prasahemahi** = We are able to withstand; **sumahat** = a vast; **balam api** = army too; **chaturaN^gam** = comprising four parts (elephants; chariots; horsemen; and foot soldiers)."

"Nothing is indeed unknown in this forest to me, where I wander continually. We can able to withstand even a vast army too, comprising of four parts (elephants, chariots, cavalry, and infantry)."

[Verse Locator](#)

लक्ष्मणः तम् तदा उवाच रक्ष्यमाणाः त्वया अनघ ।

न अत्र भीता वयम् सर्वे धर्मम् एव अनुपश्यता ॥ २-५१-८

8. **tadaa** = then; **lakshhmanaNaH** = Lakshmana; **uvaacha** = replied; **tam** = to Guha; (as follows): **anagha** = "Oh; **sinless Guha!** **rakshhyamaaNaH** = Being protected; **tvayaa** = by you; **dharmameva** = who keep your duty alone; **anupashyataa** = in view; **vayam sarve** = all of us are ; **na bhiitaaH** = not afraid; **atre** = in this land."

Then, Lakshmana replied to Guha as follows: "Oh, sinless Guha! Being protected by you, who keep your duty alone in view, all of us are fearless in this land."

[Verse Locator](#)

कथम् दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुम् जीवितम् वा सुखानि वा ॥ २-५१-९

9. **daasharathou** = "when Rama; the son of Dasaratha; **shayaane** = is lying; **bhuumou** = on the ground; **siitayaa saha** = along with Sita; **katham** = how; **shakyaa** = is it possible; **mayaa** = to me; **nidraa** = the sleep; **jiivitam vaa** = or the enjoyment of life; **sukhaani vaa** = or the amenities of life?"

"When Rama, the son of Dasaratha is lying on the ground with Sita, how is it possible for me to sleep or to enjoy the pleasures of life?"

[Verse Locator](#)

यो न देव असुरैः सर्वैः शक्यः प्रसहितुम् युधि ।
तम् पश्य सुख सन्विष्टम् तृणेषु सह सीतया ॥ २-५१-१०

10. "**pashya** = See; **tam** = that Rama; **yaH** = who; **na shakyaH** = cannot be; **prasehitum** = vanquished; **yudhi** = in combat; **sarvaiH** = by all; **devaasuraiH** = the gods and demons; **sukha samvishhTam** = sleeping profoundly; **tR^iNeshhu** = on the grass; **siitayaa saha** = along with Sita."

"See that Rama, who cannot be vanquished in combat even by the gods and demons combined, now sleeping profoundly on the grass along with Sita."

[Verse Locator](#)

यो मन्त्र तपसा लब्धो विविधैः च परिश्रमैः ।
एको दशरथस्य एष पुत्रः सदृश लक्षणः ॥ २-५१-११
अस्मिन् प्रव्रजितः राजा न चिरम् वर्तयिष्यति ।
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-५१-१२

11;12. **asmin** = this Rama as such; **yaH** = who; **sadR^isha lakshhaNaH** = is endowed with characteristics alike; **dasarathasya** = of Dasaratha; **ekaH** = uniquely; **ishhTaH** = liked; **putraH** = the son; **labdhaH** = obtained (by Dasaratha); **mantra tapasaa** = by virtue of his charity of sacred texts and austerities; **vividhaiH** = (and) by various; **parishramaishcha** = undertakings; (in the form of sacrificial performances); **pravraajite** = has gone to exile; **raajaa** = the king; **na vartayishhyati** = will not live; **chiram** = long; **medinii** = (and) the earth; **nuunam** = will surely; **bhavishhyati** = become; **vidhavaa** = widowed; **kshhiprameva** = forthwith.

When Rama- who is endowed with similar characteristics as Dasaratha, uniquely beloved, the son obtained by Dasaratha by virtue of his chanting of several sacred texts and austerities and by various undertakings (in the form of sacrificial performances) has gone to exile, the king will not live long and the earth will become surely widowed forthwith.

[Verse Locator](#)

विनद्य सुमहा नादम् श्रमेण उपरताः स्त्रियः ।
निर्घोष उपरतम् तात मन्ये राज निवेशनम् ॥ २-५१-१३

13. **vinadya** = having cried out; **sumahara naadam** = in a high-pitched tone; **striyaH** = the women; **shrameNa** = exhausted; **uparataaH** = will have fallen silent; **ataH** = for that reason; **manye** = I think; **nirghoshhoparatam** = a profound stillness reigns; **raajaniveshanam** = in the palace.

Having cried out in a high-pitched tone, the women having exhausted, will have fallen silent and I am sure that a profound stillness reigns in the palace.

[Verse Locator](#)

कौसल्या चैव राजा च तथैव जननी मम ।
न आशंसे यदि जीवन्ति सर्वे ते शर्वरीम् इमाम् ॥ २-५१-१४

14. **naashamse** = I do not expect; **kausalyaachaiva** = Kausalya; **raajaacha** = the king; **tathaiva** = and; **mama jananii** = my mother; **te sarve** = all of them; **yadi jiivanti** = to remain alive; **imaam** = this; **sharvariim** = night.

"I do not expect Kausalya, Dasaratha and my mother all of them to remain alive for this night."

[Verse Locator](#)

जीवेद् अपि हि मे माता शत्रुघ्नस्य अन्ववेक्षया ।
तत् दुःखम् यत् तु कौसल्या वीरसूः विनशिष्यति ॥ २-५१-१५

15. **anvavekshhayaa** = by looking for; **shatrughnasya** = Satrughna; **me maataa** = my mother; **jiivedapi hi** = may indeed stay alive. **tat** = It will be; **duHkham** = painful; **Kausalyaa** = (that) Kausalya; **viirasuuH** = who has given birth to a hero; **yat vinashishhyati** = may perish.

"By looking forward to meet Satrughna, my mother might even stay alive. But it will be painful if Kausalya who has given birth to a heroic son, dies."

[Verse Locator](#)

अनुरक्त जन आकीर्णा सुख आलोक प्रिय आवहा ।
राज व्यसन संसृष्टा सा पुरी विनशिष्यति ॥ २-५१-१६

16. **anuraktajanaakiirNaa** = filled with devoted people; **sukhaa** = a source of joy; **lokapriyaavahaa** = and which brought pleasure to the world; **saa purii** = that city of Ayodhya; **raaja vyasana samsR^ishhTaa** = when seized with sorrow over the king's death; **vinashishhyati** = will perish.

That city of Ayodhya, filled with devoted people, hitherto a source of joy and which brought pleasure to the world, when seized with agony over the king's death, will perish.

[Verse Locator](#)

कथम् पुत्रम् महात्मानम् ज्येष्ठम् प्रियमपस्यतः ।
शरीरम् धारयुष्यान्ति प्राणा राज्ञो महात्मनः ॥ २-५१-१७

17. **katham** = how; **apashyataH** = not seeing; **putram** = his son; **mahaatmaanam** = the magnanimous; **jyeshhTam** = and the first born; **praaNaaH** = will the vital airs ; **dhaarayishhyanti** = be maintained; **shariiram** = in the body; **raaG^yaH** = of the king; **mahaatmanaH** = the generous?"

"How, in the absence of his magnanimous and the first born son, will the vital airs in the body of the generous king be maintained?"

[Verse Locator](#)

विनष्टे नृपतौ पश्चात्कौसल्या विनशिष्यति ।
अनन्तरम् च माताऽपि मम नाशमुपैष्यति ॥ २-५१-१८

18. **vinashhTe** = after the death; **nR^ipatou** = of the king; **kausalyaa** = Kausalya; **vinashishhyati** = will die; **pashchaat** = from behind. **anantaramcha** =

Afterwards; **mama maataa.api** = my mother also; **upaishhyati** = will obtain; **naasham** = death."

"After the death of king, Kausalya will die. My mother also will die thereafter.

[Verse Locator](#)

अतिक्रान्तम् अतिक्रान्तम् अनवाप्य मनोरथम् ।
राज्ये रामम् अनिक्षिप्य पिता मे विनशिष्यति ॥ २-५१-१९

19. **anavaapya** = not attaining; **manoratham** = his desire(to enthrone Rama)
atikraantamatikraantam = going astray again and again; **anikshhipya** = and without
installing; **raamam** = Rama; **raajye** = in the kingdom; **me pitra** = my father; **vinashishhyati** =
will perish."

"Having failed to install Rama in the kingdom, failed forever, which was the most cherished
wish of his heart, my father will leave this world.

[Verse Locator](#)

सिद्ध अर्थाः पितरम् वृत्तम् तस्मिन् काले हि उपस्थिते ।
प्रेत कार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ २-५१-२०

20. **siddhaarthaaH** = those who are fortunate; **samskarishhyanti** = will
consecrate; **vR^ttam** = deceased; **pitaram** = father; **bhuumipam** = and the king; **sarveshu**
pretakaaryeshhu = in the course of all funeral rites; **tasmin kale** = (when) the
hour; **vyupasthite** = has struck."

"Those who are fortunate will consecrate our deceased father and the king in the course of
all funeral rites, when the hour has struck.

[Verse Locator](#)

रम्य चत्वर संस्थानाम् सुविभक्त महा पथाम् ।
हर्म्य प्रसाद सम्पन्नाम् गणिका वर शोभिताम् ॥ २-५१-२१
रथ अश्व गज सम्बाधाम् तूर्य नाद विनादिताम् ।
सर्व कल्याण सम्पूर्णाम् हृष्ट पुष्ट जन आकुलाम् ॥ २-५१-२२
आराम उद्यान सम्पन्नाम् समाज उत्सव शालिनीम् ।
सुखिता विचरिष्यन्ति राज धानीम् पितुर् मम ॥ २-५१-२३

21;22;23. **sukhitaah** = the happy people; **vicharishhyanti** = will move; **raajadhaaniim** = in
the capital; **mama pituH** = belonging to my father; **ramya chatvara samsthaanaam** = with its
quadrangular places allocated at lovely sites; **suvi bhakta mahaapathaam** = well- aligned; wide
roads; **harmya praasaada sampannaam** = rich in mansions of well-to-do men and
temples; **gaNikaavara shobhitaam** = adorned with the foremost of courtesans; **rathaashvagaja**
sambaadhaam = its chariots; horses and elephants that obstruct the roads; **tuurya naada**
vinaaditaam = the musical instruments that resound there; **sarva kalyaana sampuurnam** =
full of all blessings; **hR^ishhTa pushhTa janaakulaam** = crowded with merry and well- fed
men; **aaraamodyaana sampannaam** = well- provided with gardens and royal
parks; **samaajotsava shaaliniim** = (and) bright with festivities carried on under the patronage
of associations.

People will joyfully move in the capital belonging to my father and the city with its
quadrangular places allocated at lovely sites, and well- aligned roads, rich in mansions of well-to-
do men, temples and royal palaces adorned with the foremost of courtesans, its chariots horses
and elephants that obstruct the roads, the musical instruments that resound there- full of all
blessings and crowded with merry and well fed men, well- provided with gardens and royal parks
and bright with festivities carried on under the patronage of associations.

अपि जीवेद्धशरथो वनवासात्पुनर्वयम् ।

प्रत्यागम्य महात्मानमपि पश्येम सुव्रतम् ॥ २-५१-२४

24. dasharathaH api jiivet = Will Dasaratha remain alive? pratyagamya = After returning; vanavaasaat = from exile; vayam api pashyema = can we see; mahaatmaanam = the high-soled king; suvratam = of noble vows; punaH = again?

Will Dasaratha remain alive? After returning from exile, can we see the high-soled king Dasaratha of noble vows again?

[Verse Locator](#)

अपि सत्य प्रतिज्ञेन सार्धम् कुशलिना वयम् ।

निवृत्ते वन वासे अस्मिन् अयोध्याम् प्रविशेमहि ॥ २-५१-२५

25. nivR^ittavanavaase = after completion of the exile in the forest; vayamapi praveshemahi = can we enter; ayodhyaam = Ayodhya; kushalinaa = safely; asmin = with Rama; satyapратиG^ena saardham = who is faithful to his promises.

Can we safely return to Ayodhya, after completion of the exile in the forest along with Rama who is faithful to his promises?

[Verse Locator](#)

परिदेवयमानस्य दुःख आर्तस्य महात्मनः ।

तिष्ठतः राज पुत्रस्य शर्वरी सा अत्यवर्तत ॥ २-५१-२६

26. mahaatmanaH = (while) the high-soled; raaja putrasya = Lakshmana; paridevayaamaanasya = thus lamenting; tishhTataH = stood on guard; duHkhaartasya = afflicted with anguish as he was; saa sharvarii = that night; atyavartata = rolled away.

While the high-soled Lakshmana thus lamenting, stood on ground, afflicted with anguish as he was, that night rolled away.

[Verse Locator](#)

तथा हि सत्यम् ब्रुवति प्रजा हिते ।

नर इन्द्र पुत्रे गुरु सौहृदात् गुहः ।

मुमोच बाष्पम् व्यसन अभिपीडितः ।

ज्वरा आतुरः नागैव व्यथा आतुरः ॥ २-५१-२७

27. narendra putre = (while) Lakshmana (son of Dasaratha); prajaahite = who was concerned with the welfare of the people; bruvati = was speaking; satyam = the truth; tathaa = thus; gurusouhR^idaat = out of his affection for his elder brother (Rama); guhaH = Guha; vyathaaturaH = overcome with agony; vyasanaabhi piiditah = oppressed with adversity; mumocha = shed; baashhpam = tears; naagaaH iva = like an elephant; jvaraaturaH = tormented with fever.

While Lakshmana (son of Dasaratha), who was concerned with the welfare of the people; was thus speaking the truth out of his affection for his elder brother (Rama), Guha, overcome with agony and oppressed with adversity shed tears like an elephant tormented with fever.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे एकपंचाशः सर्गः

Thus completes 51th chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 52

Verses converted to UTF-8, Nov 09

Introduction

As per instructions of Rama, Guha gets a boat ready. Sumantra requests Rama to take him as a personal attendant to the forest, but Rama declines his offer and after reasoning with him, sends him back to Ayodhya. Rama and Lakshmana matted their hair with the latex of a banyan tree procured by Guha. On reaching the middle of the stream, Sita offers prayers to Mother Ganga (the deity presiding over the stream) and after crossing the river, all the three halt for the night at the foot of a tree.

[Verse Locator](#)

प्रभातायाम् तु शर्वर्याम् पृथु वृक्षा महा यशाः ।

उवाच रामः सौमित्रिम् लक्ष्मणम् शुभ लक्षणम् ॥ २-५२-१

1. sharvaryaam = night; prabhataayaamtu = having given way to dawn; raamaH = Rama; pR^ithuvakshhaaH = the man with a broad chest; mahaayashaaH = (and) the illustrious; uvaacha = said; lakshhmanam = to Lakshmana; soumitrim = the son of Sumitra; shubhalakshhaNam = endowed with auspicious signs.

That night having given way to dawn, the illustrious Rama with a broad chest spoke (as follows) to Lakshmana, the son of Sumitra and who was endowed with auspicious signs :

[Verse Locator](#)

भास्कर उदय कालो अयम् गता भगवती निशा ।

असौ सुकृष्णो विहगः कोकिलः तात कूजति ॥ २-५२-२

2. taata = "Oh; dear brother. ayam = This; bhaaskarodaya kaalaH = is the hour of sunrise. bhagavatii = The auspicious; nishaa = night; gataa = has departed. vihagaH = That bird; sukR^ishhNaH = of dark plumage; asou kokilaH = the cuckoo; kuujati = is singing".

"Oh, dear brother! This is the hour of sunrise. The auspicious night has departed. That bird of dark plumage, the cuckoo, is singing."

[Verse Locator](#)

बर्हिणानाम् च निर्घोषः श्रूयते नदताम् वने ।

तराम जाह्नवीम् सौम्य शीघ्रगाम् सागरम् गमाम् ॥ २-५२-३

3. nirghoshhaH = the cries; barhiNaanaam = of peacocks; nadataam = resounding; vane = in the forest; shruuyate = are being heard. soumya = Oh; good brother! taraama = (let us) cross; shiighragaam = the swift-flowing; jaahnaviim** = Ganga river; saagaram gamaam = that gushes to the sea."

"Oh, good brother! Hear the cries of peacocks resounding in the forest. Let us cross the swift-flowing Ganga River that gushes to the sea."

--***-The river Ganga, when brought down from heaven by the austerities of Emperor Bhagiratha, followed the latter to the subterranean regions in order to consecrate the remains of his great grand uncles. In its course, it inundated the sacrificial ground of king Jahnu, who in his anger, drank up its waters. But the gods and sages and particularly Bhagiratha appeased his anger and he consented to release the waters through his ears. The river is thereafter regarded as his daughter.

[Verse Locator](#)

विज्ञाय रामस्य वचः सौमित्रिर् मित्र नन्दनः ।
गुहम् आमन्त्र्य सूतम् च सो अतिष्ठद् भ्रातुर् अग्रतः ॥ २-५२-४

4. saH soumitriH = that Lakshmana; mitranandanaH = who makes his friends happy; viG^yaaya = having understood; vachaH = the words; raamasya = of Rama; amantrya = called; guham = Guha; suutamcha = and Sumantra; atishhTat = and stood; agrataH = in front; bhraatuH = of his brother.

Lakshmana, the delight of his friends, having understood the words of Rama, called Guha as well as Sumantra and stood in front of his brother.

[Verse Locator](#)

स तु रामस्य वचनम् निशम्य प्रतिगृह्य च ।
स्थपतिस्तूर्णमाहुय सचिवानिदमब्रवीत् ॥ २-५२-५

5. nishamya = hearing; vachanam = the words; raamasya = of Rama; saH sthapatiH = that Guha; tuurNam = quickly; pratigR^ihyacha = received them; aahuuya = invited; sachivaan = his ministers; abraviit = and spoke; idam = these words:

Hearing the command of Rama, Guha quickly received it, invited his ministers and spoke to them as follows:

[Verse Locator](#)

अस्य वाहनसम्युक्ताम् कर्णग्राहवतीम् शुभाम् ।
सुप्रताराम् दृढाम् तीर्खे शीग्रम् नावमुपाहर ॥ २-५२-६

6. asya = for the sake of Rama; shiighram = quickly; upaahara = bring; tiirthe = to the landing place; naavam = a boat; vaahana samyuktaam = accompanied by a boatman; karNagraahavatiim = and having a helmsman in it; shubhaam = beautiful; suprataaraam = which can easily ferry across; dR^iDhaam = and solidly constructed.

"Let a beautiful boat that is solidly constructed, sails well and a helmsman in it, be brought to the bank to carry this hero across!"

[Verse Locator](#)

तम् निशम्य समादेशम् गुहामात्यगणो महान् ।
उपोह्य रुचिराम् नावम् गुहाय प्रत्यवेदयत् ॥ २-५२-७

7. nishamya = hearing; tam = that; samaadesham = command; mahaan guhaamaatya gaNaH = the chief minister of Guha; upohya = brought; ruchiraam = a charming; naavam = boat; pratyavedayat = (and) reported the matter; guhaaya = to Guha.

Hearing that command, the chief minister of King Guha brought a charming boat to the bank and reported the matter to Guha.

[Verse Locator](#)

ततः सप्राञ्जलिर्भूत्वा गुहो राघवमब्रवीत् ।
उपस्थितेयम् नौर्देव भूयः किम् करवाणि ते ॥ २-५२-८

8. tataH = then; guhaH = Guha; bhuutvaa = became; praaNjaliH = one with folded hands; abraviit = and spoke; raaghavam = to Rama: devaH = "Oh; Lord! ; iyam = This; nouH = boat; upasthitaa = has arrived; kim = what; bhuuyaH = more; karavaaNi = can I do; te = for you"

Then, Guha with folded hands spoke to Rama as follows: "Oh, Lord! Here, the boat has arrived. What more can I do for you?"

[Verse Locator](#)

तवामरसुतप्रख्य तर्तुम् सागरगाम् नदीम् ।
नौरियम् पुरुषव्याग्र! ताम् त्वमारोह सुव्रत! ॥ २-५२-९

9. purushha vyaaghra = Oh; tiger among men! amarasuta prakhya = Oh; Rama resembling a son of divinity! iyam = This; nouH = is the boat; tava = for you; tartum = to cross; nadiim = the river; saagaragaam = which flows into the sea. suvrata = Oh; virtuous one! tvam = You; aaroaha = ascend; taam = it.

"Oh, tiger among men! Oh, Rama resembling a son of divinity! Here is the boat for you to cross the river, which flows into the sea. Oh, virtuous one! (Pray) get into it."

[Verse Locator](#)

अथोवाच महातेजा रामो गुहमिदम् वचः ।
कृतकामोऽस्मि भवता शीघ्रमारोप्यतामिति ॥ २-५२-१०

10. atha = then; raamaH = Rama; mahaa tejaaH = with great splendor; uvaacha = spoke; idam = these; vachaH = words; guham = to Guha; iti = thus; asmi = "I became; kR^ita kaamaH = one whose desire has been accomplished; bhavataa = by you. aaropyataam = Let us embark shiighram = with speed".

Then, Rama with great splendor, spoke to Guha as follows: "My desire has been accomplished by you. Let us embark with all speed."

[Verse Locator](#)

ततः कलापान् सम्नह्य खड्गौ बद्ध्वा च धन्विनौ ।
जग्मतुर् येन तौ गङ्गाम् सीतया सह राघवौ ॥ २-५२-११

11. tataH = then; tou raaghavou = both Rama and Lakshmana; siitayaasaha = along with Sita; samnahya = having put on; kalaapaan = quivers with arrows; baddhvaa = having fastened; khaDgoucha = the swords too; dhanvinou = and holding their bows; jagmatuH = went; yena = in which way; gaN^gaam = Ganga is situated.

Having equipped themselves with a quiver each with arrows, fastening their swords and armed with their bows, Rama and Lakshmana, with Sita, proceeded towards the river of Ganga.

[Verse Locator](#)

रामम् एव तु धर्मज्ञम् उपगम्य विनीतवत् ।
किम् अहम् करवाणि इति सूतः प्रान्जलिर् अब्रवीत् ॥ २-५२-१२

12. suutaH = Sumantra; praaN^jaliH = joining his palms; viniitavat = in humility; upagamya = approached; raamameva tu = only Rama; dharmaG^yam = who knew what is right; abraviit = and spoke; iti = thus: kim = :What aham = I; karavaaNi = shall do?"

Sumantra joining his palms in humility, approached Rama who knew what is right and said, "What shall I do?"

[Verse Locator](#)

ततोऽब्रवीद्दाशरथिः सुमन्त्रम् ।
स्पृशन् करेणोत्तमदक्षिणेन ।
सुमन्त्र शीघ्रम् पुनरेव याहि ।
राज्ञः सकाशे भवचाप्रमत्तः ॥ २-५२-१३

13. **daasharathiH** = Rama; **tataH** = then; **spR^ishan** = touching; **sumantram** = Sumantra; **uttama dakshhiNena** = with his auspicious right; **kareNa** = hand; **abraviit** = (and) said; **sumantra** = "Oh; **Sumantra! yaahi punareva** = Return; **shiighram** = quickly; **raaG^yaH** = to king's; **sakaashe** = presence; **bhava** = (and) be; **apramattaHcha** = attentive."

Touching Sumantra with his auspicious right hand, Rama then said: "Oh, Sumantra! Return quickly to the king's presence and be attentive in serving him."

[Verse Locator](#)

निवर्तस्व इति उवाच एनम् एतावद् हि कृतम् मम ।
रथम् विहाय पद्भ्याम् तु गमिष्यामि महावनम् ॥ २-५२-१४

14. **etaavat** = "this much service; **kR^itamhi** = has been done indeed; **mama** = to me. **nivartasya** = Return. **gamishhyaami** = I shall go; **padbhyaam** = on foot; **mahaavanam** = to the great forest; **vihaaya** = abandoning; **ratham** = the chariot. **uvaacha** = (he) spoke; **iti** = thus.

"Go now, that your service to me has been completed. Abandoning the chariot, I shall go on foot to the mighty forest," Rama said.

[Verse Locator](#)

आत्मानम् तु अभ्यनुज्ञातम् अवेक्ष्य आर्तः स सारथिः ।
सुमन्त्रः पुरुष व्याघ्रम् ऐक्ष्वाकम् इदम् अब्रवीत् ॥ २-५२-१५

15. **aavekshhya** = seeing; **aatmaanam** = himself; **abhyanuG^yaatam** = dismissed; **saH sumantraH** = that Sumantra; **saarathiH** = was distressed; **abraviit** = and spoke; **idam** = these words; **aikshhvaakam** = to Rama; **purushavyaaghram** = the tiger among men.

Finding himself dismissed, Sumantra the charioteer was distressed and spoke to Rama, the tiger among men, as follows:

[Verse Locator](#)

न अतिक्रान्तम् इदम् लोके पुरुषेण इह केनचित् ।
तव सभ्रातृ भार्यस्य वासः प्राकृतवद् वने ॥ २-५२-१६

16. **vaasaH** = dwelling; **vane** = in the forest; **praakR^itavat** = like a common man; **tava** = (has come) to you; **sa bhraatR^I bhaaryasya** = with your brother and your consort. **idam** = This; **naatikraantam** = has never been set aside; **kenachit purushheNa** = by any man; **iha loke** = in the world.

"None in the world has had to suffer such a fate as yourself; that you should have to dwell in the forest with your brother and your consort as if you were an ordinary man!"

[Verse Locator](#)

न मन्ये ब्रह्म चर्ये अस्ति स्वधीते वा फल उदयः ।

मार्दव आर्जवयोः वा अपि त्वाम् चेद् व्यसनम् आगतम् ॥ २-५२-१७

17. **manyē** = I think; **naasti** = there is no; **phalodayaH** = reward; **brahmacharye** = in leading a life of religious student; **svadhiite vaa** = or in studying scriptures; **maardavaarjavayorvaapi** = or even in cultivating tenderness and strait forwardness; **vyasanam chet** = (when) adversity; **aagatam** = has come; **tvaam** = to you."

"I think that there is no reward in leading a life of religious student or in studying religious scriptures or even in cultivating tenderness and straight forwardness, when adversity has come to you."

[Verse Locator](#)

सह राघव वैदेह्या भ्रात्रा चैव वने वसन् ।

त्वम् गतिम् प्राप्स्यसे वीर त्रीम् लोकांस् तु जयन् इव ॥ २-५२-१८

18. **viira** = "Oh; heroic; **raaghava** = Rama! **vasan** = Residing; **vane** = in the forest; **vaidehyaa saha** = along with Sita; **bhraatraachaiva** = and your brother; **tvam** = you; **praapsyase** = will obtain; **gatim** = the same position; **jayanniva** = as one who has conquered; **triin** = the three; **lokaan** = worlds"

"Oh, heroic Rama! Living in the forest along with Sita and your brother, you will obtain the same position as one who has conquered the three worlds."

[Verse Locator](#)

वयम् खलु हता राम ये तया अपि उपवन्विताः ।

कैकेय्या वशम् एष्यामः पापाया दुःख भागिनः ॥ २-५२-१९

19. **raama** = "Oh; Rama! **vayam** = We; **hataaH khalu** = are actually ruined; **yena** = because; **upavaNchitaaH** = disappointed in our hopes; **tvayaapi** = by you too; **eshhyaamaH** = we shall fall; **vasham** = under the sway; **kaikeyyaaH** = of Kaikeyi; **paapaayaaH** = of sinful nature; **duHkha bhaaginaH** = and reap suffering".

"Oh, Rama! We are actually ruined, in that, disappointed in our hopes by you too, we shall fall under the sway of Kaikeyi the sinful woman and reap the suffering."

[Verse Locator](#)

इति ब्रुवन् आत्म समम् सुमन्त्रः सारथिस् तदा ।

दृष्ट्वा दुर गतम् रामम् दुःख आर्तः रुरुदे चिरम् ॥ २-५२-२०

20. **tadaa** = then; **sumantraH** = Sumantra; **saarathiH** = the charioteer; **iti** = thus; **bruvan** = speaking; **rurude** = wept; **chiram** = long; **duhkhaartaaH** = stricken with grief; **dR^ishhTvaa** = seeing; **raamam** = Rama; **aatmasamam** = equal to his soul; **duuragatam** = gone to a distance.

Sumantra the charioteer thus speaking, wept for a long time, stricken with grief, seeing Rama, equal to his soul, departing to a distance.

[Verse Locator](#)

ततः तु विगते बाष्पे सूतम् स्पृष्ट उदकम् शुचिम् ।

रामः तु मधुरम् वाक्यम् पुनः पुनर् उवाच तम् ॥ २-५२-२१

21. **tataH** = thereafter; **raamastu** = Rama; **punaH punuH** = again and again; **uvaacha** = spoke; **vaakyam**(these) words; **madhuram** = which were sweet; **tam suutam** = to that charioteer; **baashhpe** = (whose) tears; **vigate** = had gone away; **spR^ishhTodokam** = who had sipped some water; **shuchim** = and got purified.

Then, Rama again and again spoke these sweet words as follows to that charioteer, whose tears got dried up and who had sipped some water and got himself purified:

[Verse Locator](#)

इक्ष्वाकूणाम् त्वया तुल्यम् सुहृदम् न उपलक्षये ।
यथा दशरथो राजा माम् न शोचेत् तथा कुरु ॥ २-५२-२२

22. nopalakshhaye = "I do not see; suhrudam = a friend; tulyam = equal; tvayaa = to you; ikshhvaakuuNaam = for the kings of Ikshvaku dynasty. kuru = Act; tathaa = in such a way; yathaa = as; raajaa = king; dasharathaH = Dasaratha; na shochet = may not lament; maam = about me."

"I do not see any one who is as great a friend of the Ikshvakus as you are. (Pray) act in such a way that king Dasaratha may not lament about me"

[Verse Locator](#)

शोक उपहत चेताः च वृद्धः च जगती पतिः ।
काम भार अवसन्नः च तस्मात् एतत् ब्रवीमि ते ॥ २-५२-२३

23. jagatiipatiH = the king; shokopahata chetaashcha = his mind afflicted with grief; vR^iddhashcha = is aged as well. Kaamabhaaraavasannashcha = (He is) pressed down by a burden of passion. tasmaat = for that reason; braviimi = I tell; etat = this; te = to you.

"The king, his mind afflicted with grief, is aged as well. He is pressed down by a burden of passion. Hence, I tell you this."

[Verse Locator](#)

यद् यद् आज्ञापयेत् किञ्चित् स महात्मा मही पतिः ।
कैकेय्याः प्रिय काम अर्थम् कार्यम् तत् अविकान्क्षया ॥ २-५२-२४

24. yadyat = what so ever; kimchit = some act; saH = that; mahaatmaa = high-soled; mahiipatiH = emperor; aaG^yaapayet = may enjoin; priya kaamaartham = with intent to oblige the desire; kaikeyyaaH = of Kaikeyi; tat = that; kaaryam = is to be done; avikaaNkshhayaa = un hesitatingly."

"What so ever act that high-soled emperor may enjoin you to do, with intent to oblige the desire of Kaikeyi, it is to be done unhesitatingly."

[Verse Locator](#)

एतत् अर्थम् हि राज्यानि प्रशासति नर ईश्वराः ।
यद् एषाम् सर्व कृत्येषु मनो न प्रतिहन्यते ॥ २-५२-२५

25. nareshvaraaH = "the kings; prashaasatihi = indeed rule; raajyaaani = the states; etadartham = with this end in view; manaH = that their will; yat na pratihanyate = may not be frustrated; sarva kR^ityeshhu = in all their undertakings."

"The kings indeed rule the states with this end in view that their will may not be frustrated in any undertaking."

[Verse Locator](#)

यद्यथा स महा राजो न अलीकम् अधिगच्छति ।
न च ताम्यति दुःस्वप्नेन सुमन्त्र कुरु तत् तथा ॥ २-५२-२६

26. sumantra = " Oh; Sumantra! kuru = Carry out; tathaa = in such a way; tat = that; saH mahaaraajaH = the said emperor; yathaa = in which way; yat = whatever; na adhigachchhati =

may not find it; **aLiikam** = as anything unpleasing; **na cha taamyati** = nor gets distressed; **duHkhenā** = by grief."

"Oh, Sumantra! Carry out everything in such a way that the said emperor neither finds it unpleasing nor gets tormented by grief."

[Verse Locator](#)

अदृष्ट दुःस्वम् राजानम् वृद्धम् आर्यम् जित इन्द्रियम् ।
ब्रूयाः त्वम् अभिवाद्य एव मम हेतोर् इदम् वचः ॥ २-५२-२७

27. **abhivaadyaiva** = "only after doing respectful salutation; **raajaanaaam** = to the king; **vR^iddham** = who is old; **aaryam** = (and) venerable; **adR^ishhTa duHkham** = who has never known suffering; **jiteN^driyam** = and who has subdued his senses; **tvam** = you; **bruuyaaH** = tell; **idam** = these; **vachaH** = words; **mama hetoH** = on my behalf."

"Only after performing respectful salutation to the old and venerable king, who has never known suffering and who has subdued his senses, you tell these words to him on my behalf."

[Verse Locator](#)

न एव अहम् अनुशोचामि लक्ष्मणो न च मैथिली ।
अयोध्यायाः च्युताः च इति वने वत्स्यामह इति वा (महेति!) ॥ २-५२-२८

28. **naiva** = "Indeed neither; **aham** = I; **na** = nor; **lakshmaNaH maithiliicha** = Lakshmana and Sita; **anushochaami** = grieve; **chyutaashcheti** = for having moved; **ayodhyaayaaH** = from Ayodhya; **vatsyaamaheticha** = or that we are going to dwell; **vane** = in a forest."

"Indeed neither I nor Lakshmana and Sita grieve for having moved from Ayodhya or that we are going to dwell in a forest."

[Verse Locator](#)

चतुर् दशसु वर्षेषु निवृत्तेषु पुनः पुनः ।
लक्ष्मणम् माम् च सीताम् च द्रक्ष्यसि क्षिप्रम् आगतान् ॥ २-५२-२९

29. **nivR^itteshhu** = after completing; **chaturdashasu** = fourteen; **varshheshhu** = years; **drakshhyasi** = you will see; **punaH punaH** = once again; **lakshhmaNam** = Lakshmana; **maam cha** = myself; **siitaam cha** = and Sita too; **aagataan** = returned; **kshhipram** = quickly."

"After completing fourteen years, you will once more see Lakshmana, myself and Sita too returned apace from the forest."

[Verse Locator](#)

एवम् उक्त्वा तु राजानम् मातरम् च सुमन्त्र मे ।
अन्याः च देवीः सहिताः कैकेयीम् च पुनः पुनः ॥ २-५२-३०
आरोग्यम् ब्रूहि कौसल्याम् अथ पाद अभिवन्दनम् ।
सीताया मम च आर्यस्य वचनाल् लक्ष्मणस्य च ॥ २-५२-३१

30;31. **sumantra** = "Oh; Sumantra! **evam** = this is; **uktvaa** = what should you say; **raajaanam** = to the king; **me mataram cha** = and my mother; **sahitaaH** = all; **anyaaH** = other; **deviishcha** = queens; **kaikeyiim cha** = and Kaikeyi. **bruuhi** = tell; **kousalyaam** = Kousalya; **aarogyam** = (about my)health; **punaH punaH** = again and again; **atha** = and thereafter; **paadaabhivandanam** = salutations at her feet; **siitaayaaH** = (on behalf of) Sita; **mama cha** = as well as myself; **vachanaat** = the words; **lakshhmaNasyacha** = of Lakshmana; **aaryasya** = the faithful man."

"Oh, Sumantra! This is what you should say to the king, my mother, all other queens and Kaikeyi. Tell Kausalya again and again that I am keeping good health. Thereafter, convey salutations at her feet on behalf of Sita as well as myself and Lakshmana the faithful man."

[Verse Locator](#)

ब्रूयाः च हि महा राजम् भरतम् क्षिप्रम् आनय ।
आगतः च अपि भरतः स्थाप्यो नृप मते पदे ॥ २-५२-३२

32. **bruuyaaH** = "Tell (our salutations); **mahaarajaamcha** = to the emperor also. **anaya** = Bring; **bharatam** = Bharata; **kshhipram** = quickly. **aagashchaapi** = after his arrival; **bharataH** = Bharata; **sthaapya** = may be installed; **pade** = in the position; **nR^ipa mate** = as desired by the king."

"Tell our salutations to the emperor too. Bring Bharata quickly. After his arrival, Bharata may be installed in the position, as desired by the king."

[Verse Locator](#)

भरतम् च परिष्वज्य यौवराज्ये अभिषिच्य च ।
अस्मत् सन्तापजम् दुःखम् न त्वाम् अभिभविष्यति ॥ २-५२-३३

33. **parishhvajya** = "when you embraced; **bharatam** = Bharata; **abhishhichya cha** = and installed him; **youva raajye** = in the office of the Prince Regent; **duHkham** = the agony; **asmatsamtaapajam** = caused by the remorse felt by you on our account; **na abhibhavishhyati** = will not overpower; **tvaam** = you."

"When you embrace Bharata and install him in the office of the Prince Regent, the agony caused by the repentance felt by you on our account will not overpower you."

[Verse Locator](#)

भरतः च अपि वक्तव्यो यथा राजनि वर्तसे ।
तथा मातृषु वर्तेथाः सर्वास्व एव अविशेषतः ॥ २-५२-३४

34. **bharatasyaapi** = "Bharata also; **vaktavyaH** = is to be told (thus): **vartethaaH** = "Treat; **avisheshhataH** = without distinction; **sarvaasveva** = all; **maatR^ishhu** = your mothers; **tathaa** = with the same regard; **yathaa** = as; **vartase** = (you) behave; **raajani** = towards the king."

"Bharata too is to be told thus: "Treat without distinction all your mothers with the same regard as you behave towards the king."

[Verse Locator](#)

यथा च तव कैकेयी सुमित्रा च अविशेषतः ।
तथैव देवी कौसल्या मम माता विशेषतः ॥ २-५२-३५

35. **yathaacha** = as is; **kaikeyii** = Kaikeyi; **tava** = to you; **tathaiva** = so let it be; **sumitraacha** = for Sumitra; **visheshhataH** = more so; **devii** = (and) the divine **kausalyaa** = Kausalya; **mama maataa** = my mother; **visheshhataH** = in particular"

"As is your affection for Kaikeyi, so let it be for Sumitra and also the divine Kausalya, my mother"

[Verse Locator](#)

तातस्य प्रियकामेन यौवराज्यमपेक्षता ।
लोकयोरुभयोः शक्यम् त्वया यत्सुखमेधितुम् ॥ २-५२-३६

36. **apekshhataH** = "(If you) accept; **youva raajam** = the princely kingdom; **priya kaamana** = with an intent to please; **taatasya** = our father; **shakyam** = it will be possible; **tvayaa** = for you; **edhitum** = to enhance; **sukham** = happiness; **yat** = whatever; **ubhayoH** = in both; **lokayaaH** = the worlds."

"If you accept the princely kingdom with an intent to please our father, it will be possible for you to enhance happiness in both the worlds (in this world and the next)."

[Verse Locator](#)

निवर्त्यमानो रामेण सुमन्त्रः शोक कर्षितः ।

तत् सर्वम् वचनम् श्रुत्वा स्नेहात् काकुत्स्थम् अब्रवीत् ॥ २-५२-३७

37. **sumantraH** = Sumantra; **nivartyamaanaH** = who was being sent back; **raameNa** = by Rama; **shoka karshhitaH** = agonized with grief; **shrutvaa** = heard; **sarvam** = the whole; **tat** = of that; **vachanam** = discourse; **snehaat** = affectionately; **abraviit** = spoke; **kaakutstham** = to Rama (as follows):

Sumantra, who was being sent back by Rama, was agonized with grief after hearing the whole of that discourse and affectionately spoke to Rama as follows:

[Verse Locator](#)

यद् अहम् न उपचारेण ब्रूयाम् स्नेहात् अविक्लवः ।

भक्तिमान् इति तत् तावद् वाक्यम् त्वम् क्षन्तुम् अर्हसि ॥ २-५२-३८

38. **yat vaakyam** = which mode of expression; **aham** = I; **bruuyaam** = am speaking; **snehaat** = friendship; **aviklabaH** = fearlessly; **nopachaareNa** = and without courtesy; **tat** = that; **tvaam** = you; **arhasitaavat** = are justified; **kshhantum** = to forgive; **bhaktimaan iti** = (considering me) as a devotee."

"If I spoke to you fearlessly in a friendly tone without following courteousness, you ought to forgive my mode of expression, considering me as your devotee"

[Verse Locator](#)

कथम् हि त्वद् विहीनो अहम् प्रतियास्यामि ताम् पुरीम् ।

तव तात वियोगेन पुत्र शोक आकुलाम् इव ॥ २-५२-३९

39. **katham hi** = "How indeed; **aham pratiyaasyaami** = can I return; **tvadviihiinaH** = without you ; **taam** = to that; **puriim** = city; **tava viyogena taavat** = which through separation from you; **putra shokaakulaamiva** = has been reduced to the state of a mother stricken with grief due to separation from her son."

"How indeed can I return without you to that city, which through separation from you, has been reduced to the state of a mother stricken with grief due to separation from her son"

[Verse Locator](#)

सरामम् अपि तावन् मे रथम् दृष्ट्वा तदा जनः ।

विना रामम् रथम् दृष्ट्वा विदीर्येत अपि सा पुरी ॥ २-५२-४०

40. **tadaa** = "at that time; **dR^ishhTvaa** = by seeing; **me ratham** = my chariot; **saraamapi** = even with Rama in it; **janaH** = the people; **taavat** = (were lamenting) so much. **dR^ishhTvaa** = by seeing (now); **ratham** = the chariot; **vinaa raamam** = without Rama; **saa purii** = that city; **videryetaapi** = will even be broken apart."

"By seeing my chariot on that day even with Rama in it, the people were lamenting so much. Now, if they see the chariot without Rama the city of Ayodhya will even be broken asunder."

[Verse Locator](#)

दैन्यम् हि नगरी गच्चेद् दृष्ट्वा शून्यम् इमम् रथम् ।
सूत अवशेषम् स्वम् सैन्यम् हत वीरम् इव आहवे ॥ २-५२-४१

41. nagarii = "the city; gachchhet hi = will go through; dainyam = a miserable condition; sainya iva = like an army; hata viiram = in which its commander has been killed; aahave = in a battle; svam = and seeing his chariot; suutavasheshham = remaining with charioteer alone; dR^ishhtvaa = by beholding; imam = this; ratham = chariot; shuunyam = empty."

"The city will be plunged in misery, like an army in which its commander is lost in a combat with the charioteer alone surviving, on seeing this chariot without you."

[Verse Locator](#)

दूरे अपि निवसन्तम् त्वाम् मानसेन अग्रतः स्थितम् ।
चिन्तयन्त्यो अद्य नूनम् त्वाम् निराहाराः कृताः प्रजाः ॥ २-५२-४२

42. chintayantyaH = "thinking; tvaam = of you; sthitam = established; agrataH = foremost; maanasena = in their minds; nivasantam api = though residing; duure = at a far away place; prajaaH = the people; adya = today; kR^itaaH = were made; niraahaaraaH = without food. nuunam = It is certain."

"Thinking of you, who though residing far away are established foremost in their minds, the people of Ayodhya must have been deprived of their food today."

[Verse Locator](#)

दृष्टं तद्धि त्वया राम! यादृशम् त्वत्प्रवासने ।
प्रजानाम् सम्कुलम् वृत्तम् त्वच्छोकक्लान्तचेतसाम् ॥ २-५२-४३

43. raama = "Oh; Rama! samkulam = Perplexity; yaadR^sham = of what kind; tat = that; vR^ittam = behavior; dR^ishhTam hi = was witnessed indeed; tvayaa = by you; tvatpravaasane = on the occasion of your exile; prajaanaam = among the people(of Ayodhya); tvacchoka klaanta chetasaam = whose minds were depressed through grief on your account."

"The great perplexity that ensued, on the occasion of your exile, among the people (of Ayodhya), whose minds were depressed through grief on your account, was witnessed by you indeed, Oh, Rama!"

[Verse Locator](#)

आर्त नादो हि यः पौरैः मुक्तः तत् विप्रवासने ।
रथस्थम् माम् निशाम्य एव कुर्युः शत गुणम् ततः ॥ २-५२-४४

44. yaH = "which; aartanaadaH = cry of distress; pouraiH = the citizens; muktaH = raised; tvadvipravaasane = at the time of your banishment; tataH = to that; shataguNam = hundred-fold; kuryuH = will be made; nishaamyaiwa = soon after seeing; maam = me; saratham = with (an empty) chariot."

"The cry of distress raised by the citizens (of Ayodhya) will be increased a hundred-fold, when they see me with an empty chariot."

[Verse Locator](#)

अहम् किम् च अपि वक्ष्यामि देवीम् तव सुतः मया ।
नीतः असौ मातुल कुलम् सन्तापम् मा कृथाइति ॥ २-५२-४५

45. aham vakshhyaami kimchaapi = "what shall I say further? Deviiim = To Kausalya; iti = that; asou = this; sutaah = your son; niitaH = has been taken; mayaa = by me; maatula kulam = to the house of his maternal uncle; maa kR^ithaaH = do not; santaapam = grieve."

"Further, shall I say to the queen Kausalya as follows: - ♦Your son, Rama has been taken by me to the house of his maternal uncle, do not grieve'."

[Verse Locator](#)

असत्यम् अपि न एव अहम् ब्रूयाम् वचनम् ईदृशम् ।
कथम् अप्रियम् एव अहम् ब्रूयाम् सत्यम् इदम् वचः ॥ २-५२-४६

46. aham = ♦I; naiva bruuyaam = cannot tell; iidR^isham = such; vachanamapi = words too; asatyam = which are untrue. Katham = How; aham = can I; bruuyam = tell; idam vachaH = which are true; apriyam = (but) unkind?"

"I cannot tell such words too which are untrue. How can I tell, ♦I abandoned your son in the forest', which words are true but unkind?"

[Verse Locator](#)

मम तावन् नियोगस्थाः त्वद् बन्धु जन वाहिनः ।
कथम् रथम् त्वया हीनम् प्रवक्ष्यन्ति ह्य उत्तमाः ॥ २-५२-४७

47. katham = "how; hayottamaah = the excellent horses; niyogasthaah = obedient; mama = to me; tvad bandhu jana vaahinaH = which carried yourselves and your relatives(Sita and Lakshmana); pravakshhyanti = will draw; ratham = the chariot; hiinam = bereft; tvayaa = of you?"

"How will the excellent horses obedient to me, which carried yourself, Sita and Lakshmana, draw the chariot bereft of you?"

[Verse Locator](#)

तन्न शक्ष्याम्यहम् गन्तुमयोध्याम् त्वदृतेऽनघ ।
वनवासानुयानाय मामनुज्ञातुमर्हसि ॥ २-५२-४८

48. anagha = "Oh; the faultless Rama! tat = for that reason; aham = I; na shakshhyaami = can not; gantum = go; ayodhyaam = to Ayodhya. arhasi = You are obliged; anuG^yaatum = to permit; maam = me; vanavaasaanuyaanaaya = to accompany you to the forest."

"Oh, the faultless Rama! For this reason, I cannot go back to Ayodhya. (Pray) permit me to accompany you to the forest."

[Verse Locator](#)

यदि मे याचमानस्य त्यागम् एव करिष्यसि ।
सरथो अग्निम् प्रवेक्ष्यामि त्यक्त मात्रैह त्वया ॥ २-५२-४९

49. karishhyasi yadi = "If you do; me = my; tyagameva = abandonment; yaachamaanasya = (even though I) solicit; tyaktamaatraH = soon after I am forsaken; pravekshhyaami = I shall enter; agnim = a fire; sarathaH = along with chariot; iha = here."

"If you leave me even though I solicit you to take me with you, I shall enter a fire with chariot and all, here itself the moment I am forsaken by you"

[Verse Locator](#)

भविष्यन्ति वने यानि तपो विघ्न कराणि ते ।

रथेन प्रतिबाधिष्ये तानि सत्त्वानि राघव ॥ २-५२-५०

50. raaghava = Oh; Rama! yaani = which animals; vane = in the forest; bhavishhyanti = become; tapovighnakaraaNi = creators of obstacles to austerities; pratibaadhishhye = I shall ward off; taani sattvaani = those animals; rathena = by the chariot."

"Oh, Rama! With the help of the chariot, I shall ward off those animals in the forest, which create obstacles to your austerities."

[Verse Locator](#)

तत् कृतेन मया प्राप्तम् रथ चर्या कृतम् सुखम् ।

आशंसे त्वत् कृतेन अहम् वन वास कृतम् सुखम् ॥ २-५२-५१

51. sukham = "the pleasure; rathacharyaakR^itam = of driving your chariot; avaaptam = has been obtained; mayaa = by me. TvatkRi^tena = It is through you; aham = I; aashamse = seek; sukham = the happiness; vanavaasakRi^tam = that comes in dwelling in a forest."

"The pleasure of driving your chariot has been obtained by me because of you and it is through you that I seek the happiness that comes in dwelling in a forest."

[Verse Locator](#)

प्रसीद इच्छामि ते अरण्ये भवितुम् प्रत्यनन्तरः ।

प्रीत्या अभिहितम् इच्छामि भव मे पत्यनन्तरः ॥ २-५२-५२

52. prasiida = "Be graceful. Ichchhaami = I desire; bhavitum = to become; pratyantanaraH = close associate; araNye = in the forest. ichchhaami = I wish(to hear); priityaa = (your) loving; abhihitam = assent; bhava = Be; me = my; pratyantanaraH = close associate!"

"Be graceful. I desire to become your close associate in the forest. I wish to hear your loving assent with the words ♦be my close associate!"

[Verse Locator](#)

इमे चापि हया वीर यदि ते वनवासिनः ।

परिचर्याम् करिष्यन्ति प्राप्स्यन्ति परमाम् गतिम् ॥ २-५२-५३

53. viira = "Oh; hero! Ime hayashchaapi karishhyanti yadi = If these horses too can do; paricharyaam = service; te = to you; praapsyanti = they can attain; paramaam = a supreme; gatim = abode"

"Oh, hero! If these horses too can render service to you, they can attain a supreme abode."

[Verse Locator](#)

तव शुश्रूषणम् मूर्ध्ना करिष्यामि वने वसन् ।

अयोध्याम् देव लोकम् वा सर्वथा प्रजहाम्य् अहम् ॥ २-५२-५४

54. aham = "I; prajahaami = am leaving; ayodhyaami = Ayodhya; devalokamvaa = or even a celestial world (heaven); sarvathaa = by all means. vasam = Dwelling; vane = in the forest; muurdhanaa = with my head bent low; karishhyaami = I shall render; tava = your; shushruushhaNam = service."

"By all means, I am leaving for good, Ayodhya or even heaven. Dwelling in the forest, with my head bent low, I shall render service to you."

[Verse Locator](#)

न हि शक्या प्रवेष्टुम् सा मया अयोध्या त्वया विना ।
राज धानी महा इन्द्रस्य यथा दुष्कृत कर्मणा ॥ २-५२-५५

55. **saa ayodhya** = That Ayodhya; **na hi shakya** = cannot be; **praveshtum** = entered; **mayaa** = by me; **tvayaa vinaa** = without you; **raajadhaanii yathaa** = as Amaravati the capital; **mahendrasya** = of Devendra; **dushhkR^ita karmaNaa** = by a doer of wicked deeds."

"As a doer of wicked deeds cannot enter Amaravati, the capital of Devendra, so also I cannot enter Ayodhya without you."

[Verse Locator](#)

वन वासे क्षयम् प्राप्ते मम एष हि मनो रथः ।
यद् अनेन रथेन एव त्वाम् वहेयम् पुरीम् पुनः ॥ २-५२-५६

56. **eshhaH hi** = "This is indeed; **mama** = my; **manorathaH** = desire; **yat** = that; **praapte** = after reaching; **kshhayam** = the end; **vanavaase** = of dwelling in the forest; **vaheyam** = I may take; **tvaam** = you; **punaH** = again; **anena rathenaiva** = in this very chariot; **puriim** = to the city (of Ayodhya)."

"This is indeed my desire that after reaching the end of your exile, I may take you back to the city of Ayodhya in this very chariot."

[Verse Locator](#)

चतुर् दश हि वर्षाणि सहितस्य त्वया वने ।
क्षण भूतानि यास्यन्ति शतशः तु ततः अन्यथा ॥ २-५२-५७

57. **sahitasya** = "Me; along with; **tvayaa** = you; **vane** = in the forest; **chaturdasha varshhaaNi** = fourteen years; **yaasyanti** = will slip away; **kshhaNa bhuutaani** = momentarily. Anyathaa = Otherwise; **ataH** = than this; **shata samkhyaaNi** = will multiply hundred-fold."

"So long as I am with you together in the forest, fourteen years will slip away momentarily. Otherwise than this, they will multiply a hundred- fold."

[Verse Locator](#)

भृत्य वत्सल तिष्ठन्तम् भर्तृ पुत्र गते पथि ।
भक्तम् भृत्यम् स्थितम् स्थित्याम् त्वम् न माम् हातुम् अर्हसि ॥ २-५२-५८

58. **bhR^itya vatsale** = "Oh; prince; who cherish your dependents! **tvam** = You; **naarhasi** = ought not; **haatum** = abandon; **maam** = me; **bhaktam** = your devoted; **bhR^ityam** = servant; **tishhThantam** = established; **pathi** = in the path; **bhartR^iputra gate** = followed by the son of his master; **sthitam** = (and) keeping; **sthityaam** = within bounds"

"Oh, prince, who are so fond of your dependents! You ought not abandon me, your devoted servant, established in the path followed by the son of his master and (always)keeping within bounds."

[Verse Locator](#)

एवम् बहु विधम् दीनम् याचमानम् पुनः पुनः ।
रामः भृत्य अनुकम्पी तु सुमन्त्रम् इदम् अब्रवीत् ॥ २-५२-५९

59. **raamah** = Rama; **bhR^ityaanukampii** = who was compassionate towards his dependents; **abraviit** = spoke; **idam** = these words; **sumantram** = to Sumantra; **diinam** = who was miserably; **yaachamaanam** = entreating; **punaH punaH** = again and again; **bahuvidham** = in many modes.

Rama, who was compassionate towards his dependents, spoke as follows to Sumantra, who was miserably entreating him again and again in many modes.

[Verse Locator](#)

जानामि परमाम् भक्तिम् मयि ते भर्तु वत्सल ।
शृणु च अपि यद् अर्थम् त्वाम् प्रेषयामि पुरीम् इतः ॥ २-५२-६०

60. bhartR^ivatsala = "Oh; charioteer; so fond of your master! jaanaami = I knew; te = your; paramaam = excellent; bhaktam = devotion; mayi = to me. ShR^iNuchaapi = Hear; yadartham = wherefore; preshhayaami = I send; tvaam = you; itaH = from here; puriim = to the city."

"Oh, charioteer so fond of your master! I know your excellent devotion to me. Hear wherefore I send you from here to the city of Ayodhya."

[Verse Locator](#)

नगरीम् त्वाम् गतम् दृष्ट्वा जननी मे यवीयसी ।
कैकेयी प्रत्ययम् गच्चेद् इति रामः वनम् गतः ॥ २-५२-६१

61. dR^ishhTvaa = "seeing; tvaam = you; gatam = going; nagariim = to the city; kaikeyii = Kaikeyi; me = my; yaviiyasii = younger; jananii = mother; gachchhet = will get; pratyayam = the proof; iti = that; raamaH = Rama; gataH = went; vanam = to the forest."

"Seeing you, returning to Ayodhya, Kaikeyi, my younger mother will get the proof that Rama has gone to the forest."

[Verse Locator](#)

परितुष्टा हि सा देवि वन वासम् गते मयि ।
राजानम् न अतिशङ्केत मिथ्या वादी इति धार्मिकम् ॥ २-५२-६२

62. paritushhTaa = "having strongly satisfied; mayi = about me; gate = having gone; vanavaasam = to dwell in the forest; saa devii = that queen; (Kaikeyi); naatishaNketa = will not suspect strongly; raajaanaam = about the king; dhaarmikam = who is virtuous; mithyaavaadiiti = as one who speaks untruth"

"Having completely satisfied, about me having gone to forest, Kaikeyi will leave her strong suspicion that the virtuous king may be a person who speaks untruth."

[Verse Locator](#)

एष मे प्रथमः कल्पो यद् अम्बा मे यवीयसी ।
भरत आरक्षितम् स्फीतम् पुत्र राज्यम् अवाप्नुयात् ॥ २-५२-६३

63. eshhaH = "this is; prathamaH = the first; kalpaH = rule to be observed before any other rule; me = for me; yat = that; me = my; yaviiyasii = younger; ambaa = mother; avaapnuyaat = should get; spiitam = the extensive; putra raajyam = kingdom of her son; bharataa rakshhitam = protected by Bharata"

"This is my first priority that my younger mother should get the extensive kingdom, protected by Bharata and thus ruled by her own son."

[Verse Locator](#)

मम प्रिय अर्थम् राज्ञः च सरथः त्वम् पुरीम् व्रज ।
संदिष्टः च असि या अनर्थास् तांस् तान् ब्रूयाः तथा तथा ॥ २-५२-६४

64. **priyaartham** = "for the pleasure; **mama** = of me; **raaG^yashcha** = and of the king; **tvam** = you; **sarathaH** = along with the chariot; **vraja** = go; **puriim** = to the city (of Ayodhya); **yaan** = which; **arthaan** = matters; **asi** = you are; **sandishhTaH** = told; **bruuyaaH** = inform; **taan taan** = those and those matters; **tathaa tathaa** = in that manner."

"For my pleasure and pleasure of the king, you go along with the chariot to Ayodhya and inform all the matters that you have been asked to tell each in the way you have been asked to do."

[Verse Locator](#)

इति उक्त्वा वचनम् सूतम् सान्त्वयित्वा पुनः पुनः ।

गुहम् वचनम् अक्लीबम् रामः हेतुमद् अब्रवीत् ॥ २-५२-६५

65. **uktvaa** = having spoken; **vachanam** = the words; **iti** = thus; **suutam** = in the chariot; **akliibaH** = the courageous; **raamaH** = Rama; **saantvayitvaa** = consoled(him); **punaH punaH** = again and again; **abraviit** = spoke(the following); **hetumat** = reasoned; **vachanam** = words; **guham** = to Guha.

Having spoken thus to the charioteer, the courageous Rama consoled him again and again. Then, he spoke the following reasoned words to Guha:

[Verse Locator](#)

नेदानीम् गुह योग्योऽयम् वसो मे सजने वने ।

अवश्यम् ह्याश्रमे वासह् कर्तव्यस्तद्गतो विधिः ॥ २-५२-६६

66. **guha** = "Oh; **Guha!** **ayam** = this; **vaasaH** = stay; **vane** = in the forest; **sajane** = inhabited with people. **na yogyaH** = is not proper; **me** = for me. **vaasaH** = The stay; **avashyam** = should be certainly; **aashrame** = in a hermitage. **VidhiH** = Let the action; **tadgataH** = directed towards that; **kartavyaH** = be done."

"Oh, Guha! This stay in the inhabited woods is not proper for me. My stay should definitely be in a hermitage. Let an action diverted towards that aim be taken"

[Verse Locator](#)

सोऽहम् गृहीत्वा नियमम् तपस्विजनभूषणम् ।

हितकामः पितुर्भूयः सीताया लक्ष्मणस्य च ॥ २-५२-६७

जटाः कृत्वा गमिष्यामि न्यग्रोध क्षीरम् आनय ।

67. **saH aham** = "I as such; **hita kaamaH** = wishing well of; **pituH** = my farther; **bhunyaH** = and; **siitaayaaH** = of Sita; **lakshhmaNasyacha** = and of Lakshmana; **gR^ihiitvaa** = having taken up; **niyamam** = the restraint; **tapsvi janabhuushhaNam** = to be adorned by ascetics; **gamishhyaami** = and proceed further; **kR^itvaa** = wearing; **jaTaaH** = matted hair. **aanaya** = (please) bring; **nyagrodha kshhiiram** = the milk-like exudation (latex) of a banyan tree."

"I as such, wishing well of my father, Sita as well as Lakshmana and having taken up a discipline to be followed by ascetics, want to proceed further, wearing matted hair. Please bring the latex of a banyan tree."

[Verse Locator](#)

तत् क्षीरम् राज पुत्राय गुहः क्षिप्रम् उपाहरत् ॥ २-५२-६८

लक्ष्मणस्य आत्मनः चैव रामः तेन अकरोज् जटाः ।

68. **guhaH** = Guha; **kshhipram** = immediately; **upaaharat** = brought; **tat** = that; **kshhiiram** = milk-like exudation (latex); **raaja putraaya** = to the prince. **Tena** = with

that; **raamaH** = Rama; **aakarot** = made; **jaTaaH** = matted hair; **aatmanashchaiva** = to himself; **lakshhmanasya** = and to Lakshmana.

Guha immediately brought that latex to the prince. With that, Rama made matted hair to himself and to Lakshmana.

[Verse Locator](#)

दीर्घबाहुर्नरव्याघ्रो जटिलत्व मधारयत् ॥ २-५२-६९
तौ तदा चीर वसनौ जटा मण्डल धारिणौ ।
अशोभेताम् ऋषि समौ भ्रातरौ राम रक्ष्मणौ ॥ २-५२-७०

69;70. **diirgha baahuH** = That long armed; **nara vyaaghraH** = tiger among men; Rama; **aadhaarayat** = wore; **jaTilatvam** = the matting; **tadaa** = Then; **raama lakshhmanav** = Rama and Lakshmana; **bhraatarov** = the brothers; **chiira vasanou** = clad in the bark of trees; **jaTaa maNdala dhaariNau** = and wearing a rounded mass of matted locks (on their hair); **ashobhetaam** = looked bright; **R^shhisamou** = like ascetic sages.

Rama, tiger among men who possessed long arms wore the distinguished mark of an ascetic (in the shape of matted hair) . Then, Rama and Lakshmana the brothers clad in the bark of trees and wearing a round mass of matted locks (on their head) looked bright like two ascetic sages.

[Verse Locator](#)

ततः वैखानसम् मार्गम् आस्थितः सह लक्ष्मणः ।
व्रतम् आदिष्टवान् रामः सहायम् गुहम् अब्रवीत् ॥ २-५२-७१

71. **tataH** = then; **aasthitaH** = Having adopted; **maargam** = the way; **vaikhaanasam** = of a hermit (temporarily); **saha lakshhmana** = along with Lakshmana; **raamaH** = Rama; **aadishhTavaan** = accepted; **vrataam** = the vow (of an ascetic); **abraviit** = and spoke; **guham** = to Guha; **sakhaayam** = his friend (as follows):

Having adopted the way of a hermit (temporarily) along with Lakshmana, Rama then accepted the vow of an ascetic life and spoke to Guha, his friend as follows:

[Verse Locator](#)

अप्रमत्तः बले कोशे दुर्गे जन पदे तथा ।
भवेथा गुह राज्यम् हि दुरारक्षतमम् मतम् ॥ २-५२-७२

72. **guha** = "Oh; **Guha! Bhavethaa** = Remain; **apramattaH** = vigilant; **bale** = in the case of an army; **koshe** = the treasury; **durge** = the fortress; **tathaa** = and; **janapade** = the people. Matam hi = It is said; **raajyam** = that a kingdom; **duraa rakshhatamam** = is the most difficult one to protect."

"Oh, Guha! Remain vigilant in defense, finance, internal security and public relations, for a kingdom is the most difficult one to be protected!"

[Verse Locator](#)

ततः तम् समनुज्ञाय गुहम् इक्ष्वाकु नन्दनः ।
जगाम तूर्णम् अव्यग्रः सभार्यः सह लक्ष्मणः ॥ २-५२-७३

73. **tataH** = then; **ikshhvaaku nandanaH** = Rama; who was a delight to Ikshvaku dynasty; **samanuG^yaaya** = bade farewell; **tam guham** = to Guha; **jagaama** = and departed; **tuurNam** = quickly; **avyagraH** = remaining undistracted; **sabhaaryaH** = along with his consort; **sahalakshhmanaH** = together with Lakshmana.

Then Rama, who was a delight to Ikshvaku dynasty, bade farewell to Guha and departed quickly, remaining undistracted, along with his consort and together with Lakshmana.

स तु दृष्ट्वा नदी तीरे नावम् इक्ष्वाकु नन्दनः ।
तितीर्षुः शीघ्रगाम् गङ्गाम् इदम् लक्ष्मणम् अब्रवीत् ॥ २-५२-७४

74. dR^ishhTvaa = seeing; naavam = the boat; nadiitiire = on the bank of the river; saH ikshhvaakunandanaH = that Rama; titirshhuH = desirous of crossing; shiighragaam = the swift-flowing; gaNgaam = Ganga; abraviit = spoke; idam = these words; lakshmaNam = to Lakshmana: -

Seeing the boat on the bank of the river and keen to cross the swift-flowing Ganga, Rama spoke to Lakshmana as follows: -

[Verse Locator](#)

आरोह त्वम् नर व्याघ्र स्थिताम् नावम् इमाम् शनैः ।
सीताम् च आरोपय अन्वक्षम् परिगृह्य मनस्विनीम् ॥ २-५२-७५

75. nara vyaaghraH = "Oh; Lakshmana the tiger among men! Tvam = you; aaroHa = get into; imaam = this; naavam = boat; sthityaam = stationed; (here); parigR^ihya = having helped; siitaam cha = Sita; mansviniim = the virtuous wife; aaropaya = step into it."

"Oh, Lakshmana the tiger among men! You get into the boat stationed here unhurriedly afterwards, having helped Sita the virtuous wife step into it."

[Verse Locator](#)

स भ्रातुः शासनम् श्रुत्वा सर्वम् अप्रतिकूलयन् ।
आरोप्य मैथिलीम् पूर्वम् आरुरोह आत्मवांसं ततः ॥ २-५२-७६

76. shrutvaa = hearing; shaasanam = the command; sarvam = wholly; bhraatruH = of his (elder) brother; saH = that Lakshmana; aatmavaan = prudent; apratikuulayan = not resisting it; aaropaya maithiliim = having made Sita to ascend (the boat); puurvam = first; aaruroha = stepped into (the boat); tataH = afterwards.

Hearing the command completely of his elder brother, the prudent Lakshmana, by not counteracting it, made Sita to ascend the boat first and stepped into it afterwards.

[Verse Locator](#)

अथ आरुरोह तेजस्वी स्वयम् लक्ष्मण पूर्वजः ।
ततः निषाद अधिपतिर् गुहो ज्ञातीन् अचोदयत् ॥ २-५२-७७

77. atha = then; tejasvii = the glorious; lakshhmaNa puurvajaH = Rama; the elder brother of Lakshmana; aaruroha = got into (the boat); svayam = himself. TataH = Thereafter; guhaH = Guha; nishhadaadhipatiH = the ruler of the Nishadas; achodayat = commanded; G^yaatiim = his kinsfolk (to row them across the river).

Then, the glorious Rama got into the boat himself. Thereafter, Guha the ruler of Nishadas commanded his kinsfolk to row them across the river.

[Verse Locator](#)

राघवोऽपि महातेजा नावमारुह्य ताम् ततः ।
ब्रह्मवत् क्षत्रवच्चैव जजाप हितमात्मनः ॥ २-५२-७८

78. aaruuhya = after ascending; taam naavam = that boat; raaghava. Api = Rama too; mahaa tejaH = of mighty splendor; tataH = then; jajaapa = recited (a sacred text Daiviim naavam etc) brahmavat = (fit for) Brahmanas; kshhatriyashchaiva = and Kshatriyas; hitam = and conducive to the good; aatmanaH = of his son.

After ascending the boat, Rama too of mighty splendor then recited a sacred text (daiviim naavam etc) fit for brahmanas and Kshatriyas alike and conducive to his own good.

[Verse Locator](#)

आचम्य च यथाशास्त्रम् नदीम् ताम् सह सीतया ।
प्राणमत्प्रीतिसमूहो लक्ष्मणश्चामितप्रभः ॥ २-५२-७९

79. aachamyacha = having sipped water; yathaa shaastram = as per scriptures; priitisamhR^ishhTaH = and with extreme delight; siitayaa saha = (Rama) with Sita; praaNamat = made obeisance; taam nadiim = to that river; lakshmaNashcha = Lakshmana also; amita prabhaH = of infinite splendor (followed suit.)

Having sipped water as per scriptures and with extreme delight, Rama with Sita made obeisance to that river. Lakshmana, of infinite splendor, followed suit.

[Verse Locator](#)

अनुज्ञाय सुमन्त्रम् च सबलम् चैव तम् गुहम् ।
आस्थाय नावम् रामः तु चोदयाम् आस नाविकान् ॥ २-५२-८०

80. anuG^yaaya = bidding farewell; tam guham = to that Guha; sabalam = with his army of men; sumantram = and Sumantra; raamastu = Rama; aasthaaya = sat on; naavam = the boat; chodayaamaasa = and directed; naavikaan = the boatmen (to move on).

Bidding farewell to Guha with his army of men and Sumantra, Rama sat on the boat and directed the boatmen to move on.

[Verse Locator](#)

ततः तैः चोदिता सा नौः कर्ण धार समाहिता ।
शुभ स्प्य वेग अभिहता शीघ्रम् सलिलम् अत्यगात् ॥ २-५२-८१

81. taiH = through their; choditaa = propulsion; sa nauH = that boat; karNadhaara samaahitaa = furnished with a pilot; shubha sphya vega abhihataa = obeying those splendid and vigorous oarsmen; shiighram = rapidly; atyagaat = moved across; salilam = water.

Propelled by those splendid and vigorous oarsmen, that boat furnished with a pilot, rapidly moved across the water.

[Verse Locator](#)

मध्यम् तु समनुप्राप्य भागीरथ्याः तु अनिन्दिता ।
वैदेही प्रान्जलिर् भूत्वा ताम् नदीम् इदम् अब्रवीत् ॥ २-५२-८२

82. samanupraapya = coming to; madhyam = the middle; bhaagiirathyaaH = of Bhagirathi; aninditaa = the irreproachable; vaidehii = Sita; bhuutvaa = having been; praaN^jaliH = with joined palms; abraviit = spoke; idam = these words; taam nadiim = to the said river.

Coming to the middle of Bhagirathi river, the irreproachable Sita with joined palms, spoke as follows to the said river: -

[Verse Locator](#)

पुत्रः दशरथस्य अयम् महा राजस्य धीमतः ।
निदेशम् पालयतु एनम् गन्गे त्वद् अभिरक्षितः ॥ २-५२-८३
चतुर् दश हि वर्षाणि समग्राणि उष्य कानने ।

भ्रात्रा सह मया चैव पुनः प्रत्यागमिष्यति ॥ २-५२-८४

ततः त्वाम् देवि सुभगे क्षेमेण पुनर् आगता ।

यक्ष्ये प्रमुदिता गन्गे सर्व काम समृद्धये ॥ २-५२-८५

83;84;85. gaNge = "Oh; Ganga! Ayam (let) this Rama; putraH = the son; dasharathasya = of Dasaratha; mahaaraajasya = the emperor; paalayitvaa = honor; imam = this (his father's); nidesham = command; tvadabhirakshhitaH = under your protection! Ushhya = Having dwelled; kaanane = in the forest; samagraaNi = in full; chaturdasha = for fourteen; varshhaaNi = years; pratyagamishhyati = (may he) return; punaH = once more (to your bank); bhraataa saha = with his brother; Lakshmana; mayaachaiva = and myself! Subhage = Oh; blessed; devii = goddess; gaN^ge = Ganga! PunaH aagataa = Returning; kshhemeNa = safely; tataH = then; pramuditaa = I; full of joy; sarva kaama samR^iddhinii = all my desires fulfilled; yakshhye = shall worship; tvaam = you."

"Oh, Ganga! Let Rama, the son of the emperor Dasaratha honor his father's command under your protection! Having dwelled in the forest in full fourteen years, may he return once more to your bank with his brother, Lakshmana and myself! Oh, blessed goddess Ganga! Returning safely, with all my desires fulfilled, I shall worship you with great joy."

[Verse Locator](#)

त्वम् हि त्रिपथगा देवि ब्रह्म लोकम् समीक्षसे ।

भार्या च उदधि राजस्य लोके अस्मिन् सम्प्रदृश्यसे ॥ २-५२-८६

86. tvam = "you; devii = Oh; goddess; tripathagaa = flowing through three regions; (namely heaven; earth and subterranean); samiikshhase hi = are indeed seeing; brahmalokam = Brahma's realm (the outermost of the six spheres enveloping the earth); sampradR^ishyase = and are vividly seen; asmin = on this; loke = terrestrial plane; bhaaryaacha = as a consort; udadhiraajasya = of the ocean king."

You, Oh goddess flowing through three regions (namely heaven, earth and subterranean regions), include in your basin the realm of Brahma (the outermost of the six spheres enveloping the earth) and are vividly seen on this terrestrial plane as a consort of the ocean king."

[Verse Locator](#)

सा त्वाम् देवि नमस्यामि प्रशंसामि च शोभने ।

प्राप्त राज्ये नर व्याघ्र शिवेन पुनर् आगते ॥ २-५२-८७

गवाम् शत सहस्राणि वस्त्राणि अन्नम् च पेशलम् ।

ब्राह्मणेभ्यः प्रदास्यामि तव प्रिय चिकीर्षया ॥ २-५२-८८

87;88. shobhane devii = "oh; charming goddess! Saa = I; Sita; namasyaami = greet; tvaam = you; prashamsaami cha = and extol you too; naravyaaghre = when Rama the tiger among men; shivena = has safely; aagate = returned; punaH = again; praapte raajye = and regains his kingdom; pradaasyaami = I shall give away; shatasahasraaNi = a lakh; gavaam = of cows; peshalam = soft; vastraaNi = clothing; annamcha = and food stuff; brahmaNebhya = to Brahmanas; priyachikiirshhayaa = with an intent to please you."

"Oh, charming goddess! I, Sita, greet you and extol you too. When Rama the tiger among men safely returns and regains his kingdom, I shall give away a lakh of cows, soft clothing and food to brahmanas with intent to please you."

[Verse Locator](#)

सुराघटसहस्रेण मांसभूतोदनेन च ।

यक्ष्ये त्वाम् प्रयता देवि पुरीम् पुनरुपागता ॥ २-५२-८९

89. devii = "Oh; goddess! Upaagata = After reaching; puriim = the city (Ayodhya); punaH = again; yakshhye = I shall worship (you); suraaghata sahasreNa = with thousand pots of spirituous liquor; maamsa bhuutodanena cha = and jellied meat with cooked rice; prayataa = well-prepared for the solemn rite."

"Oh, goddess! After reaching back the city of Ayodhya, I shall worship you with thousand pots of spirituous liquor and jellied meat with cooked rice well prepared for the solemn rite."

[Verse Locator](#)

यानि त्वत्तीरवासीनि दैवतानि च सन्ति हि ।
तानि सर्वाणि यक्ष्यामि तीर्थान्यायतनानि च ॥ २-५२-९०

90. yakshhyaami = I shall worship; yaami = whatever; daivataani = deities; santi = are there; sarvaani = all; tvattiira vaasini = dwelling on your banks; tiirthaani = sacred spots; aayatanaamicha = and sanctuaries."

"I shall worship all deities dwelling on your banks as also sacred spots and sanctuaries."

[Verse Locator](#)

पुनरेव महाबाउर्मया भ्रात्रा च सम्गतः ।
अयोध्याम् वनवासात्तु प्रविशत्वनघोऽनघे ॥ २-५२-९१

91. anaghe = "oh; irreproachable one! AnaghaH = (May) the sinless; mahaabaahuH = and mighty armed Rama; pravishatu = re-enter; ayodhyaam = Ayodhya; punareva = again; vanavaasaat = from dwelling in the forest; sangataH = along with; bhraatraacha = Lakshmana; his brother; mayaa = (and) myself."

"Oh, irreproachable goddess! May the sinless Rama (with mighty arms) re-enter Ayodhya again from the forest, along with Lakshmana and myself."

[Verse Locator](#)

तथा सम्भाषमाणा सा सीता गङ्गाम् अनिन्दिता ।
दक्षिणा दक्षिणम् तीरम् क्षिप्रम् एव अभ्युपागमत् ॥ २-५२-९२

92. tathaa = then; sambhaashha maaNaa = praying (to Ganga); siita = Sita; dakshhiNaa = the efficient; aninditaa = irreproachable; abhyupaagamat = reached; kshhiprameva = rapidly; dakshhiNam = the right; tiiram = bank.

Thus praying to Ganga, the efficient and irreproachable Sita rapidly reached the right bank of the river.

[Verse Locator](#)

तीरम् तु समनुप्राप्य नावम् हित्वा नर ऋषभः ।
प्रातिष्ठत सह भ्रात्रा वैदेह्या च परम् तपः ॥ २-५२-९३

93. samanupraapya = reaching; tiiram = the bank; nararshhabhaH = Rama the best among men; paramtapaH = and the chastiser of foes; hitvaa = left; naavam = the boat; praatishhThata = and further proceeded; bhraatraasaha = along with Lakshmana his brother; vaidehyaacha = and Sita.

Reaching the bank and leaving the boat, Rama the best among men and the chastiser of foes proceeded further along with Lakshmana and Sita.

[Verse Locator](#)

अथ अब्रवीन् महा बाहुः सुमित्र आनन्द वर्धनम् ।
भव सम्रक्षणार्थाय सजने विजनेऽपि वा ॥ २-५२-९४

94. "Be prepared for protecting Sita in the inhabited as well as in uninhabited areas also." W.wM---atha = then; mahaabaahuH = Rama; the mighty armed; abraviit = spoke; sumitraa nandanam = to Lakshmana (who heightened the joy of Sumitra); bhava = "Be prepared; samrakshaNaarthaaya = for protecting; (Sita); sajane = in the inhabited; vijane.apivaa = and in the uninhabited areas also."

Then, Rama the mighty armed, spoke to Lakshmana (who heightened the joy of Sumitra) as follows:

[Verse Locator](#)

अवश्यम् रक्षणम् कार्यमदृष्टे विजने वने ।
अग्रतः गच्च सौमित्रे सीता त्वाम् अनुगच्चतु ॥ २-५२-९५

95. rakshhaNam = "security; kaaryam = is to be arranged; avashyam = inevitably; adR^shhTe = and in an unforeseen; vijane = and in an uninhabited; vane = forest. soumitre = Oh; Lakshmana! Gachchha = Go; agrataH = in front. Siitaa anugachchhatu = Let Sita follow; tvaam = you."

"Security is an inevitable need in a forest, which has unforeseen dangers and is uninhabited, Oh, Lakshmana! Go in front. Let Sita follow you."

[Verse Locator](#)

पृष्ठतः अहम् गमिष्यामि त्वाम् च सीताम् च पालयन् ।
अद्य दुःखम् तु वैदेही वन वासस्य वेत्स्यति ॥ २-५२-९६

96. aham = "I; gamishhyaami = shall proceed; pR^ishhThataH = in the back; paalayam = protecting; tvaam cha = you; siitaamcha = and Sita; purushharshhabha = Oh; jewel among men! Rakshha = Protection; kartavyaa = must be accorded; iha = here; naH = by us; anyonyasya = to one another."

"I shall proceed in the rear, protecting you and Sita. Oh, jewel among men! We must accord protection here to one another."

[Verse Locator](#)

न हि तावदतिक्रान्ता सुकरा काचन क्रिया ।
अद्य दुःखम् तु वैदेही वनवासस्य वेत्स्यति ॥ २-५२-९७

97. atikraanta = "an over stepped; kaachana kriyaa = doing whatsoever; Na hi taavat = cannot indeed be; sukaraa = smoothly done again. Vaidehii = Sita; vetsyati = will experience; duHkham = the hardship; vanavaasasya = of staying in a forest; adya = (only) from us."

"An act which has gone out of hand, whatsoever, cannot indeed be remedied again. Sita will experience the hardship of staying in a forest only from now."

[Verse Locator](#)

प्रणष्टजनसम्बाधम् क्षेत्रारामविवर्बितम् ।
विषमम् च प्रपातम् च वनमद्य प्रवेक्ष्यति ॥ २-५२-९८

98. adya = " today; pravekshhyati = (she)will enter; vanam = the forest; praNashhTajana sambaadhaam = when density of people is not seen; kshhetra araama vivarjitam = which is utterly devoid of fields and gardens; vishhamamcha = and is full of stumbles."

"Today she will enter the forest, where density of people is not seen, which is utterly devoid of fields and gardens, has a rugged surface and is full of stumbles."

[Verse Locator](#)

श्रुत्वा रामस्य वचनम् प्रतिस्थे लक्ष्मणोऽग्रतः ।

अनन्तरम् च सीताया राघवो रघनन्धनः ॥ २-५२-९९

99. shrutvaa = listening to; raamasya = Rama's; vachanam = words; lakshmaNaH = Lakshmana; pratasthe = walked; agrataH = in front. Anantaram = immediately after; siitaayaaH = Sita; raaghavaH = Rama; raghunandanaH = the delight of Raghu dynasty (advanced).

Listening to Rama's words, Lakshmana walked in front. Immediately after Sita, Rama, the delight of Raghu dynasty, advanced.

[Verse Locator](#)

गतम् तु गङ्गा पर पारम् आशु ।

रामम् सुमन्त्रः प्रततम् निरीक्ष्य ।

अध्व प्रकर्षात् विनिवृत्त दृष्टिर् ।

मुमोच बाष्पम् व्यथितः तपस्वी ॥ २-५२-१००

100. pratatam = constantly; niriikshhya = gazing at; raamam = Rama; gatam = who reached; ashu = soon; gaN^gaa para paaram = the other bank of Ganga river; tapasvii = the distressed; sumantraH = Sumantra; vinivR^itta dR^ishhTiH = his vision having failed; adhvaprakarshhaat = due to the great distance; vyathitaH = and perturbed as he was; mumocha = shed; baashhpam = tears (of grief over separation from Rama).

Constantly gazing at Rama, who reached soon the other bank of Ganga River, the distressed Sumantra, his vision having failed due to the long distance and perturbed as he was, shed tears (of grief over separation from Rama).

[Verse Locator](#)

स लोकपालप्रतिमप्रभाववाम् ।

स्तीर्त्वा महात्मा वरदो महानदीम् ।

ततः समृद्धान् शुभसस्यमालिनः ।

क्रमेण वत्सान् मुदितानुपागमत् ॥ २-५२-१०१

101. tiirvaa = having crossed; mahaanadiim = the great river; saH = that Rama; mahaatmaa = the high-soled; varadaH = the bestowal of boons; loka paala pratimaprabhaava vaan = equal in glory with the guardians of spheres; tataH = then; upaagamat = reached; krameNa = progressively; vatsaan = the land of Vatsa; samRidhdhhaan = and the happy; shubha sasya maalinaH = which contained rows of beautiful crops.

Having crossed the great river, Rama the high-soled, the bestowal of boons, equal in glory with the guardians of spheres, then reached progressively the prosperous and the happy land of Vatsa; which contained rows of beautiful crops.

[Verse Locator](#)

तौ तत्र हत्वा चतुरः महा मृगान् ।

वराहम् ऋश्यम् पृषतम् महा रुरुम् ।

102. **hatvaa** = having killed; **tatra** = there; **chaturaH** = four; **mR^igaan** = deer (namely); **varaaham** = Varaaha; **R^ishyam** = Risha; **pR^ishhatam** = PR^isata; **mahaaruru** = (and) Mahaaruru; (the four principal species of deer); **aadayaa** = and taking; **tvaritam** = quickly; **medhyam** = the portions that were pure; **tou** = Rama and Lakshmana; **bubhukshhitou** = being hungry as they were; **yayatuH** = reached; **vanaspatim** = a tree; **vaasayaa** = to take rest; **kaale** = in the evening.

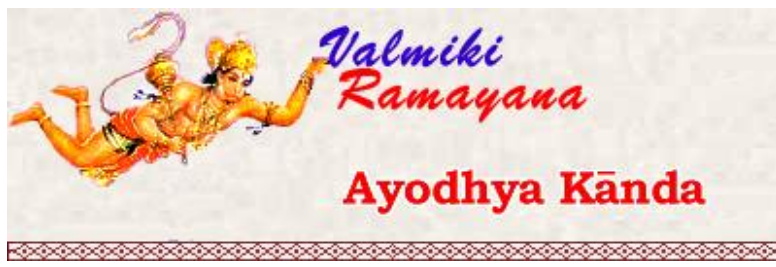
Having hunted there four deer, namely Varaaha, Rishya, Prisata; and Mahaaruru (the four principal species of deer) and taking quickly the portions that were pure, being hungry as they were, Rama and Lakshmana reached a tree to take rest in the evening.

इति वाल्मीकि रामायणे आदि काव्ये अयोध्य काण्डे द्विपंचाशः सर्गः

Thus completes 52nd chapter in the AyodhyaKanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95	96	97	98	99
100	101	102		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 53

Verses converted to UTF-8, Nov 09

Introduction

Rama tries to send Lakshmana back to Ayodhya, apprehending trouble for Kousalya and others in the hands of Kaikeyi. Lakshmana however refuses to return to Ayodhya, pleading his inability to survive in the absence of Rama. Rama thereafter agrees again for Lakshmana's stay in the forest with him.

[Verse Locator](#)

स तम् वृक्षम् समासाद्य संध्याम् अन्वास्य पश्चिमाम् ।

रामः रमयताम् श्रेष्ठैति ह उवाच लक्ष्मणम् ॥ २-५३-१

1. raamaH = Rama; shreshhTaH = the foremost; ramayataam = of these affording happiness to others; samasaadya = reached; tam vR^ikshham = the aforesaid tree; anvaasya = worshipped; pashchimaam = the western; sandhyaam = twilight; uvaacha ha = and spoke; iti = thus; lakshhmaNam = to Lakshmana:

Rama, the foremost of those affording happiness to others, reached the aforesaid tree, worshipped the western twilight and spoke to Lakshmana as follows:

[Verse Locator](#)

अद्य इयम् प्रथमा रात्रिर् याता जन पदात् बहिः ।

या सुमन्त्रेण रहिता ताम् न उत्कण्ठितुम् अर्हसि ॥ २-५३-२

2. iyam = "This; raatriH = night; yaa = which; yaatraa = has got past (us); apya = today; bahiH = outside; janapadaat = the inhabited territory; prathamaa = is the first one; rahitaa = without; sumantreNa = Sumantra. naarahasi = You ought not; utkaN^Thitum = repent; taam = over it."

"This might which has got past us today outside the inhabited territory is the first night which has passed without Sumantra. You ought not repent over it."

[Verse Locator](#)

जागर्तव्यम् अतन्द्रिभ्याम् अद्य प्रभृति रात्रिषु ।

योग क्षेमः हि सीताया वर्तते लक्ष्मण आवयोह् ॥ २-५३-३

3. lakshhmaNaH = "Oh; Lakshmana! atandribhyaam = Remaining free from lassitude; jaagartavyam = (we must both) keep awake; raatrishhu = during nights; adya prabhR^iti = from today. yoga kshhemou = The gain and security; siitaayaaH = of Sita; vartate hi = indeed depend; aavayoH = on us two."

"Remaining free from lassitude, we must both keep awake during nights, from today Lakshmana! The safety and welfare of Sita indeed depend on us two."

[Verse Locator](#)

रात्रिम् कथंचित् एव इमाम् सौमित्रे वर्तयामहे ।

उपावर्तामहे भूमाव् आस्तीर्य स्वयम् आर्जितैः ॥ २-५३-४

4. **varṭayaamahe** = "Let us pass; **imaam raatrim** = this night; **kathamchideva** = any how; **soumitre** = Lakshmana! **upaavartaamahe** = Let us lie down; **bhuumou** = on the ground; **aastiirya** = covering it; **aarjitaiH** = (by things) procured; **svayam** = by our own(hands)."

"Let us pass this night anyhow, Lakshmana! Let us lie down on the ground, covering it by straw, leaves and so on, procured by our own hands."

[Verse Locator](#)

स तु सन्विश्य मेदिन्याम् महा अर्हं शयन उचितः ।

इमाः सौमित्रये रामः व्याजहार कथाः शुभाः ॥ २-५३-५

5. **samvishya** = Streching himself; **madinyaam** = on the ground; **saH** = Rama; **mahaarha shayanochitaH** = who was accustomed to a luxurious coach; **vyaajahaara** = uttered; **imaaH** = these; **shubhaaH** = suitable; **kathaaH** = words; **soumitraye** = to Lakshmana:

Streching himself on the bare ground, Rama, who was accustomed to a luxurious coach, uttered the following suitable words to Lakshmana:

[Verse Locator](#)

ध्रुवम् अद्य महा राजो दुःखम् स्वपिति लक्ष्मण ।

कृत कामा तु कैकेयी तुष्टा भवितुम् अर्हति ॥ २-५३-६

6. **dhruvam** = "assuredly; **mahaaraajaH** = the emperor; **svapiti** = is sleeping; **duHkham** = badly; **adya** = to-night; **kaikeyiitu** = while Kaikeyi; **kR^takaamaa** = having realized her ambitions; **arhati** = ought; **bhavitum** = to feel; **tushhTaa** = satisfied."

"Assuredly the emperor is sleeping badly tonight, while Kaikeyi, having realized her ambitions, ought to feel satisfied."

[Verse Locator](#)

सा हि देवी महा राजम् कैकेयी राज्य कारणात् ।

अपि न च्यावयेत् प्राणान् दृष्ट्वा भरतम् आगतम् ॥ २-५३-७

7. **dR^ishhTvaa** = "seeing; **bharatam** = Bharata; **aagatam** = returned; **saa** = that; **devii** = queen; **kaikeyii** = Kaikeyi; **na chyaavayedapi** = (I am afraid) may not expel; **praaNaan** = the lives; **mahaaraajam** = of the emperor; **raajya kaaraNaat** = hi indeed for the sake of kingdom."

"Seeing Bharata returned, queen Kaikeyi, I am afraid, may not expel the lives of the emperor for the sake of kingdom."

[Verse Locator](#)

अनाथः चैव वृद्धः च मया चैव विनाकृतः ।

किम् करिष्यति काम आत्मा कैकेय्या वशम् आगतः ॥ २-५३-८

8. **vR^iddhascha** = "aged; **anaathashcha** = (and therefore) helpless; **mayaarinaacha** = deprived of my presence; **kim karishhyati** = what will he do; **kR^itaH** = dominated as he is; **kaamaatmaa** = by his passion (for Kaikeyi); **aagataH** = and who has fallen; **kaikeyiivasham** = into clutches of Kaikeyi."

"Aged and (therefore) helpless, deprived of my presence, what will he do, dominated as he is by his passion for Kaikeyi and who has fallen into the clutches of Kaikeyi."

इदम् व्यसनम् आलोक्य राज्ञः च मति विभ्रमम् ।
कामएव अर्ध धर्माभ्याम् गरीयान् इति मे मतिः ॥ २-५३-९

9. aalokya = "reflecting on; idam = this; vyasanam = misfortune; raaG^yaH = of the king; mativibhramamcha = and his mental derangement; me = my; matiH = belief; iti = (is) that; kaama eva = passion alone; gariiyaan = is stronger; artha dharmaabhyaam = than earthly gain and religious merit."

"Reflecting on this misfortune of the king and his mental derangement, I deem that passion alone is greater than early gain and religious merit."

[Verse Locator](#)

को हि अविद्वान् अपि पुमान् प्रमदायाः कृते त्यजेत् ।
चन्द अनुवर्तिनम् पुत्रम् तातः माम् इव लक्ष्मण ॥ २-५३-१०

10. kaH pumaan = "what man; avidyaanapi = however deluded; tataH = (what) father; pramadaayaaH kR^ite = on account of a woman; chandaamvartinam = at his own will and pleasure; tyajet = abandon; putram = a son; maamiva = like myself?"

"what man however deluded, what father on account of a woman, at his own will and pleasure, abandon a son like myself?"

[Verse Locator](#)

सुखी बत सभार्यः च भरतः केकयी सुतः ।
मुदितान् कोसलान् एको यो भोक्ष्यति अधिराजवत् ॥ २-५३-११

11. bataH = "Alas; kaikeyiisutaH = Kaikeyi's son; bharataH = Bharata; ekaH = alone; sukhii = is happy; sa bhaaryaH = along with his wife; yaH = who; adhirajavat = like an overlord; bhokshhyati = will enjoy; muditaan = the prosperous; kosalaan = kingdom of Kosala."

"Alas, Kaikeyi's son Bharata (alone) is happy along with his wife. Like an overlord, he is going to enjoy the prosperous kingdom of Kosala."

[Verse Locator](#)

स हि सर्वस्य राज्यस्य मुखम् एकम् भविष्यति ।
ताते च वयसा अतीते मयि च अरण्यम् आश्रिते ॥ २-५३-१२

12. taate = "father; vayasaa atiite = is superannuated. Mayicha = I; aasthite = am staying; areNyam = in the forest. saH = Bharata; bhavishhyanti = will become; ekam = the prime; mukham = head; sarvasya = for the entire; raajyasya = kingdom."

"Father is superannuated. I am staying in the forest. Bharata will become the prime head for the entire kingdom."

[Verse Locator](#)

अर्थ धर्मौ परित्यज्य यः कामम् अनुवर्तते ।
एवम् आपद्यते क्षिप्रम् राजा दशरथो यथा ॥ २-५३-१३

13. yaH = "he who; anuvartate = pursues; kaamam = sensuous pleasures; parityajya = neglecting; artha dharmou = his real interests and discipline; kshhipram = soon; aapadyate = comes to distress; evam = in the same way; raaja dasharatho yathaa = as king Dasaratha has."

"He who pursues sensuous pleasures neglecting his real interests and discipline soon comes to distress; in the same way as king Dasaratha has."

[Verse Locator](#)

मन्ये दशरथ अन्ताय मम प्रव्राजनाय च ।
कैकेयी सौम्य सम्प्राप्ता राज्याय भरतस्य च ॥ २-५३-१४

14. **soumya** = "Oh;good brother; **manye** = I think; **kaikeyii-** = that Kaikeyi; **sampraaptaa** = came (into our house); **dasharathaantaaya** = to bring about an end to Dasaratha; **mama pravraajanaayacha** = to send me into exile; **raajyaayacha** = (and to secure) kingship; **bharatasya** = for Bharata."

"It seems that Kaikeyi came into our house, oh good brother, to bring about an end to Dasaratha, to send me into exile and to secure kingship for Bharata."

[Verse Locator](#)

अपि इदानीम् न कैकेयी सौभाग्य मद मोहिता ।
कौसल्याम् च सुमित्राम् च सम्प्रबाधेत मत् कृते ॥ २-५३-१५

15. **soubhaagya mada mohitaa** = "blinded by pride of good fortune; **kaikeyii** = will Kaikeyi; **api idaaniim** = even now; **na samprabaadheta** = not persecute; **kausalyaamcha** = and Sumitra; **matkR^ite** = because of their relationship with me."

"Blinded by pride of good fortune, Kaikeyi may even now persecute Kausalya and Sumitra because of their relationship with me."

[Verse Locator](#)

मा स्म मत् कारणात् देवी सुमित्रा दुःखम् आवसेत् ।
अयोध्याम् इतएव त्वम् काले प्रविश लक्ष्मण ॥ २-५३-१६

16. **devii** = "queen; **sumitraa** = Sumitra; **maa aavaset sma** = will she not dwell; **duHkham** = with hardship; **matkaaraNaat** = because of her affinity to me? **tvam** = You; **pravisha** = enter; **ayodhyaam** = Ayodhya; **ita eva** = from this very place; **kaalye** = next morning; **lakshhmaNa** = oh; Lakshmana!"

"Queen Sumitra is likely to suffer hardship because of her affinity to us. From this very place, you proceed to Ayodhya next morning, oh, Lakshmana!"

[Verse Locator](#)

अहम् एको गमिष्यामि सीतया सह दण्डकान् ।
अनाथाया हि नाथः त्वम् कौसल्याया भविष्यसि ॥ २-५३-१७

17. **aham** = "I; **ekaH** = alone; **gamishhyaami** = will go; **siitayaa saha** = along with Sita; **daNdakaan** = to Dandaka forest. **tvam** = You; **bhavisshyasi** = become; **naathaH** = protector; **kausalyaa** = to Kausalya; **anaathaayaaH** = the supportless."

"I shall proceed to Dandaka forest alone with Sita, while you will be the protector for Kausalya, who has no defender."

[Verse Locator](#)

क्षुद्र कर्मा हि कैकेयी द्वेषात् अन्याय्यम् आचरेत् ।
परिदद्या हि धर्मज्ञे भरते मम मातरम् ॥ २-५३-१८

18. **kaikeyii** = "Kaikeyi; **kshhudra karmaa** = of base deeds; **aacharet** = may resort to; **anyaayyam** = unjustified means; **dveshhyam** = to be disliked. **paridadyaHhi** = Give(for

protection); **mama** = my; **maataram** = mother; **bharate** = to Bharata; **dharmaG^ye** = oh; virtuous prince!"

"Kaikeyi of base deeds may resort to unjustified means to be disliked. Give (for protection) my mother to Bharata, oh virtuous Prince!"

[Verse Locator](#)

नूनम् जाति अन्तरे कस्मिंस् स्त्रियः पुत्रैः वियोजिताः ।
जनन्या मम सौमित्रे तत् अपि एतत् उपस्थितम् ॥ २-५३-१९

19. **kasmin jaatyantare** = "In some other birth; **soumitre** = Oh; Lakshmana; **striyaH** = women; **viyojitaH** = must have been deprived; **putraiH** = of their sons; **mama jananyaa** = by my mother. Tasmaat = For that reason; **etat** = this upasthitam = has arisen; **nuunam** = certainly."

"In some other (past) birth, women must have been deprived of their sons by my mother (Kausalya), oh, Lakshmana! For that reason this has arisen certainly."

[Verse Locator](#)

मया हि चिर पुष्टेन दुःख सम्बर्धितेन च ।
विप्रायुज्यत कौसल्या फल काले धिग् अस्तु माम् ॥ २-५३-२०

20. **phala kale** = "At a time when benefit is to be obtained; **mayaa** = by me; **kausalyaa** = Kausalya; **vipraayujyata** = has been deprived of my company by me; **chirapushhTena** = who was nurtured up with great pains; **astu** = Let it be; **dhik** = woe; **maam** = to me."

"At a time when Kausalya should have obtained benefits for her labors repaid by me, she has been deprived of my company by me, who was nurtured by her for a long time and brought up with great pains. Woe to me."

[Verse Locator](#)

मा स्म सीमन्तिनी काचिज् जनयेत् पुत्रम् ईदृशम् ।
सौमित्रे यो अहम् अम्बाया दद्मि शोकम् अनन्तकम् ॥ २-५३-२१

21. **maasma kaachit siimantinii** = "Let no woman ever; **janayet** = give birth; **iidR^isham** = to such; **putram** = a son; **yaH** = as; **aham** = myself; **dadmii** = who has given; **ananthakam** = endless; **shokam** = sorrow; **ambaayaaH** = to my mother; **soumitre** = oh; Lakshmana!"

"Let no woman ever give birth to such a son as myself, who have caused perpetual grief to my mother, oh, Lakshmana!"

[Verse Locator](#)

मन्ये प्रीति विशिष्टा सा मत्तः लक्ष्मण सारिका ।
यस्याः तत् श्रूयते वाक्यम् शुक पादम् अरेर् दश ॥ २-५३-२२

22. **manye** = "I think; **saa shaarikaa** = that myna (which is kept as a pet by mother Kausalya); **priitivishishhTaa** = is more affectionate; **mattaH** = than I; **yasyaaH** = (since)her; **shruuyate** = are heard; **tat vaakyam** = the words; **dasha** = "Bite ; **shuka** = oh; parrot; **paadam** = the foot; **areH** = of the enemy'; **lakshhmaNa** = oh; Lakshmana!"

"Oh, Lakshmana! I think that myna (which is kept as a pet by mother Kausalya) is more affectionate than I, since her are heard the words, "Bite, oh parrot, the foot of the enemy."

[Verse Locator](#)

शोचन्त्याः च अल्प भाग्याया न किञ्चित् उपकुर्वता ।

पुत्रेण किम् अपुत्राया मया कार्यम् अरिम् दम ॥ २-५३-२३

23. kim = "what; kaaryam = can be done; mayaa = by me; putreNa = her son; nopakurvataa = who cannot go to her aid; kamchit = even a little(to her); shochantyaH = who is weeping; alpa bhaagyaayaH = who is unfortunate; aputraayaH = and who has no son; arindama = oh; conqueror of foes!"

"What can be done by me, her son, who cannot go to her aid even a little to her, my mother, who is weeping, who is unfortunate and who has no son, oh conqueror of foes?"

[Verse Locator](#)

अल्प भाग्या हि मे माता कौसल्या रहिता मया ।

शेते परम दुःख आर्ता पतिता शोक सागरे ॥ २-५३-२४

24. kausalyaa = "Kausalya; me maataa = my mother; alpabhaagya hi = of poor luck indeed; rahitaa = bereft; mayaa = of me; parama dukhaartaH = is stricken with great melancholy; shate = and lies; patitaa = fallen; shoka saagare = in a sea of grief."

"Kausalya my mother of poor luck indeed, bereft of me, is stricken with great melancholy and lies plunged in a sea of grief"

[Verse Locator](#)

एको हि अहम् अयोध्याम् च पृथिवीम् च अपि लक्ष्मण ।

तरेयम् इषुभिः क्रुद्धो ननु वीर्यम् अकारणम् ॥ २-५३-२५

25. kruddhaH = "Enraged; aham = I; tareyam = can subdue; ishhubhiH = with my arrows; ekaH = single-handed; ayodhyaamcha = not only Ayodhya; pR^ithiviimchaapi = but also earth; lakshhmaNa = oh Lakshmana! viiryam = Valor; akaaraNam nam = is not the cause; not at all"

"Enraged, I can subdue with my arrows single handed not only Ayodhya but also the earth. But it is not a question of valor here."

[Verse Locator](#)

अधर्म भय भीतः च पर लोकस्य च अनघ ।

तेन लक्ष्मण न अद्य अहम् आत्मानम् अभिषेचये ॥ २-५३-२६

26. anagha = "Oh; the sinless Lakshmana! aham = I; adharma bhaya bhiitashcha = am terribly concerned of doing wrong; paralokasyacha = and(of ruining my prospects) in the other world. tena = For that reason; aatmaanam = I do not allow myself; naabhishechaye = to be crowned"

"Oh, the sinless Lakshmana! I am terribly concerned of doing wrong and of ruining my prospects in the other world. Hence, I do not allow myself to be crowned."

[Verse Locator](#)

एतत् अन्यच्च च करुणम् विलप्य विजने बहु ।

अश्रु पूर्ण मुखो रामः निशि तूष्णीम् उपाविशत् ॥ २-५३-२७

27. raamaH = Rama; nishi = during the night; vijane = in the lonely forest; vilapya = wailed; karuNam = piteously; etat = thus; anyashcha = and in other ways; upaavishat = sat; tushhN^iim = quite; ashrupuurNa mukhaH = his face full of tears.

Rama during the night in that lonely forest, wailed piteously thus and in so many other ways and sat quite, his face full of tears.

[Verse Locator](#)

विलप्य उपरतम् रामम् गत अर्चिषम् इव अनलम् ।
समुद्रम् इव निर्वेगम् आश्वासयत लक्ष्मणः ॥ २-५३-२८

28. **ayodhya** = "the city of Ayodhya; **adya** = now; **tvayi** = you; **nishhkraante** = have come away from it; **dhruvam** = has certainly; **nishhprabhaa** = been divested of its splendor; **sharvariiva** = and resembles a night; **gatachandraa** = without the moon; **raajan** = Oh; king; **vara** = the jewel; **aayudhinaam** = among armed warriors!"

"The city of Ayodhya, now that you have come away from it, has certainly been divested of its splendor and resembles a night without the moon, Oh, Rama the jewel among armed warriors!"

[Verse Locator](#)

ध्रुवम् अद्य पुरी रामायोध्या युधिनाम् वर ।
निष्प्रभा त्वयि निष्क्रान्ते गत चन्द्रा इव शर्वरी ॥ २-५३-२९

29. **ayodhya** = "the city of Ayodhya; **adya** = now; **tvayi** = you; **nishhkraante** = have come away from it; **dhruvam** = has certainly; **nishhprabhaa** = been divested of its splendor; **sharvariiva** = and resembles a night; **gatachandraa** = without the moon; **raajan** = Oh; king; **vara** = the jewel; **aayudhinaam** = among armed warriors!"

"The city of Ayodhya, now that you have come away from it, has certainly been divested of its splendor and resembles a night without the moon, Oh, Rama the jewel among armed warriors!"

[Verse Locator](#)

न एतत् औपयिकम् राम यद् इदम् परितप्यसे ।
विषादयसि सीताम् च माम् चैव पुरुष ऋषभ ॥ २-५३-३०

30. **etat** = "this; **na** = is not; **oupayikam** = proper; **raama** = oh Rama; **yat paritapyate** = that you should grieve; **idam** = in the manner. **vishhaadayasi** = You cause distress; **siitamcha** = to Sita; **maamchaiva** = and me too; **purushharshhabha** = oh jewel among men!"

"It is not proper, oh Rama, that you should grieve in this way. You cause distress to Sita and me too, oh jewel among men!"

[Verse Locator](#)

न च सीता त्वया हीना न च अहम् अपि राघव ।
मुहूर्तम् अपि जीवावो जलान् मत्स्याव् इव उद्धृतौ ॥ २-५३-३१

31. **raaghava** = "Oh; **Rama! hiinaa** = Bereft; **tvayaa** = of you; **siitaa** = Sita; **na** = will not survive. **ahamapi** = I also; **na jiivaavaH** = We shall not survive; **muhurtamapi** = even for a moment; **matsyaaviva** = like fishes; **uddhR^iton** = pulled out of water."

"Oh, Rama! Bereft of you , neither Sita nor I will not survive even for a moment, like fish pulled out of water."

[Verse Locator](#)

न हि तातम् न शत्रुघ्नम् न सुमित्राम् परम् तप ।
द्रष्टुम् इच्चेयम् अद्य अहम् स्वर्गम् वा अपि त्वया विना ॥ २-५३-३२

32. paramtapa = "Oh; Rama causing pain to the foes! Tvayaa vinaa = without you; aham = I; na hi ichchheyam = do not wish; drashhTum = to see either; taatam = our father; na = nor; shatrughnam = Satrughna; sumitraam = Sumitra; svargamvaapi = nor even heaven."

"Oh, Rama causing pain to the foes! Without you, I do not wish to see either our father or Satrughna or Sumitra or even the heaven."

[Verse Locator](#)

ततस्तत्र सुखासीने नातिदूरे निरीक्ष्य ताम् ।
न्यग्रोधे सुकृताम् शय्याम् भेजाते धर्मवत्सलौ ॥ २-५३-३३

33. tataH = then; dharmavatsalou = Rama and Lakshmana; the lovers of piety; sukhasiinou = sitting comfortably; tatra = there; niriikshhya = (and) seeing; taam shayyaam = that bed; sukR^itaam = well arranged; nyagrodha = under a banyan tree; bhejate = sought (for the bed)."

Then Rama and Lakshmana the lovers of piety, sitting comfortably there and on seeing a bed well- prepared under a banyan tree, sought for the bed.

[Verse Locator](#)

स लक्ष्मणस्य उत्तम पुष्कलम् वचो ।
निशम्य च एवम् वन वासम् आदरात् ।
समाः समस्ता विदधे परम् तपः ।
प्रपद्य धर्मम् सुचिराय राघवः ॥ २-५३-३४

34. saH raaghavaH = that Rama; paramtapaH = the terminator of foes; aadaraat = attentively; nishamya = hearing; lakshhmanasya = Lakshmana's; vachaH = words; uttama pushhkalam = which were excellent and holistic; prapadya = and adopting; suchiraaya = for a fairly long period; dharmam = the course of conduct prescribed for hermits; vidadhe = resolved; samastaaH = (to stand) all; samaaH = the years; vanavaasam = in exile(with Lakshmana).

Attentively hearing Lakshmana's words which were excellent and wholistic and adopting for a fairly long period the course of conduct prescribed for hermits, Rama resolved to spend all the fourteen years in exile with Lakshmana.

[Verse Locator](#)

ततस्तु तस्मिन् विजने वने तदा ।
महाबलौ राघववंशवर्धनौ ।
न तौ भयम् सम्भ्रममभ्युपेतु ।
र्यथैव सिंहौ गिरिसानुगोचरौ ॥ २-५३-३५

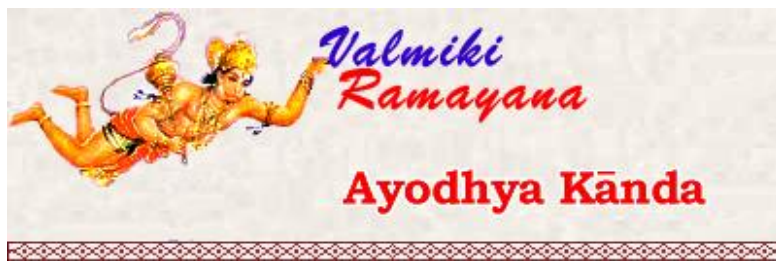
35. tataH tadaa = thence forward; tasmin vane = in that forest; vijane = which was lonely; tou = those; mahaabalou raaghava vamsha vardhanon = (two) powerful offspring of the Raghu race; na abhyupeyatuH = did not admit; bhayam = fear; sambhramam = or agitation; simhou yathaiva = like unto two lions; girisaanu gocharon = dwelling on the slopes of a mountain.

Thence forward, those two powerful offspring of the Raghu race (Rama and Lakshmana) never admitted fear or agitation (while dwelling) in that vast and lonely forest any more than a couple of lions on the slopes of a mountain.

Thus completes canto fifty-three of Ayodhya Kanda of the glorious Ramayana of Valmiki,
the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 53

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 54

Verses converted to UTF-8, Nov 09

Introduction

Rama, Seetha and Lakshmana reach the hermitage of Bharadwaja, situated at the confluence of Ganga and Yamuna rivers. The sage Bharadwaja extends hospitality to them and recommends Chitrakuta as the fittest place for them to sojourn in. Spending the night in discourses on various matters with him, the sage grants him leave early next morning to depart for Chitrakuta.

[Verse Locator](#)

ते तु तस्मिन् महा वृक्षौषित्वा रजनीम् शिवाम् ।
विमले अभ्युदिते सूर्ये तस्मात् देशात् प्रतस्थिरे ॥ २-५४-१

1. uSTvaa = having spent; shivaam = the beautiful; rajaniim = night; tasmin mahaa vR^ikSe = under that big tree; te = they (Rama; Seetha and Lakshmana); pratasthire = started; tasmaat deshaat = from that place; suurye = (when the) sun; vimale abhyndite = had clearly risen.

Having spent the beautiful night under the big tree, Rama, Seetha and Lakshmana started from that place when the immaculate sun had risen.

[Verse Locator](#)

यत्र भागीरथी गङ्गा यमुनाम् अभिवर्तते ।
जग्मुस् तम् देशम् उद्दिश्य विगाह्य सुमहद् वनम् ॥ २-५४-२
ते भूमिम् आगान् विविधान् देशामः च अपि मनो रमान् ।
अदृष्ट पूर्वान् पश्यन्तः तत्र तत्र यशस्विनः ॥ २-५४-३

2;3. vigaahya = having entered deeply into; sumahat = a fairly extensive; vanam = forest; te = they; yashasvinaH = the illustrious trios; pashyantaH = seeing; vividhaan = many; bhuumibhaagaan = stretches of land; tatra tatra = and at some places; manoramaan = attractive; deshaamshchaapi = spots; adR^iSTa puurvaan = never seen before; jagmuH = went; uddishya = in the; direction; tam deshah = of that region; yatra = where; yamunaa = the River Yamuna; abhipravartate = was flowing forth; gaNGaam = towards River Ganga; bhagiirathiim = associated with name of Emperor Bhagiratha.

Having penetrated into a deep forest, they the illustrious trios, while seeing many stretches of land and at some places, attractive scenery never seen before, proceeded in the direction of that region where river Yamuna was flowing forth towards river Ganga, associated with the name of Emperor Bhagiratha.

Comment: Emperor Bhagiratha had the credit of bringing down the stream to the terrestrial plane by dint of his devotion and austerities in order to purify the ashes of his departed grand uncles.

[Verse Locator](#)

यथा क्षेमेण गच्छन् स पश्यमः च विविधान् द्रुमान् ।
निवृत्त मात्रे दिवसे रामः सौमित्रिम् अब्रवीत् ॥ २-५४-४

4. **pashyamshcha** = observing; **vividhaan** = various; **drumaan** = trees; **gachchaan** = while walking; **yathaakshhemena** = at ease; **saH raamaH** = that Rama; **abraviit** = spoke; **saumitram** = to lakshmaNa; **divase** = (when) the day; **nivR^ittamaatre** = had just receded.

Observing various trees while walking at ease, Rama spoke to Lakshmana (as follows) when the day had just receded.

[Verse Locator](#)

प्रयागम् अभितः पश्य सौमित्रे धूमम् उन्नतम् ।
अग्नेर् भगवतः केतुम् मन्ये सन्निहितः मुनिः ॥ २-५४-५

5. **pashya** = perceive; **saumitra** = Oh; Lakshmana; **dhuumaam** = the smoke; **unnatam** = (looking) prominent; **ketum** = as a sign; **bhagavataH** = of the glorious god; **agneH** = of fire; **prayaagam abhitaH** = near Prayaga (the confluence of the holy Ganga and Yamuna rivers); **manye** = I think; **muniH** = the sage (Bharadwaja); **sannihitaH** = (is staying) nearby.

"Perceive, Oh Lakshmana, the smoke looking prominent as a sign of the glorious god of fire near Prayaga (the confluence of the holy Ganga and Yamuna rivers). I think that sage Bharadwaja is staying nearby."

[Verse Locator](#)

नूनम् प्राप्ताः स्म सम्भेदम् गङ्गा यमुनयोः वयम् ।
तथा हि श्रूयते शब्दो वारिणा वारि घट्टितः ॥ २-५४-६

6. **sma** = "Indeed; **nuunam** = certainly; **vayam** = we; **praaptaaH** = have reached; **sambhedam** = the confluence; **gaN^gaayamunayoH** = of rivers; Ganga and Yamuna; **tathaa hi** = yes; **shabdaH** = the noise; **vaariNovaarighaTTitaH** = produced by clashing of waters; **shruuyate** = is heard."

"We have certainly reached the confluence of rivers Ganga and Yamuna. Yes, the noise produced by clashing of waters is heard."

[Verse Locator](#)

दारूणि परिभिन्नानि वनजैः उपजीविभिः ।
भरद्वाज आश्रमे च एते दृश्यन्ते विविधा द्रुमाः ॥ २-५४-७

7. **daaruuNi** = "Pieces of timber; **paribhinnaani** = split up; **upajiivibhiH** = by men dependent upon; **vanajaiH** = forest-products; **ete drumaashcha** = as also these trees; **vividhaaH** = of various kinds; **dR^ishhyante** = are seen; **bharadvaajaashrame** = in the hermitage of Bharadwaja."

"Pieces of timber split up by men who are dependent upon forest-products, as also these trees of various kinds are seen in the hermitage of Bharadwaja."

[Verse Locator](#)

धन्विनौ तौ सुखम् गत्वा लम्बमाने दिवा करे ।
गङ्गा यमुनयोर्ह संधौ प्रापतुर् निलयम् मुनेः ॥ २-५४-८

8. **gatvaa** = having walked; **sukham** = comfortably; **tau** = Rama and Lakshmana; **dhanvinau** = wielding the bows; **praapatuH** = reached; **nilayam** = the abode; **muneH** = of the sage Bhardwaja; **sandhuau** = near the confluence

of; **gaN^gaayamunayoH** = rivers Ganga and Yamuna; **divaakare** = (while) the Sun; **lambamaane** = was falling to the west.

Having walked comfortably, Rama and Lakshmana wielding their bows, reached the abode of the sage Bhardwaja, near the confluence of rivers Ganga and Yamuna, while the Sun was falling to the west.

[Verse Locator](#)

रामः तु आश्रमम् आसाद्य त्रासयन् मृग पक्षिणः ।
गत्वा मुहूर्तम् अध्वानम् भरद्वाजम् उपागमत् ॥ २-५४-९

9. **aasaadya** = having reached; **aashramam** = the hermitage; **traasayan** = and scaring; **mR^iga pakshhiNaH** = the beasts and birds (by his very appearance as a bowman); **gatvaa** = and having proceeded; **adhvaanam** = on the intervening path; **muhuurtam** = for a while; **raamaH** = Rama; **upaagamat** = approached; **bharadvaajam** = (the vicinity of) Bharadwaja.

Having reached the hermitage and scaring the beasts and birds (by his very appearance as a bowman) and having proceeded on the intervening path for a while, Rama approached the vicinity of Bharadwaja.

[Verse Locator](#)

ततः तु आश्रमम् आसाद्य मुनेर् दर्शन कान्क्षिणौ ।
सीतया अनुगतौ वीरौ दूरात् एव अवतस्थतुः ॥ २-५४-१०

10. **aasaadya** = having arrived; **asshramam** = at the hermitage; **viirau** = the two valiant princes; **darshanakaaN^kshhiNau** = who wished to see; **muneH** = the sage; **amugatai** = accompanied; **siitayaa** = by Seetha; **tataH** = then; **avatasthatuH** = stood off; **duuraadeva** = at some distance.

Arriving at the hermitage, the two valiant princes, who wished to see the sage, accompanied by Seetha, halted at first at some distance off.

[Verse Locator](#)

स प्रविश्य महात्मानमृषिम् शिष्यगणैर्वक्त्रतम् ।
संशितव्रतमेकाग्रम् तपसा लब्धचक्षुषम् ॥ २-५४-११
हुत अग्नि होत्रम् दृष्ट्वा एव महा भागम् कृत अन्जलिः ।
रामः सौमित्रिणा सार्धम् सीतया च अभ्यवादयत् ॥ २-५४-१२

11;12. **praveshya** = entering; **dR^ishhTvaiva** = and; **beholding** = **mahaatmaanam** = the high-souled; **R^ishhim** = sage; **samshitavaratam** = of vivid vows; **ekaagram** = who had acquired undivided attention; **chakshhushham** = his glance; **labdha** = sharpened; **tapasaa** = through severe meditation; **vR^itam** = surrounded; **shishhya**; **gaNaiH** = by a group of disciples; **hutaagnihotram** = who had kindled; sacrificial fire; **mahaabhaagam** = the highly fortunate man; **saH raamaH** = that Rama; **saumitriNaa saartham** = together with Lakshmana; **siitaayaacha** = and Seetha; **abhyavaadayat** = greeted him with joined palms.

Entering the hermitage and beholding the high-souled sage who was austere and contemplative, his glance sharpened through severe meditation, surrounded by a group of disciples, who had kindled sacrificial fire, the highly fortunate man as he was, Rama together with Lakshmana and Seetha greeted him with joined palms.

[Verse Locator](#)

न्यवेदयत च आत्मानम् तस्मै लक्ष्मण पूर्वजः ।

पुत्रौ दशरथस्य आवाम् भगवन् राम लक्ष्मणौ ॥ २-५४-१३

13. lakshmaNapurvaH = Rama(the elder brother of Lakshmana); nyavedayata = introduced; aatmaanam = himself; tasmai = to the sage (as follows:); bhagavan = Oh; venerable sage! avaam = we both; raamalakshhmanau = are Rama and Lakshmana; putrau = the sons; dasharathasya = of Dasharatha.

Rama (the elder brother of Lakshmana) introduced himself to the sage as follows: "Oh venerable sage! We both are Rama and Lakshmana the sons of Dasaratha."

[Verse Locator](#)

भार्या मम इयम् वैदेही कल्याणी जनक आत्मजा ।

माम् च अनुयाता विजनम् तपो वनम् अनिन्दिता ॥ २-५४-१४

14. iyam = "here is" mama = my; kalyaaNii = blessed; aninditaa = and irreproachable; bharyaa = wife; vaidehi = Seetha; janakaatmajaa = daughter of Janaka; anuyataa = who has accompanied; maam = me; vijanam = to the lonely; tapovanam = forest suitable for religious austerities"

"Here is my blessed and irreproachable wife Seetha, daughter of Janaka who has accompanied me to the lonely forest suitable for religious austerities."

[Verse Locator](#)

पित्रा प्रव्राज्यमानम् माम् सौमित्रिर् अनुजः प्रियः ।

अयम् अन्वगमद् भ्राता वनम् एव दृढ व्रतः ॥ २-५४-१५

15. pravraajyamaanam = "while I was being sent to exile; pitraa = by my father; ayam = this; priyaH = my beloved; anujaH = younger; bhraataa = brother; saumitriH = Lakshmana(son of Sumitra); dR^iDhavrataH = of firm vows; anvagamat = has(also) followed; maam = me; vanameva = to the forest."

"While I was being sent to exile by my father, my young and beloved brother Lakshmana (son of Sumitra) of firm vows has also followed me to the forest."

[Verse Locator](#)

पित्रा नियुक्ता भगवन् प्रवेष्ट्यामः तपो वनम् ।

धर्मम् एव आचरिष्यामः तत्र मूल फल अशनाः ॥ २-५४-१६

16. bhagavan = "Oh; venerable sage! niyuktaaH = commanded; pitraa = by our father; pravekshhyaamaH = we shall enter; tapovanam = a forest suitable for austerities; tatra = there; charishhyaamaH = we shall practise; dharmameva = asceticism alone; muulaphalaashanaa = living on roots and fruits."

"Oh, Venerable sage! Commanded by our father, we are entering a lonely forest to practise asceticism, living on roots and fruits."

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा राज पुत्रस्य धीमतः ।

उपानयत धर्म आत्मा गाम् अर्घ्यम् उदकम् ततः ॥ २-५४-१७

17. shrutvaa = hearing; tat vachanam = that word; tasya = of that; dhiimataH = virtuous; raajaputrasya = prince(Rama); dharmaatmaa = the pious minded Bharadwaja; tataH = then; upaanayata = offered; gaam = Madhuparka*; udakam = and water; arghyam = to wash his hands with.

Hearing the words of that virtuous prince (Rama), the pious minded sage Bharadwaja then offered Madhuparka* as well as water to wash his hands with.

Comment: Madhuparka is a traditional offering which consists of a mixture of curds, butter, honey and the milk of the coconut as a welcome-drink.

[Verse Locator](#)

नानाविधानन्नरसान् वन्यमूलफलाश्रयान् ।
तेभ्यो ददौ तप्ततपा वासम् चैवाभ्यकल्पयत् ॥ २-५४-१८

18. taptatapaaH = the sage; who had practiced austerities; dadau = gave; tebhyaH = them; annarasaan = delicacies; naanaavidhaan = of many kinds; vanyamuulaphalaashrayaan = prepared from wild roots and fruits; abhi akalpayat = (and) arranged for; vaasamchaiva = their accommodation.

The sage, who had practiced austerities, gave them various kinds of delicacies prepared from wild roots and fruits and also arranged accommodation for them.

[Verse Locator](#)

मृग पक्षिभिर् आसीनो मुनिभिः च समन्ततः ।
रामम् आगतम् अभ्यर्च्य स्वागतेन आह तम् मुनिः ॥ २-५४-१९

19. abhyarchya = honouring; svaagatena = with words of welcome; muniH = the sage Bharadwaja; aasiinaH = seated; samantataH = being surrounded on all sides; mR^igapakshhibhiH = with beats; birds; munibhishcha = and hermits; aha = spoke; tam raamam = to that Rama (as follows)

Honouring with words of welcome, the sage Bharadwaja seated, being surrounded on all sides with beasts, birds and hermits, spoke thus to Rama.

[Verse Locator](#)

प्रतिगृह्य च ताम् अर्चाम् उपविष्टम् स राघवम् ।
भरद्वाजो अब्रवीद् वाक्यम् धर्म युक्तम् इदम् तदा ॥ २-५४-२०

20. saH bharadvaajaH = that Bharadwaja; abraviit = said; idam vaakyam = these words; dharmayuktam = endowed with righteousness; tadaa = then; raaghavam = to Rama; upavishhTam = who had since taken his seat; pratigR^ihya = after accepting; taam = that; archaam = hospitality.

Bharadwaja then said these endowed with righteousness to Rama, who had since taken his seat after accepting the aforesaid hospitality:

[Verse Locator](#)

चिरस्य खलु काकुत्स्थ पश्यामि त्वाम् इह आगतम् ।
श्रुतम् तव मया च इदम् विवासनम् अकारणम् ॥ २-५४-२१

21. pashyaami khalu = "In fact; I am seeing; tvaam = you; aagatam = coming; iha = here; chirasya = after a long time; kaakutstha = Oh scion of Kakutstha! idam = this; tava = your; akaaraNam = needless; vivaasanam = exile; shrutam cha = has also been heard; mayor = by me."

"In fact, I am seeing you, arriving here after a long time, Oh scion of Kakutstha! And I have heard of your unjust banishment."

[Verse Locator](#)

अवकाशो विविक्तः अयम् महा नद्योह समागमे ।

पुण्यः च रमणीयः च वसतु इह भगान् सुखम् ॥ २-५४-२२

22. **ayam** = this; **avakaashaH** = place; **samaagame** = at the confluence; **mahaanadyoH** = of the two great rivers; **viviktaH** = is secluded; **puNyashcha** = sacred; **ramaNiiyashcha** = and delightful; **bhavaan** = you; **vasatu** = dwell; **iha** = here; **sukham** = comfortably."

"This holy place at the confluence of the two rivers is secluded and delightful. You stay here comfortably."

[Verse Locator](#)

एवम् उक्तः तु वचनम् भरद्वाजेन राघवः ।

प्रत्युवाच शुभम् वाक्यम् रामः सर्व हिते रतः ॥ २-५४-२३

23. **vachanam** = these words; **uktam** = having been spoken; **evam** = thus; **bharadvaja** = by Bharadwaja; **raamaH** = Rama; **raaghavaH** = born in Raghu dynasty; **rataH** = interested; **sarvahite** = in the welfare of all; **pratyuvaacha** = replied; **shubham** = in these pleasant; **vaakyam** = words.

Addressed in these words by Bharadwaja, Rama, born in Raghu dynasty, for his part, interested in the welfare of all, replied in the following pleasant words.

[Verse Locator](#)

भगवन् इतासन्नः पौर जानपदो जनः ।

सुदर्शमिह माम् प्रेक्ष्य मन्येऽह मिममाश्रमम् ॥ २-५४-२४

आगमिष्यति वैदेहीम् माम् च अपि प्रेक्षको जनः ।

अनेन कारणेन अहम् इह वासम् न रोचये ॥ २-५४-२५

24;25. **janaH** = the people; **paurajaanapadaH** = of the city and the rural folk; **bhagavan** = Oh venerable sir; **aasannaH** = are nearer; **iha** = to this place **prekshhya** = finding; **maam** = me; **sudarsham** = easy to behold; **iha** = at this place;; **janaH** = people; **prekshhakaH** = keen to see; **vaidehiim** = Seetha; **maam chapi** = and myself; **aham** = I; **manye** = presume; **aagamishhyati** = will make their appearance; **imam aashramam** = at this hermitage.

"The people of the city and the rural folks Oh venerable sir, are nearer to this place. Finding me easy to see at this place, people keen to see Seetha and myself, I presume, will make their appearance at this hermitage. For this reason, I do not wish to stay here."

[Verse Locator](#)

एक अन्ते पश्य भगवन् आश्रम स्थानम् उत्तमम् ।

रमते यत्र वैदेही सुख अर्हा जनक आत्मजा ॥ २-५४-२६

26. **pashya** = "See; **uttamam** = some excellent; **aashramasthaanam** = site for a hermitage; **ekaante** = in some lonely place; **bhagavan** = Oh venerable sir; **yatra** = where; **vaidehii** = Seetha; **janakaatmajaa** = daughter of Janaka; **sukhaarhaa** = who deserves comfort; **rameta** = may find delight."

"See some excellent Seetha suitable for a hermitage in some lonely place, Oh venerable sir, where Seetha, the daughter of Janaka, who is worthy of every comfort, may find delight in it."

[Verse Locator](#)

एतत् श्रुत्वा शुभम् वाक्यम् भरद्वाजो महा मुनिः ।

राघवस्य ततः वाक्यम् अर्थ ग्राहकम् अब्रवीत् ॥ २-५४-२७

27. shrutvaa = hearing; etat = these; shubham = auspicious; vaakyam = words; raaghavasya = of Rama; bharadvaajaH = Bharadwaja; mahaa muniH = the great sage; tataH = then; abraviit = spoke; arthagraahakam = suggestive; vaakyam = words.

Hearing these auspicious words of Rama, Bharadwaja the great sage then for his part spoke these suggestive words.

The said commentator. According to the latest measurements, the distance is calculated as eighty miles. Making allowance for the difference in the standard of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.

[Verse Locator](#)

दश क्रोशैतः तात गिरिर् यस्मिन् निवत्स्यसि ।
महर्षि सेवितः पुण्यः सर्वतः सुख दर्शनः ॥ २-५४-२८
गो लान्गूल अनुचरितः वानर ऋष्क निषेवितः ।
चित्र कूटैति ख्यातः गन्ध मादन सन्निभः ॥ २-५४-२९

28;29. dashakroshe = sixty miles*; itaH = from here; taataH = dear son; puNyaH = (lies) a sacred; giriH = mountain; yatra = on which; nivatsyasi = you will take up your dwelling; maharshhi sevitah = which region is inhabited by great sage; sukha darshanaH = is charming to look at; sarvataH = from all sides; ;golaaNgaulacharitaH = infested by the black species of monkeys with a long tail; vaanara rakshhanishhevitaH = haunted by apes and bears; khyaataH = known by the name; chitrakuutaH iti = of Chitrakuta; gandhamaadana sannibhaH = which closely resembles Gandhamadana mountain.

"Sixty miles from here, dear son, lies a sacred mountain on which you may take up your dwelling, which region is inhabited by great sages, is charming to look at from all sides, infested by the black species of monkeys with a long tail, haunted by apes and bears, known by the name of Chitrakuta and which closely resembles Gandha maadana mountain."

The author of commentary known by the name of Ramayana Siromani'construes the word Dasha' in the sense that it should be split up as Dasha cha, Dasha cha, Dasha cha(meaning three times then = thirty Kroshes) Since 1 krosh= 2 miles, 30 kroshe= 60 miles and thus approximate to the figure worked out by the said commentator. According to the latest measurements, the distance is calculated as eighty miles. Making allowance for the difference in the standard of measurement obtaining in those days the figure arrived at by the learned commentator appears to be fairly correct.

[Verse Locator](#)

यावता चित्र कूटस्य नरः शृंगाणि अवेक्षते ।
कल्याणानि समाधत्ते न पापे कुरुते मनः ॥ २-५४-३०

30. yaavataa = " As long as naraH = a man; avekshate = observes; shR^iNgaani = the peaks; chitrakuutasya = of Chitrakuta mountain; samaadhatte = he will perform; kalyaanaani = virtuous acts; nakurute = and never sets; manaH = his mind; paape = on sin."

"As long as a man observes the peaks of Chitrakuta mountain, he will perform virtuous deeds and will never set his mind on a sin."

[Verse Locator](#)

ऋषयः तत्र बहवो विहृत्य शरदाम् शतम् ।
तपसा दिवम् आरूढाः कपाल शिरसा सह ॥ २-५४-३१

31. tatra = there(on that mountain); bhavaH = many; R^ishhayaH = sages; sharadaam shatam = (having spent) hundred winters; tapasaa = in austerities; vihR^itya = as though in sport; aaruudhaaH = ascended; divam = to heaven; kapaala shirasaa saha = in company of Shiva (attaining final emancipation)

"On that mountain, many sages having spent hundred years in austerities as though in sport , ascended to heaven, duly attaining their final emancipation."

Kapaala Shiras is the name of Shiva which means happiness or final emancipation.

[Verse Locator](#)

प्रविविक्तम् अहम् मन्ये तम् वासम् भवतः सुखम् ।
इह वा वन वासाय वस राम मया सह ॥ २-५४-३२

32. aham = "I; manye = consider; tam vaasam = that abode(on the mountain) praviviktam = to be a very lonely; sukham = and comfortable one; bhavataH = for you; iha vaa = or here itself; vasa = stay; mayaa saha = with me; vanavaasaaya = for the period of exile; raama = Oh; Rama!"

"I consider that mountain to be a very lonely and comfortable place for you to live in. Orelse stay with m here itself, during the period of your exile, Oh Rama!"

[Verse Locator](#)

स रामम् सर्व कामैः तम् भरद्वाजः प्रिय अतिथिम् ।
सभार्यम् सह च भ्रात्रा प्रतिजग्राह धर्मवित् ॥ २-५४-३३

33. saH bharadvaajaH = that Bharadwaja; dharmavit = the pious man; pratijagraaha = entertained; priyaatithim = his beloved guest; tam raamam = that Rama; sa bhaaryam = with his consort; bhraatraa sahacha = and with his brother Lakshmana; sarvakaamaiH = with all desired objects.

The pious sage Bharadwaja fulfilled all desires of Rama; who was his beloved guest and who was accompanied by his consort, Seetha and his brother, Lakshmana.

[Verse Locator](#)

तस्य प्रयागे रामस्य तम् महर्षिम् उपेयुषः ।
प्रपन्ना रजनी पुण्या चित्राः कथयतः कथाः ॥ २-५४-३४

34. tasya raamasya = (while) that Rama; upeynshhaH = having approached; tam maharshhim = that great sage; prayaage = at Prayaga(the confluence of Ganga and Yamuna); kathayataH = was talking; chitraah = on various; kathaaH = matters; puNyaa = the auspicious; rajanii = night; prasannaa = arrived.

While Rama, having approached that great sage at Prayaga(the confluence of Ganga and Yamuna), was discoursing on various topics, the auspicious night arrived.

[Verse Locator](#)

सीतातृतीय काकुत्स्थह परिश्रान्तः सुखोचितः ।
भरद्वाजाश्रमे रम्ये ताम् रात्रि मवस्तुसुखम् ॥ २-५४-३५

35. parishraantaH = greatly fatigued; kaakutsthaH = Rama(scion of Kakutstha) siitaatR^itiiyaH = (accompanied by) Seetha as the third (Lakshmana being the second); sukhochitaH = and desered all comforts; suham = happily; avasat = spent; taam raatrim = that night; ramie = at the lovely; bhardvaajaashrame = hermitage of Bharadwaja.

Greatly fatigued, Rama(Scion of Kakutstha) accompanied by Seetha as the third (Lakshmana being the second) who was accustmed to all comforts, happily spent that night at the lovely hermitage of Bharadwaja.

[Verse Locator](#)

प्रभातायाम् रजन्याम् तु भरद्वाजम् उपागमत् ।

उवाच नर शार्दूलो मुनिम् ज्वलित तेजसम् ॥ २-५४-३६

36. **rajan yam** = (when) the night; **prabhaataayaam** = was gleaming into a dawn; **narashaarduulaH** = Rama; the lion among men; **upaagamat** = approached; **munim** = the sage; **bharadvajam** = Bharadvaja; **jvalita tejasam** = gleaming with resplendence; **uvaacha** = (and) spoke (as follows).

When the night was gleaming into a dawn, Rama the lion among men approached the sage Bharadvaja, who was gleaming with resplendence and spoke as follows:

[Verse Locator](#)

शर्वरीम् भवनम् अद्य सत्य शील तव आश्रमे ।

उषिताः स्म इह वसतिम् अनुजानातु नो भवान् ॥ २-५४-३७

ushhitaaH sma = " we have stayed; **iha tava aashrame** = in this; you hermitage; **sharvariim** = for the night; **bhagavan** = Oh; venerable sir; **satya shiila** = practicing truthfulness ! adya = now; **bhavaan** = you; **anujaanaatu** = give permission; **naH** = to us; **vasatim** = for fixing our residence."

"We have lodged in your hermitage tonight, Oh venerable sir! (Pray) you give us permission for fixing our residence now, Oh sage practicing truthfulness !"

[Verse Locator](#)

रात्र्याम् तु तस्याम् व्युष्टायाम् भरद्वाजो अब्रवीद् इदम् ।

मधु मूल फल उपेतम् चित्र कूटम् व्रज इति ह ॥ २-५४-३८

38. **tasyaam** = that; **raatryaam** = night; **vyushhTaayaam** = having come to an end; **bharadvaja** = Bhardwaja; **abraviit** = spoke; **idam** = these words; **iti** = thus; **vraja** = "proceed; **chitrakuutam** = to Chitrakuta; **madhu muula phalopetam** = rich in honey; tubers and fruits."

That night having come to an end, Bharadvaja replied for his part, as follows: "Proced to Chitrakuta, rich in honey, tubers and fruits."

[Verse Locator](#)

वासमौपयिकम् मन्ये तव राम महाबल ।

नानानगगणोपेतः किन्नरोरगसेवितह् ॥ २-५४-३९

मयूरनादाभिरुतो गजराजनिषेवितः ।

गम्यताम् भवता शैलश्चित्रकूटः स विश्रुतः ॥ २-५४-४०

पुण्यश्च रमणीयश्च बहुमूलफलायुतः ।

39;40. **many** = "I consider; **vaasam** = the abode(of Chitakuta); **oupayikam** = the right place; **tava** = for you; **raama** = Oh Rama; **mahaa bala** = possessed of great strength! Bhavataa = you; **gamyataam** = set off for; **saH** = that; **vishrutaH** = well known; **puNyashcha** = sacred; **ramaNiiyashcha** = and lovely; **chitrakuuTa shailaH** = mountain; Chitrakuta; **naanaagagaNopetaH** = which is adorned with clusters of trees of every description; **kinraroraga sevitah** = frequented by Kinnaras and Nagas; **mayuura naadaabhirutaH** = is rendered charming by the cries of peapcocks; **gaja raja niveshhitaH** = and infested with lordly elephants; **bahumuula phalaayutaH** = and bountiful with tubers and fruits.

"I consider the abode of Chitrakuta as the right place for you to stay, Oh Rama, possessed of great strength! You set off for that well-known, sacred and lovely mountain, Chitrakuta which is

adoned with clusters of trees of every description, frequented by Kinnaras and Nagas, is rendered charming by the cried of peacocks and infested with lordly elephants and bountiful with tubers and fruits."

[Verse Locator](#)

तत्र कुन्जर यूथानि मृग यूथानि च अभितः ॥ २-५४-४१
विचरन्ति वन अन्तेषु तानि द्रक्ष्यसि राघव ।

41. kiNjarayuuthami = (since) herds of elephants; mR^igayuuthani = and troops of deer; vicharanti = wander; abhitaH = all around; vanaante = in the woodlands; tatra = there; drakshhyasi = you will visibly notice; taani = them; raaghava = Oh rama!

"Since herds of elephants and troops of deer wander all around in the woodlands there, you will visibly notice them Oh Rama!"

[Verse Locator](#)

सरित्प्रस्रवणप्रस्थान् दरीकन्धरनिर्घरान् ॥ २-५४-४२
चरतः सीतया सार्धम् नन्दिष्यति मनस्तव ।

42. charataH = Roaming about; siitayaa saartham = with Seetha; tava = your; manaH = mind; nandishhyati = will be delighted(to see) saritprasravaNaprasthaan = rivers; cascades; peaks of mountains; dariikandara nirjharaan = fissures in rocks; caves and rivulets.

"Roaming about with Seetha, your mind will be delighted to see rivers, cascades, peaks of mountains, fissures in rocks, caves and rivulets."

[Verse Locator](#)

प्रहृष्ट कोयष्टिक कोकिल स्वनैः ।
र्विनादितम् तम् वसुधा धरम् शिवम् ।
मृगैः च मत्तैः बहुभिः च कुन्जरैः ।

सुरम्यम् आसाद्य समावस आश्रमम् ॥ २-५४-४३

43. samavaasa = Settle down; aashramam = in a hermitage; aasaadya = after reaching; shivam = the auspicious; suramyam = and absolutely beautiful; vasudhaadharam = Chitrakuta mountain; vinaaditam = reverberant in all directions; prahR^ishhTakoyashhTika kokila svanaiH = with the notes of small white cranes and cuckoo birds; bahubhiH = and with many; mR^igaishcha = deer and; kuNjaraishcha = elephants; mattaiH = in rut."

"After reaching the auspicious and absolutely beautiful Chitrakuta mountain, reverberant in all direction with the notes of small white cranes and cuckoo birds as well as with many kinds of deer and elephants in rut, settle down there in a hermitage."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुःपंचाशः सर्गः

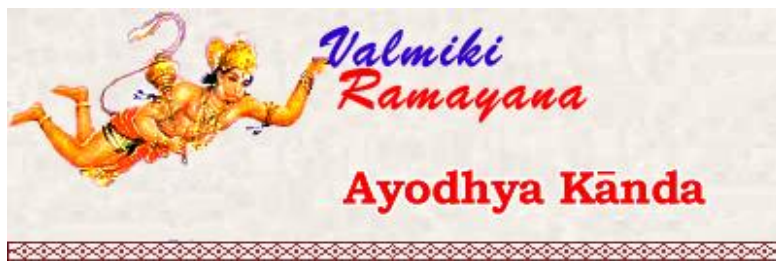
Thus completes 54th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	

© Dec 2002, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 55

Verses converted to UTF-8, Nov 09

Introduction

Sage Bharadwaja informs the route by which Rama and Lakshmana can reach Chitrakuta. They cross the River Yamuna by a raft prepared by themselves. Seetha prays the River Yamuna and a fig tree called Syama. The three of them traveled for a couple of miles along the bank of Yamuna, strolling in the charming forest and reach a leveled ground on the bank to take rest for the night.

[Verse Locator](#)

उषित्वा रजनीम् तत्र राजपुत्रावरिंदमौ ।
महर्षिमभिवाद्याथ जग्मतुस्तम् गिरिम् प्रति ॥ २-५५-१

1. ushhitvaa = having stayed; rajaniim = the night; tatra = there; raajaputrau = the princes; arindamau = the annihilators of enemies; atha = thereafter; abhivaadya = offered salutation; maharshhim = to the sage; jagmatuH = and proceeded; tamgirimprati = towards that mountain.

Having stayed that night there, those princes the annihilators of enemies, thereafter offered salutation to the sage Bharadwaja and proceeded towards that mountain of Chitrakuta.

[Verse Locator](#)

तेषाम् चैव स्वस्त्ययनम् महर्षिः स चकार ह ।
प्रस्थितांश्चैव तान् प्रेक्ष्यपिता पुत्रानिवान्वगात् ॥ २-५५-२

2. saH maharshhiH = that great sage; chakaaraha = performed; svastyanam = a religious; rite ensuring a safe journey; teshhaam = for them; prekshhya = seeing; taan = them; prasthitaan = setting out; anvagaat cha = (the sage) followed them for a distance; putraaniva = like his own sons (and daughter-in-law) pita = by a father.

That great sage Bharadwaja performed a religious rite ensuring a safe journey (scattering boiled rice on the ground and invoking blessing through the repetition of certain sacred texts) for them. Perceiving them setting out for the journey, the sage accompanied them for a distance, as a father would do for his sons (and daughter-in-law).

[Verse Locator](#)

ततः प्रचक्रमे वक्तुम् वचनम् स महामुनिः ।
भर्द्वाजो महातेजा रामम् सत्यपराक्रमम् ॥ २-५५-३

3. tataH = thereafter; saH bharadvajaH = that Bharadwaja; mahaamuniH = the great sage; mahaatejaaH = with a remarkable splendour; prachakrame = began; vaktum = to speak; vachanam = (these) words; raamam = to Rama; satya paraakramam = the truly brave man.

Bharadwaja the great sage with a remarkable splendour began to speak the following words to Rama the truly brave man.

[Verse Locator](#)

गङ्गायमुनयोः सन्धिमासाद्य मनुजर्षभौ ।
काळिन्दीमनुगच्छेताम् नदीम् पश्चान्मुखाश्रिताम् ॥ २-५५-४

4. **gatvaa** = "After approaching; **sandhim** = the confluence; **gaN^gaa yamunayoH** = of Ganga and Yamuna; **manujarshhabhau** = Oh the best of men! **anugachchetaam** = follow; **kaaLindiinadiim** = the River Yamuna; **pashchaanmukhaashritaam** = which takes to the direction of west."

"After approaching Oh, the best of men! The confluence of Ganga and Yamuna, follow the river Yamuna which takes to the direction of west."

[Verse Locator](#)

अथासाद्य तु काळिन्धीम् शीघ्रस्रोतसमापगाम् ।
तस्यास्तीर्थम् प्रचरितम् पुराणम् प्रेक्ष्य राघवौ ॥ २-५५-५
तत्र यूयम् प्लवम् कृत्वा तरतांशुमतीम् नदीम् ।

5. **aasaadya** = "reaching; **atha** = then; **aapagaam** = the River; **kaaLindiim** = Yamuna; **puraaNam** = belonging to olden times; **shiighra srotasam** = with a rapid stream; **prekshhya** = and perceiving(in it) **tasyaaH tiirtham** = the passage for descent into the river; **pracharitam** = which is too much frequented; **raaghava** = Oh; **Rama! yuunam** = you; **tarata** = cross; **nadiim** = the river; **amshumatiim** = Yamuna (the daughter of the sun-god) **kR^itvaa** = by preparing; **plavam** = a raft; **tatra** = there."

"Reaching the River Yamuna belonging to olden times, having a rapid stream and perceiving in it a passage for descent into the river, which is too much frequented the river, which is too much frequented, you cross the River Yamuna (the daughter of the sun-god) by preparing a raft there, Oh Rama!"

[Verse Locator](#)

ततो न्यग्रोधमासाद्य महान्तम् हरितच्छदम् ॥ २-५५-६
विवृद्धम् बहुभिर्वृक्षैह श्यामम् सिद्धोपसेवितम् ।
तस्मै सीताञ्जलिम् कृत्वा प्रयुञ्जीताशिषः शिवाः ॥ २-५५-७

6;7. **tataH** = "Thereafte (After crossing the River Yamuna); **aasaadya** = approaching; **mahaantam** = a large; **nyagrodham** = banyan tree; **shyaamam** = named Syama(dark-green); **haritachchhadam** = growing; **bahubhiH** = among many; **vR^ikshhaiH** = trees; **siddhopa sevitam** = and visited by Siddhas; **siitaa** = Seetha should; **kR^itvaa aJNjlim**; = joining her palms; **pryuNjita** = recite; **shivaaH** = auspicious; **aashishhaH** = prayers; **tasmai** = to the tree."

After crossing the river Yamuna and approaching a large banyan tree named Syama (dark-green) having green leaves surrounded by many tress and visited by Siddhas, Seetha should, joining her palms, recite her auspicious prayers to the tree."

[Verse Locator](#)

समासाद्य तु तम् वृक्षम् वसेद्वातिक्रमेत वा ।
क्रोशमात्रम् ततो गत्वा नीलम् द्रक्ष्यथ काननम् ॥ २-५५-८
पलाशबदरीमिश्रम् रम्यम् वंशैश्च यामुनैः ।

8. **samaasaadya** = "Having approached; **tam vR^ikshham** = that tree; **vasedvaa** = you can stay there; **atikrameta vaa** = or go beyond it; **gatvaa** = after going; **kroshamaatram** = only for 2 miles; **tataH** = from there; **drakshhyatha** = you will see; **ramyam** = a beautiful; **kaananam** = forest; **niilam** = blue in colour; **vamshaiH cha** = with bamboo trees; **yaamunaiH** = touching upon Yamuna river; **palaashabadariimishram** = interspersed with Sallaka and jujube trees."

"Having approached that tree, you can stay there or go beyond it. After going only for two miles from there, you will see a beautiful forest blue in colour with bamboo trees touching upon Yamuna river and interspersed with Sallaka and jujube trees."

[Verse Locator](#)

स पन्थाश्चित्रकूटस्य गतः सुबहुशो मया ॥ २-५५-९
रम्ये मार्दवयुक्तश्च वनदावैर्विपर्जितः ।

9. **saH** = It; **paNthaaH** = (is) the way; **chitrakuutaasya** = to Chitrakuta; **gataH** = it was gone; **mayaa** = by me; **bhuLaH** = many times; **ramyaH** = It is beautiful; **maardavayuktashcha** = Is endowed with serenity; **vivarjitaH** = I is free from; **vanadaavaiH** = forest-fire.

"It is the way to Chitrakuta. I visited that place many times. It is beautiful, endowed with serenity and free from forest-fire."

[Verse Locator](#)

इति पन्थानमावेद्य महर्षः स न्यवर्तत ॥ २-५५-१०
अभिवाद्य तथेत्युक्त्वा रामेण विनिवर्तितः ।

10. **saH maharshhiH** = that great sage; **aavedya** = having informed; **paNthaanam** = the way; **iti** = in this manner; **tatheti** = ♦so be it'; **uktvaa** = answered; **raameNa** = by Rama; **abhivaadya** = paying obeisance to the sage; **nyavartata** = who returned; **vinivartitaH** = being urged (by Rama) to return.

Having thus informed the way and ebbing urged by Rama to return after he had paid obeisance to the sage and Rama having replied ♦so be it', the great sage Bharadwaja returned.

[Verse Locator](#)

उपावृत्ते मुनौ तस्मिन् रामो लक्ष्मणमब्रवीत् ॥ २-५५-११
कृतपुण्याः स्म सौमित्रे मुनिर्यन्त्रोऽनुकम्पते ।

11. **tasmin** = that; **munau** = sage; **upaavR^itte** = having returned; **raamaH** = Rama; **abraviit** = spoke; **lakshmaNam** = to Lakshmana; **saumitre** = "Oh; **Lakshmana! Sma** = we are; **kR^ita puNyaaH** = accomplished of religious merit; **yat** = for which reason; **muniH** = the sage; **anukampate** shows compassion; **naH** = towards us.

That sage having returned, Rama spoke to Lakshmana as follows: "Oh Lakshmana! We are fortunate that the sage has shown compassion towards us."

[Verse Locator](#)

इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ ॥ २-५५-१२
सीतामेवाग्रतः कृत्वा काळिन्दीम् जग्मतुर्नदीम् ।

12. **mantrayitvaa** = discussing; **iti** = thus; **tau** = those; **purushhavyaaghrau** = tigers among men; **manasvinau** = who were highly wise; **jagmatuH** = headed for; **kaaLindiim** = the river Yamuna; **kR^itvaa** = guarding; **siitaam** = Seetha; **agrataH eva** = still in front.

Deliberating thus, Rama and Lakshmana the tigers among men who were highly intelligent, headed for the river Yamuna guarding Seetha still in front.

[Verse Locator](#)

अथा साद्य तु काळिन्दीम् शीघ्रस्रोतोवहाम् नदीम् ॥ २-५५-१३

चिन्तामापेदिरे सर्वे नदीजलतितीर्षवः

13. aasaadya = having reached; kaaLindiim nadiim = the River Yamuna; shiighasrotoavahaam = running with rapid stream; sarve = all of them; atha = then; aapedire = got chintaam = a thought; nadiijala titiirshhavaH = desirous of crossing the river-waters.

Having reached the River Yamuna, running with rapid stream, all of them then plunged into a thought of how to cross those river-waters.

[Verse Locator](#)

तौ काष्ठसम्घातमथो चक्रतुस्तु महाप्लवम् ॥ २-५५-१४

शुष्कैर्वैशैः समास्तीर्णमुळीरैश्च समावृतम् ।

14. athau = then; tau = Rama and Lakshmana; chakratuH = made; mahaaplavam = a big raft; kaashhTasamghaatam = with pieces of timber fastened together; samvR^itam = covered; ushhiiraiH = with a kind of grass; samaastiirNam = and spread over with shushhkaiH = dry; vamshaiH = bamboo canes.

Then, Rama and Lakshmana prepared a big raft with pieces of timber fastened together, covered with a kind of grass and spread over with dry bamboo canes.

[Verse Locator](#)

ततो वेतसशाखाश्च जम्बूशाखाश्च वीर्यवान् ॥ २-५५-१५

चकार लक्ष्मणश्चित्वा सीतायाः सुखमासनम् ।

15. tataH = thereafter viiryavaan = the valiant; lakshmaNaH = Lakshmana; chakaara = made; siitaayaaH = for Seetha; sukham = a comfortable; aasanam = seat; chittvaa = after chopping vetasshaakshaashcha = branches of reeds; jambushaakshaashcha = and branches of rose apple tree.

Thereafter, the valiant Lakshmana made for Seetha a comfortable seat, after chopping branches of reeds and of rose apple tree.

[Verse Locator](#)

तत्र श्रियमिवाचिन्त्याम् रामो दाशरथिः प्रियाम् ॥ २-५५-१६

ईष्टसन्कह्मनाबान् तानग्तारिओअतत् प्लवम् ।

16. tatra = the; raamaH = Rama; daasharathiH = the son of Dasaratha; aadhyaaropayate = helped to mount; plavam = the raft; taam priyam = that beloved Seetha; samlajjamaanaam = who was feeling shy; iishhat = a little; achintyaam = and who was inconceivable; shriyamiva = like the goddess of fortune.

Then Rama the son of Dasaratha helped Seetha his beloved consort who was unimaginable like the goddess of fortune and who was feeling shy a little- to mount the raft.

[Verse Locator](#)

पार्श्वे च तत्र वैदेह्या वसने चूष्णानि च ॥ २-५५-१७

प्लवे कठिनकाजम् च रामश्चक्रे सहायुधैः ।

17. raamaH = Rama; chakre = kept; vasane = the two robes; bhushhaNaani cha = the jewellery; kaThinakaajam cha = shovel and a basket; paarshve = by the side; vaidehyaa = of Seetha; plave = in the raft; tatra = there; sahaayudhaiH = along with weapons.

Rama kept the two robes the jewellery, a shovel and a basket by the side of Seetha in the raft there, along with weapons.

[Verse Locator](#)

आरोप्य प्रथमम् सीताम् सम्घाटम् प्रतिगृह्य तौ ॥ २-५५-१८
ततः प्रतेरतुर्य तौ वीरौ दशरथात्मजौ ।

18. tau = those; viirau = valiant; dasharathaatmajau = sons of Dasaratha; pratigR^ighya = firmly held; samghaaTam = that raft; prathamam = firstly; siitaam aaropya = helped Seetha to ascend (it); tataH = and then; prateratuH = ferried over; yattau = watchfully.

Those valiant sons of Dasaratha firmly held that raft, firstly helped Seetha to ascend it and then ferried across the river watchfully.

[Verse Locator](#)

काळिन्दीमध्यमायाता सीता त्वेनामवन्दत ॥ २-५५-१९
स्वस्ति देवि तरामि त्वाम् पार्येन्मे पतिर्वतम् ।
यक्ष्ये त्वाम् गोनहस्रेण सुराघटशतेन च ॥ २-५५-२०
स्वस्ति प्रत्यागते रामे पुरीमिक्ष्वाकुपालिताम् ।

19-20. aayaataa = having arrived; kaaLindiimadhyam = at the middle of Yamuna River; siitaa = Seetha; avandata = offered salutation; enaam = to this river (and prayed a follows; devi = "Oh; goddess of Yamuna! taraami = I am crossing; tvaam = you; svasti = Adieu! Me = (May) my; patiH = husband; paarayet = complete; vratam = his vow; raame = (when) Rama; svasti = safely; pratyagagate = comes back again; puriim = towards the city of; ikshvaaku paalitaam = ruled by the kings of Ikshvaku; gosahasreNa = with thousand cows; suraaghaTashatena = and a hundred drinking vessels.

Having arrived at the middle of Yamuna river, Seetha offered salutation to the river and prayed as follows: "Oh, goddess of Yamuna! Adieu! I am crossing you! May my husband complete his vow! When Rama safely comes back again towards the city of Ayodhya, ruled by Ikshvaku kings I shall propitiate you by offering a thousand cows and a hundred drinking vessels."

[Verse Locator](#)

काळिन्दीमथ सीता तु याचमाना कृताञ्जलिः ॥ २-५५-२१
तीरमेवाभिसम्प्राप्ता दक्षिणम् वरवर्णिनी ।

21. siitaa = Seetha; vara varNinii = of excellent complexion; yaachamaanaa = (thus) praying; kR^itaaNjaliH = with joined palms; kaaLindiim = to Yamuna River; atha = forthwith; abhisampraptaa = reached; dakshhiNam tiirameva = the bank on the southern side.

Seetha of excellent complexion thus praying with joined palms to Yamuna River, forthwith reached the southern side of the river.

[Verse Locator](#)

ततः प्लवेनांशुमतीम् शीघ्रगामूर्मिमालिनीम् ॥ २-५५-२२
तीरजैर्बहुभिर्वृक्षैः सम्तेरुर्यमुनाम् नदीम् ।

22. tataH = thus; plavena = by the raft; samteruH = they crossed; yamunaam nadiim = Yamuna River; shiighragaam = which flows briskly; uurmi maaliniim = wreathed with waves; bahubhiH = with many; vR^ikshhaiH = trees; tiirajaiH = born on its bank; amshumatiim = having rays for its reflection.

Thus, by the raft, Seetha Rama and lakshmaNa crossed the River Yamuna, which flows briskly, wreathed with waves, with many trees born on its bank and having rays for its reflection.

[Verse Locator](#)

ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात् ॥ २-५५-२३
श्यामम् न्यग्रोधमासेदुः शीतलम् हरितच्छदम् ।

23. **te** = they; **tiirNaaH** = who have crossed; **utsR^ijya** = having abandoned; **plavam** = the raft; **prasthaaya** = marched through; **yamunaavanaat** = the river-forest of Yamuna; **aaseduH** = and reached; **shiitalam** = a cool; **shyaamam nyagrodham** = banyan tree called Syama; **haritachchhadam** = having green leaves.

They, who have crossed the river, abandoned the raft and march through the river-forest of Yamuna and reached a cool banyan tree called Syama having green leaves.

[Verse Locator](#)

न्यग्रोधम् तमुपागम्य वैदेहि वाक्यमब्रवीत् ॥ २-५५-२४
नमस्तेऽन्तु महावृक्ष पारयेन्मे पतिर्वतम् ।
कौसल्याम् चैव पश्येयम् सुमित्राम् च यशस्विनीम् ॥ २-५५-२५
इति सीताञ्जलिम् कृत्वा पर्यगच्छद्वनस्पतिम् ।

24;25. **upaagamya** = having approached; **tam nyagrodham** = that banyan tree; **vaidehii** = Seetha; **abraviit** = spoke; **vaakyam** = these words; **mahaavR^ikshha** = "Oh; great tree! Me **patiH** = let my husband; **paarayet** = complete; **vrataam** = his vow! **pashyeyam** = let me see again; **kausalyaam cha** = Kausalya and; **yashasviniim** = the illustrious; **sumitraam cha** = Sumitra; **siitaa** = Seetha; **iti** = thus speaking; **paryagachchhat** = circumambulated; **vanaspatim** = that tree; **aJNjalim kR^itvaa** = with joined palms.

Having approached that banyan tree, Seetha spoke these words, "Oh, great tree! Obeisance to you! Let my husband complete his vow! Let me see again Kausalya and the illustrious Sumitra." Thus speaking, Seetha circumambulated that tree with joined palms.

[Verse Locator](#)

अवलोक्य ततः सीतामायाचन्तीमनिन्दिताम् ॥ २-५५-२६
दयिताम् च विधेयम् च रामो लक्ष्मणमब्रवीत् ।

26. **tataH** = then; **raamaH** = Rama; **avalokya** = seeing; **siitaam** = Seetha; **ayaachantiim** = who was thus praying; **aninditaam** = who was beloved; **vidheyaameha** = and who was obedient; **abraviit** = spoke; **lakshhmaNam** = to Lakshmana.

Seeing the irreproachable Seetha, who was beloved and obedient to him thus praying, Rama spoke to Lakshmana as follows:

[Verse Locator](#)

सीतामादाय गच्छ त्वमग्रतो भरतानुज ॥ २-५५-२७
पृष्ठतोऽहम् गमिष्यामि सायुधो द्विपदाम् वर ।

27. **bharatanuja** = "Oh; Lakshmana; **vara** = the best; **dvipadaam** = among men! **Tvam** = you; **aadaaya** = take; **siitaam** = Seetha; **gachchha** = and proceed; **agrataH** = in front; **aham** = I; **saayudhaH** = along with weapons; **gamishhyaami** = will move; **pR^ishhTataH** = behind."

"Oh, Lakshmana, the excellent of men! You take Seetha and proceed in the front. I, along with weapons, will follow you behind."

[Verse Locator](#)

यद्यत्फलम् प्रार्थयते पुष्पम् वा जनकात्मजा ॥ २-५५-२८

तत्तत्प्रदद्या वैदेह्या यत्रास्य रमते मनः ।

28. **pradadyaaH** = "Give; **janakaatmajaa** = to Seetha; **yadyat** = whatever; **phalam** = fruit; **pushhpamvaa** = or flower; **praarthayate** = she desires; **tattat** = it; **yatra** = and wherever; **asyaaH** = this; **vaidehyaaH** = Seetha's; **manaH** = mind; **raamate** = finds delight."

"Give to Seetha whatever fruit or flower she desires it and wherever this Seetha's mind finds delight."

[Verse Locator](#)

गच्चतोस्तु तयोर्मध्ये बभूव जनकात्मजा ॥ २-५५-२९

मातङ्गयोर्मद्यगता शुभा नागवधूरिव ।

29. **janakaatmajaa** = Seetha; **gachchhate** = who was walking; **madhyagataa** = in the middle; **taayoH** = of both of them; **babhuuva** = was; **shubhaa naaga vadhuuriva** = like an auspicious female elephant; **madhyagataa** = in the middle; **maataNgayoH** = of two elephants.

Seetha who was walking in the middle of both of them was like an auspicious female elephant in the middle of two elephants.

[Verse Locator](#)

एकैकम् पादपम् गुल्मम् लताम् वा पुष्पशालिनीम् ॥ २-५५-३०

अदृष्टपूर्वाम् पश्यन्ती रामम् पप्रच्छ साऽबला ।

30. **saa abalaa** = that Seetha; **paprachchha** = asked; **raamam** = Rama; **pashyantii** = whenever she saw; **ekaikam** = the one or the other; **paadapam** = tree; **gulmam** = or a bush; **lataam vaa** = or a creeper; **pushhpashaliniim** = shining with flowers; **adR^ishhTapuurvaam** = which was not seen earlier.

That Seetha asked Rama whenever she saw the one or the other tree or a bush or a creeper shining with flowers which was not seen earlier.

[Verse Locator](#)

रमणीयान् बहुविधान् पादपान् कुसुमोत्कटान् ॥ २-५५-३१

सीतावचनसम्रब्द अनयामास लक्स्मणः ।

31. **siitaarachanasamrabdhaH** = grasping Seetha's words; **lakshmaNaH** = Lakshmana; **aanayaamaasa** = brought; **bahavidhaan** = many kinds; **ramaNiiyaan** = of beautiful twigs; **paadapaan** = of tress; **kusumotkaTaan** = filled with flowers.

Duly grasping Seetha's words; Lakshmana brought to her many kinds of beautiful twigs of trees, full of flowers.

[Verse Locator](#)

विचित्रवालुकजलाम् हससारसनादिताम् ॥ २-५५-३२

रेमे जनकराजस्य तदा प्रेक्ष्य सुता नदीम् ।

32. **tadaa** = then; **janakaraajasya sutaa** = Seetha the daughter of King Janaka; **reme** = was please; **prekshhya** = to see; **nadiim** = the River Yamuna; **vichitravaalukajalam** = with wonderful sands and waters; **hamsa saarasa naaditaam** = re-echoing to the cry of swans and cranes.

Then Seetha the daughter of King Janaka was please to see the River Yamuna with wonderful sands and waters re-echoing to the cry of swans and cranes.

क्रोशमात्रम् ततो गत्वा भ्रातरौ रामलक्ष्मनौ ॥ २-५५-३३

बहून्मेध्यान् मृगान् हत्वा चेरतुर्यमुनावने ।

33. tataH = thereafter; gatvaa = having travelled; kroshamaatram = only a couple of miles; bhraatarau = the two brothers; raamalakshhmanau = Rama and Lakshmana; hatvaa = killed; bahuun = many; medhyaan = consecrated; mR^igaan = deer; cheratuH = and ate; yamunaavane = in the river-forest of Yamuna.

Thereafter having travelled only a couple of miles the two brothers Rama and Lakshmana killed many consecrated deer and ate in the river-forest of Yamuna.

[Verse Locator](#)

विहृत्य ते बर्हिणपूगनादिते ।

शुभे वने वानरवारणायुते ।

समम् नदीवप्रमुपेत्य सम्मतम् ।

निवासमाजग्मु रदीनदर्शनाः ॥ ॥ २-५५-३४

34. te = they; nadiinadarshanaaH = wearing an undejected look; vihR^itya = having strolled; shubhe vane = in the charming forest; barhiNa puuganaadite = where a number of peacocks called; vaanara vaaraNaayute = and which was inhabited by elephants and monkeys; upetya = reached; sammatam = an agreeable; sumam = level ground; nadiipavram = at the bank of the river; aajagmatuH = and sought for; nivaasam = an abode.

Having strolled in the charming forest, mad noisy by a number of peacocks and which was inhabited by elephants and monkeys and reaching an agreeable level ground at the bank of the river wearing an undejected look finally sought for an abode for the night.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्यकान्दे पञ्चाशः सर्गः

Thus completes 55th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 56

Verses converted to UTF-8, Nov 09

Introduction

Seetha, Rama and Lakshmana reach the mountain of Chitrakuta, beholding and showing one another the grandeur of the woods there. They visit the hermitage of sage Valmiki. Lakshmana builds a leaf-hut upon instructions from Rama. All of them enter the hut, after performing purification ceremony.

[Verse Locator](#)

अथ रात्र्याम् व्यतीतायाम् अवसुप्तम् अनन्तरम् ।
प्रबोधयाम् आस शनैः लक्ष्मणम् रघु नन्दनः ॥ २-५६-१

1. **atha** = Then; **raghu nandanaH** = Rama; **shanaiH** = gently; **prabodhayaam aasa** = woke up; **lakshmaNami** = Lakshmana; **avasuptam** = who was sleeping; **anantaram** = uninterruptedly; **raatryaam** = (even when) the night; **atiitaayaam** = was passing away.

Then, Rama gently woke up Lakshmana, who was sleeping without break, even when the night was passing away.

[Verse Locator](#)

सौमित्रे शृणु वन्यानाम् वल्गु व्याहरताम् स्वनम् ।
सम्प्रतिष्ठामहे कालः प्रस्थानस्य परम् तप ॥ २-५६-२

2. **saumitre** = Oh; **Lakshmana!** **shR^iNu** = hear; **svanam** the sound; **vanyaanaam** = of the wild animals; **vyaaharataam** = resounding; **valgu** = beautifully; **kaalaH** = (It is) time; **prasthaanasya** = for the journey; **sampratiSThaamahe** = let us start.

"Oh, Lakshmana! Hear the sound of wild animals, resounding beautifully. It is time for our journey. Let us start."

[Verse Locator](#)

स सुप्तः समये भ्रात्रा लक्ष्मणः प्रतिबोधितः ।
जहौ निद्राम् च तन्द्रीम् च प्रसक्तम् च पथि श्रमम् ॥ २-५६-३

3. **saH lakshmaNaH** = that Lakshmana; **suptaH** = who was sleeping; **pratibodhitaH** = being woken up; **bhraatraa** = by his brother; **samaye** = at the right time; **jahau** = relinquished; **nidraam cha** = sleep; **tandriim cha** = sloth; **shramam cha** = and strain; **prasaktam** = resulted; **pathi** = on the way.

That Lakshmana who was sleeping, being woken up by his brother at the right moment, had relinquished sleep, sloth and strain which resulted on the way.

[Verse Locator](#)

ततौत्थाय ते सर्वे स्पृष्ट्वा नद्याः शिवम् जलम् ।

पन्थानम् ऋषिणा उद्दिष्टम् चित्र कूटस्य तम् ययुः ॥ २-५६-४

4. tataH = thereafter; te sarve = all of them; utthaaya = raised up; spR^iSTvaa = touched; shivam = the auspicious; jalam = water; nadyaaH = of the river; yayuH = and proceeded towards; tam = that; chitra kuuTasya panthaanam = path leading to Chitrakuta; aadishhTam = as suggested; R^ishhiNaa = by the sage Bharadwaja.

Thereafter, all of them raised up touched the auspicious water (took bath) in the river and proceeded towards the path leading to Chitrakuta mountain, as suggested by the sage Bharadwaja.

[Verse Locator](#)

ततः सम्प्रस्थितः काले रामः सौमित्रिणा सह ।

सीताम् कमल पत्र अक्षीम् इदम् वचनम् अब्रवीत् ॥ २-५६-५

5. tataH = then; raamaH = Rama; samprasthitaH = who set out; saumitriNaa saha = along with Lakshmana; kaale = at the dawn; abraviit = spoke; idam = these words; siitaam = to Seetha; kamala patra akSiim = whose eyes looked like lotus leaves.

Rama who set out along with Lakshmana at that dawn, spoke as follows to Seetha whose eyes looked like lotus leaves.

[Verse Locator](#)

आदीप्तान् इव वैदेहि सर्वतः पुष्पितान् नगान् ।

स्वैः पुष्पैः किंशुकान् पश्य मालिनः शिशिर अत्यये ॥ २-५६-६

6. vaidehi = Oh; Seetha! Pashya = behold; kimshukaan nagaan = Kimshuka trees; svaiH maalinaH = with their diadem; puSpaiH = of flowers; sarvataH = all over; puSpitaan = blossoming; shishira atmaye = in this winter; aadiiptaan iva = as if they are blazing up.

"Oh, Seetha! Behold Kimshuka trees with their diadem of flower blossoming all over, as if they are blazing up, in this winter."

[Verse Locator](#)

पश्य भल्लातकान् फुल्लान् नरैः अनुपसेवितान् ।

फल पत्रैः अवनतान् नूनम् शक्ष्यामि जीवितुम् ॥ २-५६-७

7. pashya = Let at; bhallaatakaan = these Bhallaataka; phullaan = abounding in flowers (cashew nut) trees; avanataan = bent down; phala patraiH = with fruits and leaves; anupasevitaan = unplucked; naraiH by men; shakSyaami = we can; nuunam = certainly; jiivitum = live (here).

"Look at these Bhallaataka (cashew nut) trees, abounding in flowers and bent down with fruits and leaves, all unplucked by men. We can certainly live here."

[Verse Locator](#)

पश्य द्रोण प्रमाणानि लम्बमानानि लक्ष्मण ।

मधूनि मधु कारीभिः सम्भृतानि नगे नगे ॥ २-५६-८

8. lakshmaNa = Oh; Lakshmana! Pashya = behold; nage nage = in every tree; lambamaanaani = the hanging; madhuuni = honey-combs; droNa pramaaNaani = with sizes of a water-trough; sambhR^itaani = gathered; madhu kaariibhiH = by honey-bees.

"Oh, Lakshmana! Behold in every tree the hanging honey-combs, with sizes of a water-trough, gathered by honey-bees.

[Verse Locator](#)

एष क्रोशति नत्यूहः तम् शिखी प्रतिकूजति ।
रमणीये वन उद्देशे पुष्प संस्तर सम्कटे ॥ २-५६-९

9. eSaH = (In) this; ramaNiiye = beautiful; vana uddeshe = forest-region; puSpa samstara samkaTe = dense with a scattered mass of flowers; natyuuha = a Chataka bird; kroshati = is crying; shikhii = (and) a peacock; pratikuushati = is responding; tam = to it.

In this beautiful forest-region, dense with a scattered mass of flowers, a Chataka bird is crying and a peacock is responding to it."

[Verse Locator](#)

मातम्ना यूथ अनुसृतम् पक्षि सम्घ अनुनादितम् ।
चित्र कूटम् इमम् पश्य प्रवृद्ध शिखरम् गिरिम् ॥ २-५६-१०

10. pashya = see; idam = this; chitra kuuTam girim = with a number of elephants wide-spread; pakSi samgha anunaaditam = (and) made to resound by a congregation of birds.

"See this Chitrakuta mountain with a high and mighty peak, wide-spread with a multitude of elephants and made to resound by a congregation of birds."

[Verse Locator](#)

समभूमितले रम्ये द्रुमैर्बहुभिरावृते ।
पुण्ये रंस्यामहे तात चित्रकूटस्य कानने ॥ २-५६-११

11. taata = Oh; brother! ramsyaamahe = we shall sport; kaanana = in this forest; chitrakuuTasya = of Chitrakuta; sambhuumitale = having a level-ground; ramyet = lovely; aavR^ite = extensive with; bahubhiH = many; drumaaH = trees; puNye = (and) is pure.

"Oh, brother! We shall sport in this forest of Chitrakuta, having a level-ground beautifully extensive with many trees and is pure."

[Verse Locator](#)

ततः तौ पाद चारेण गच्छन्तौ सह सीतया ।
रम्यम् आसेदतुः शैलम् चित्र कूटम् मनो रमम् ॥ २-५६-१२

12. tataH = thereafter; tau = Rama and Lakshmana; siitayaa saha = along with Seetha; gachchhaantau = traveling; chaareNa = on foot; aasedatuH = approached; chitra kuuTam shailam = the mountain of Chitrakuta; ramyam = beautiful; mano ramam = and (and) pleasant.

Thereafter, Rama and Lakshmana along with Seetha traveling on foot, approached the mountain of Chitrakuta, which was pleasant and lovely.

[Verse Locator](#)

तम् तु पर्वतम् आसाद्य नाना पक्षि गण आयुतम् ।
बहुमूलफलम् रम्यम् सम्पन्नम् सरसोदकम् ॥ २-५६-१३

13. aasaadya = reaching; tam parvatam = that mountain; naanaa pakSi gaNa aayutam = with various flocks of birds; bahumuulaphalam = with many roots and fruits; ramyam = lovely; sampannam = rich; sarasodakam = in flowing water; (Rama said to Lakshmana as follows)

Reaching that mountain, with various flocks of birds, with many roots and fruits, lovely and rich in streaming water, Rama said to Lakshmana as follows:

[Verse Locator](#)

मनोज्ञोऽयम् तिरिः सौम्य नानाद्रुमलतायतह् ।
बहुमूलफलो रम्यः स्वाजीवः प्रतिभाति मे ॥ २-५६-१४

14. **pratibhaati** = It is appearing; **me** = to me; **ayam giriH** = (that) this mountain; **svaajiivaH** = yields an easy sustenance; **manojJNaH** = which is charming; **naanaadrumalataayutaH** = filled with various kinds of trees and creepers; **bahumuulaphalaH** = with various roots and fruits; **ramyaH** = (and) beautiful; **saumya** = Oh; Lakshmana!

"It is appearing to me that this beautiful Chitrakuta mountain yields an easy sustenance, for, it is charmingly filled with various kinds of trees and creepers with different kinds of roots and fruits."

[Verse Locator](#)

मनयश्च महात्मानो वसन्त्य शिलोच्चये ।
अयम् वासो भवेत् तावद् अत्र सौम्य रमेमहि ॥ २-५६-१५

15. **saumya** = Oh; **gentle brother!** **mahaatmaanaH** = high-souled; **munayashcha** = sages also; **vasanti** = are staying; **asmin shilochchaye** = on this mountain; **ayam bhavet taavat** = let this become; **vaasaH** = the dwelling; **ramemahi** = let us have a pleasant resort; **atra** = here.

"Oh, gentle brother! High souled sages are also staying on this mountain. Let this become the dwelling. Let us have a pleasant resort here."

[Verse Locator](#)

इति सीता च रामश्च लक्ष्मणश्च कृताञ्जलिः ।
अभिगम्याश्रमम् सर्वे वाल्मीकि मभिवादयन् ॥ २-५६-१६

16. **iti** = after deciding thus; **siitaa cha** = Seetha; **raamashcha** = Rama; **lakshhmanashcha** = and Lakshmana; **sarve** = all; **kR^itaaJNjaliH** = with joined palms; **abhigamya** = approached; **aashramam** = the hermitage; **abhivaadayan** = and offered salutation; **vaalmiikim** = to the sage Valmiki.

After deciding thus Seetha, Rama and Lakshmana all with joined palms approached the hermitage and offered salutation to the sage Valmiki.

[Verse Locator](#)

तान्महर्षिः प्रमुदितः पूजयामास धर्मवित् ।
आस्यतामिति चोवाच स्वागतम् तु निवेद्य च ॥ २-५६-१७

17. **maharshhiH** = the great sage Valmiki; **dharmavit** = who knew what is right; **pramuditaH** = full of delight; **puujayaamaasa** = honoured; **taan** = them; **nivedya** = offered; **svaagatam** = cordial welcome; **uvaacha** = and requested (them); **aasyataam iti** = to sit.

The great sage Valmiki, who knew what is right, full of delight, treated them with honour, offered cordial welcome and requested them to sit.

[Verse Locator](#)

ततोऽब्रवीन्महाबाहुर्लकमणम् लक्ष्मणाग्रजः ।
सन्निवेद्य यथान्याय मात्मानमृष्ये प्रभुः ॥ २-५६-१८

18. **tataH** = then; **lakshmaNaagrajaH** = Rama; **prabhuH** = the lord; **mahaabaahuH** = with mighty arms; **yathaanyaayam** = in accord with tradition; **samnivedya** = report; **R^ishhaye** = to the ascetic; **aatmaanaam** = all that concerned them; **abraviit** = spoke; **lakshmaNam** = to Lakshmana (as follows)

Then Rama, the lord with mighty arms, in accord with tradition, reported to the ascetic all that concerned them and spoke to Lakshmana as follows:

[Verse Locator](#)

लक्ष्मण आनय दारूणि दृढानि च वराणि च ।
कुरुष्व आवसथम् सौम्य वासे मे अभिरतम् मनः ॥ २-५६-१९

19. **lakshmaNa** = Lakshmana; **saumya** = the gentle brother! **aanaya** = bring; **dR^iDhaani** = strong; **varaaNi cha** = selected; **daaruuNi** = timber; **kuruSva** = (and) construct; **aavasatham** = a dwelling; **me manaH** = my mind; **abhiratam** = is fascinated; **vaase** = in dwelling (here)

Lakshmana, my gentle brother! Bring strong and choicest timber and construct a dwelling. My mind is fascinated in dwelling here."

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा सौमित्रिर् विविधान् द्रुमान् ।
आजहार ततः चक्रे पर्ण शालाम् अरिम् दम ॥ २-५६-२०

20. **shrutvaa** = hearing; **tat vachanam** = those words **tasya** = of Rama; **saumitriH** = lakshmaNa; **aajahaara** = brought; **vividhaan** = various kinds; **drumaan** = of trees; **tataH** = thereafter; **arimdhaan** = he; the annihilator of enemies; **cakre** = constructed; **parNa shaalaam** = a leaf-hut.

Hearing those words of Rama, Lakshmana brought various kinds of trees. Thereafter, he the annihilator of enemies, constructed a leaf-hut.

[Verse Locator](#)

ताम् निष्ठताम् बद्धकटाम् दृष्ट्वा रमः सुदर्शनाम् ।
शुश्रूषमाणम् एक अग्रम् इदम् वचनम् अब्रवीत् ॥ २-५६-२१

21. **dR^iSTvaa** = seeing; **taam** = that hut; **niSThitaam** = which was firmly built; **baddhakaTaam** = and thatched; **sudarshanaam** = and beautiful to look at; **raamaH** = Rama; **abraviit** = spoke; **idam vachanam** = these words (to Lakshmana) **shushruuSamaaNam** = who listened to the command; **eka agram** = and closely attentive.

Seeing that hut, which was firmly built and thatched as well as beautiful to look at, Rama spoke the following words to Lakshmana who listened to his command and who was closely attentive to him:

[Verse Locator](#)

ऐण्यम् मांसम् आहत्य शालाम् यक्ष्यामहे वयम् ।
कर्त्त्यम् वास्तुशमनम् सौमित्रे चिरजीवभिः ॥ २-५६-२२

22. **saumitre** = Oh; Lakshmana!; **aahR^itya** = being; **aiNeyam maamsam** = bring meat of the antelope; **vayam** = we; **yakshyaamahe** = shall worship; **shaalaam** = (this) leaf-hut; **vaastushamanam** = purifactory ceremony on entering the house; **kartavyam** = on entering the; **chirajiivibhiH** = by those who wish to live long.

"Oh, Lakshmana! Bring the meat of an antelope. We shall perform a purifactory ceremony while entering the house. Which is to be done by those who wish to live long."

[Verse Locator](#)

23. shubhekshaNa = Oh; large-eyed; lakshmaNa = Lakshmana!; hatvaa = killing; mR^igam = the antelope; kshhipram = quickly; anaya = bring; iha = here; vidhiH = the prescribed rite; shaastra dR^iSTaH = according to scriptural point of view; kartavyaH hi = indeed is to be done; anusmara = keep in mind; dharmam = the sacred obligation."

"Oh, large-eyed Lakshmana! Killing the antelope quickly, bring it here. The prescribed rite according to scriptural point of view indeed is to be performed. Keep in mind the sacred obligation."

[Verse Locator](#)

भ्रातुर्वचन माज्ञाय लक्ष्मणः परवीरहा ।
चकार स यथोक्तम् च तम् रामः पुनरब्रवीत् ॥ २-५६-२४

24. saH lakshmaNaH = that Lakshmana; paraviirahaa = the slayer of enemies; aaJNaaya = understanding; bhraatruH = his brother's; vachanam = words; chakaara = acted; yathoktamcha = as instructed; raamaH = Rama; abraviit = spoke; punaH = again; tam = to him (as follows).

Lakshmana the slayer of enemies, understanding his brother's words, acted as instructed. Rama spoke again to Lakshmana as follows.

[Verse Locator](#)

इणेयम् श्रपयस्वैतच्च्वालाम् यक्ष्यमहे वयम् ।
त्वरसौम्य मुहूर्तोऽयम् ध्रुवश्च दिवसोऽप्ययम् ॥ २-५६-२५

25. saumya = Oh; great brother!; shrapayasva = boil; etat = this; aiNeyam = antelope's meat; vayam = we; yakshyaamahe = shall worship; shaalaam = the leaf-hut; ayam = this; divasaH = day; ayam = (and) this; muhuurtaH api = instant also; dhruvaH = are of a distinctive character; tvara = be quick.

"Oh, gentle brother! Boil this antelope's meat. We shall worship the leaf-hut. This day and this instant also are of a distinctive character. Be quick."

[Verse Locator](#)

स लक्ष्मणः कृष्ण मृगम् हत्वा मेध्यम् पतापवान् ।
अथ चिक्षेप सौमित्रिः समिद्धे जात वेदसि ॥ २-५६-२६

atha = then; saH lakshmaNaH = that Lakshmana; prataapavaan = the strong man; saumitriH = and son of Sumitra; hatvaa = killing; medhyam = the holy; kR^iSTa mR^igam = black antelope; chikSeka = tossed; jaata vedasi = in a fire; samiddhe = ignited.

Then, Lakshmana the strong man and son of Sumitra, killing a holy back antelope, tossed it in an ignited fire.

[Verse Locator](#)

तम् तु पक्वम् समाज्ञाय निष्टप्तम् चिन्न शोणितम् ।
लक्ष्मणः पुरुष व्याघ्रम् अथ राघवम् अब्रवीत् ॥ २-५६-२७

27. pariJNaaya = feeling certain; pakvam = it is cooked; niSTaptam = and heated thoroughly; chinna shoNitam = with no blood remaining; lakshmaNaH = Lakshmana; atha = thereafter; abraviit = spoke; raaghavam = to Rama; puruSa vyaaghram = the lion among men (as follows).

Feeling certain that it is cooked and heated thoroughly with no blood remaining, Lakshmana spoke to Rama the lion among man as follows:

[Verse Locator](#)

अयम् कृष्णः समाप्त अङ्गः शृतः कृष्ण मृगो यथा ।
देवता देव सम्काश यजस्व कुशलो हि असि ॥ २-५६-२८

28. ayam = this; kR^iSNaH mR^igo = black antelope; samaapta angaH = with its complete limbs; shR^itaH = has been cooked; sarvaH = completely; mayaa = by me; deva damkaasha = Oh Rama; remsembling god!; yajasva = worship; devataaH = the deities; asi ahi = you are indeed; kushalaH = skilled (in such act)

"This black antelope, with its complete limbs, has been cooked completely by me. Oh, Rama resembling God! Worship the concerned deity, as you are skilled in that act."

[Verse Locator](#)

रामः स्नात्वा तु नियतः गुणवान् जप्य कोविदः ।
सम्प्रहेणाकरोत्सर्वान् मन्त्रन् सत्रावसानिकान् ॥ २-५६-२९

29. raamaH = Rama; guNavaan = the virtuous man; japyakovidaH = and the learned man in chanting of prayers; snaatvaa = after taking bath; niyataH = with subdned mind; samgrahaNa = briefly; akarot = chanted; sarvaan = all; mantran = the sacred scripts; satraavasaanikaan = which are to be chanted at the end of a purifactory ceremony.

Rama, the virtuous man and the learned man in chanting of sacred spells, after taking bath and with subdued mind, briefly chanted all the sacred scripts to be chanted at the end of a purifactory ceremony.

[Verse Locator](#)

इष्ट्वा देवगणान् सर्वान् विवेशावसथम् शुचिः ।
बभूव च मनोह्लादो रामस्यामिततेजसः ॥ २-५६-३०

30. iSTvaa = worshipping; sarvaan = all; devataagaNaan = classes of deities; shuchiH = and getting purified; vivesha = (Rama) entered; aavasatham = the house; babhuuva cha = there was; manohlaadaH = a heartfelt joy; raamasya = in Rama; amita tejasaH = with a limitless splendour.

Worshipping all classes of deities and getting himself purified, Rama entered the house. There was a heartfelt joy in rama, with his limitless splendour.

[Verse Locator](#)

वैश्वदेवबलिम् कृत्वा रौद्रम् वैष्णवमेव च ।
वास्तुसंशमनीयानि मङ्गलानि प्रवर्तयन् ॥ २-५६-३१
जपम् च न्यायतः कृत्वा स्नात्वा नद्याम् यथाविधि ।
पाप संशमनम् रामः चकार बलिम् उत्तमम् ॥ २-५६-३२

31-32. kR^itvaa = after offering oblations; raudram = to lord Rudra; vaishhNavamevacha = and lord Vishnu; raamaH = rama; vaishvadevabalim = offered tribute to Vaishvadeva; pravartayan = (and) performed; maN^gaLaani = benedictions; vaastu samshamaniyani = relating to purification of house; kR^itvaa = performing; japamcha = a silent prayer; nyaayataH = as per prescribed rites; snaatvaa = taking bath; nadyaam- in the river; yathaavidhi = as prescribed; chakaara = (and) offered; uttamam balim = excellent tribute; paapa samshamanam = for removing sins.

Having taken bath in the river as prescribed Rama offered oblations to Lord Rudra and Lord Vishnu after offering tributes to Vaisvadeva. He performed benedictions relating to the purification of house and also a silent prayer as per prescribed rites. He finally offered excellent tributes to the deities, for removing sins.

Comment. Vaishvadeva: A religious ceremony which is to be performed every morning and evening and especially before the mid-day meal, followed by offering of food to the gods especially the god of fire.

[Verse Locator](#)

वेदिस्थलविधानानि चैत्यान्यायतनानि च ।

आश्रमस्यानुरूपाणि स्थापयामास राघवः ॥ २-५६-३३

33. **raaghavaH** = Lakshmana; **sthaapayaamaasa** = erected; **vedisthala vidhaanaani** = altars in all the quarters; **aashramasya** = of the hermitage; **anuruupaaNi** = as was fitting; **chaityaani** = chaityas (places for worship of lord Ganesha and others); **ayatananaanicha** = ayatanas (places for worship of Vishnu and others)

Lakshmana erected altars in all the quarters of the hermitage as was fitting, Chaityas (places for worship of Lord Ganesha and others) and Ayatanas (places for worship of Vishnu and others)

[Verse Locator](#)

वन्यैर्माल्यैः फलैर्मूलैः पक्वैर्मासैर्यथाविधि ।

अद्भर्जपैश्च वेदोक्तैर्धर्भैश्च ससमित्कुशैः ॥ २-५६-३४

तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।

तदा विविशतुः शालाम् सुशुभाम् शुभलक्षणौ ॥ २-५६-३५

34;35. **raaghavau** = Rama and Lakshmana; **saha siitauyaa** = along with Seetha; **shubha lakshhmaNau** = having auspicious characteristics; **tarpayitvaa** = satisfied; **bhuutaani** = the spirits; **maalyaiH** = by crowns of flowers; **vanyaiH** = obtained in the forest; **phalaiH** = by fruits; **mulaiH** = by roots; **pakvaiH** = by cooked; **maamsaiH** = meat; **abdhiH** = by water; **japaishcha** = by prayers; **vedoktaiH** = as uttered in sacred texts (Vedas); **darbhaishcha** = by sacred grass; **sasmitkuchaiH** = by fuel and Kusa grass; **tadaa** = then; **vivishatuH** = entered; **sushubhaam** = the auspicious; **shaalaam** = leaf-hut.

Rama and Lakshmana along with Seetha, having auspicious characteristics, satisfied the spirits by crowns of flowers obtained in the forest, by fruits roots and cooked meat, by water, by prayers as uttered in the sacred texts (Vedas), by sacred grass, by fuel and Kusa grass and then entered the auspicious leaf-hut.

[Verse Locator](#)

ताम् वृक्ष पर्णच् चदनाम् मनोज्ञाम् ।

यथा प्रदेशम् सुकृताम् निवाताम् ।

वासाय सर्वे विविशुः समेताः ।

सभाम् यथा देव गणाः सुधर्मा ॥ २-५६-३६

36. **sarve** = all of them (Seetha; Rama and Lakshmana); **sametaaH** = together; **vaasaaya** = for residential purpose; **vivishuH** = entered; **taam** = that hut; **vR^ikSa parNachchhadanaam** = thatched with the leaves of trees; **manoj~Naam** = which was beautiful; **sukR^itaam** = well-constructed; **yathaapradesham** = at a suitable place; **vivaataam** = and protected from winds; **sabhaam yathaa** = as entering an assembly-hall; **sudharmaam** = called sudharma (in heaven); **devagaNaaH** = by a group of celestials.

All of them (Seetha, Rama and Lakshmana) together for residential purpose, entered that hut, thatched with leaves of trees, looking beautiful, well-constructed at a suitable site and protected from winds, as if entering an assembly-hall called Sudharma (in heavn) by a group of celestials.

[Verse Locator](#)

अनेक नाना मृग पक्षि सम्कुले ।
विचित्र पुष्प स्तबलैः द्रुमैः युते ।
वन उत्तमे व्याल मृग अनुनादिते ।
तथा विजहुः सुसुखम् जित इन्द्रियाः ॥ २-५६-३७

37. tadaa = then; jitendriyaaH = Seetha; Rama and Lakshmana who subdued their senses; susukham = very happily; vijahruH = strolled; vanottame = in that excellent forest; anekanaanaamR^iga pakshhisamkule = filled with many classes and multitude of beasts and birds; vR^ite = filled; drumaiH = with trees; vichitra pushhpastabakaih = having multi-colored crowns of flowers; vyaaLamR^igaanunaadite = and resonating; with sounds of elephants in rut and of antelopes.

Seetha, Rama and Lakshmana who subdued their senses, very happily strolled in that excellent forest, filled with many classes and multitude of beasts and birds, trees having multi-coloured crowns of flowers, and resonating with sounds of elephants in rut and of antelopes.

[Verse Locator](#)

सुरम्यम् आसाद्य तु चित्र कूटम् ।
नदीम् च ताम् माल्यवतीम् सुतीर्थाम् ।
ननन्द हृष्टः मृग पक्षि जुष्टाम् ।
जहौ च दुःखम् पुर विप्रवासात् ॥ २-५६-३८

38. hR6ishhTaH = delighted; nanandaH = and joyful; aasaadya = to reach; suramyam = the lovely; chitrakuTam = Chitrakuta mountain; taam = (and) that; maalyaavatim nadiimcha = river; Malyavati; sutiirthaam = provided with good descents; mR^igapakshhijushhTaam = frequented by birds and beasts; jahaucha = shed too; duHkham = the agony; puravipravaasaat = caused by exile from Ayodhya city.

Delighted and joyful to reach the lovely Chitrakuta mountain and the river Malyavati, provided with good descents and frequented by birds and beasts, Seetha, Rama and Lakshmana shed the agony caused by their exile from the City of Ayodhya.

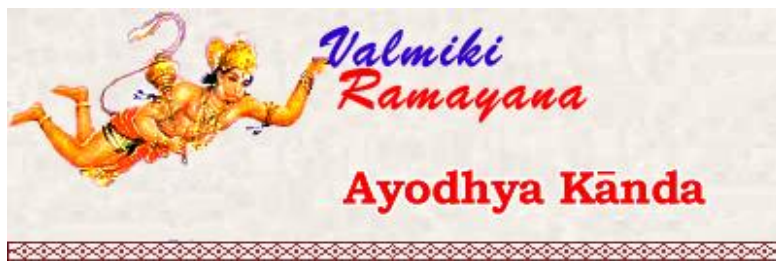
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षट्पञ्चाशः सर्गः

Thus completes 56th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 56

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 57

Verses converted to UTF-8, Nov 09

Introduction

Sumantra takes leave from Guha, who learns from his spies that Rama departed for Chitrakuta. Sumantra drives back to Ayodhya. Entering the royal gynaeceum, he submits to the emperor what he earlier reported to the citizens who followed his chariot. Dasaratha and Kausalya fall into a faint to hear about Rama's departure for Chitrakuta. All the inmates of gynaeceum weep loudly in anguish.

[Verse Locator](#)

कथयित्वा सुदुःख आर्तः सुमन्त्रेण चिरम् सह ।
रामे दक्षिण कूलस्थे जगाम स्व गृहम् गुहः ॥ २-५७-१

1. **raame** = (when) Rama; **dakshhiNa kuulasthe** = landed upon the southern shore; **guhaH** = Guha; **kathayitvaa** = talked; **chiram** = for a long time; **sumantreNa saha** = with Sumantra; **suduHkhaartaH** = and with much distress; **jagaama** = went; **svagR^iham** = to his house.

While Rama landed upon the southern shore, Guha conversed for a long time with Sumantra and with much distress, went to his house.

[Verse Locator](#)

भरद्वाजाभिगमनम् प्रयागे च सहासनम् ।
आगिरेर्गमनम् तेषाम् तत्रस्थैरभिलक्षितम् ॥ २-५७-२

2. **abhilakshhitam** = It was gathered; **tatrasthaiH** = by those (Guha and others) who were there; **teshaam** = about their; **bharadvajaagamanam** = coming to sage Bharadwaja; **sahaasanam** = about staying with him; **prayaage** = in Prayaga; **gamanam** = and about their going; **agire** = to Chitrakuta mountain.

It was gathered by those who were there (Guha and others) about Seetha, Rama and Lakshmana coming to sage Bharadwaja, their staying with him in Prayaga and their departure to Chitrakuta Mountain.

[Verse Locator](#)

अनुज्ञातः सुमन्त्रः अथ योजयित्वा हय उत्तमान् ।
अयोध्याम् एव नगरीम् प्रययौ गाढ दुर्मनाः ॥ २-५७-३

3. **atha** = then; **sumantraH** = Sumantra; **anuGYaataH** = allowed to depart by Rama; **yojayitvaa** = tied; **haya uttamaan** = the excellent horses (to the chariot); **gaaDha durmanaaH** = and with intense anguish; **prayayau** = rode towards; **ayodhyaam nagariim eva** = the very city of Ayodhya.

Sumantra, being allowed to depart by Rama, tied excellent horses to the chariot and with intense anguish, rode towards the very city of Ayodhya.

स वनानि सुगन्धीनि सरितः च सरांसि च ।

पश्यन् अतिययौ शीघ्रम् ग्रामाणि नगराणि च ॥ २-५७-४

4. saH = He; pashyan = seeing; sugandhiini = the sweet smelling vanaani = woods; saritaH cha = rivers; saraamsi cha = lakes; graamaaNi = villages; nagaraaNi = (and) towns; atiyayau = crossed (them) shiighram = quickly.

Sumantra, seeing the sweet-smelling woods, rivers, lakes, villages and towns on the way, soon crossed them.

[Verse Locator](#)

ततः साय अह्न समये तृतीये अहनि सारथिः ।

अयोध्याम् समनुप्राप्य निरानन्दाम् ददर्श ह ॥ २-५७-५

5. tataH = thereafter; samanupraapya = reaching; ayodhyaam = Ayodhya; saaya ahna samaye = in the evening-time; tR^itiiye ahani = of the third day; saarathiH = the charioteer; dadarsha ha = saw (it); niraanandaam = joyless.

Reaching Ayodhya in the evening time of the third day Sumantra saw that city, joyless.

[Verse Locator](#)

स शून्याम् इव निह्शब्दाम् दृष्ट्वा परम दुर्मनाः ।

सुमन्त्रः चिन्तयाम् आस शोक वेग समाहतः ॥ २-५७-६

6. dR^ishhTvaa = beholding; shuunyaam iva = Ayodhya as deserted; nishshabdaam = in silence; sumantraH = Sumantra; parama durmanaaH = becoming very much distressed in mind; shoka vega samaahataH = and having afflicted with intense anguish; chintayaamaasa = surmised (as follows).

Beholding Ayodhya as if deserted in silence, Sumantra becoming very much distressed in mind and having afflicted with intense anguish, surmised as follows:

[Verse Locator](#)

कच्चिन् न सगजा साश्वा सजना सजन अधिपा ।

राम सम्ताप दुह्खेन दग्धा शोक अग्निना पुरी ॥ २-५७-७

7. purii kaccin na = was not the city; sagajaa = with elephants; saashvaa = with horses; sajanaa = with people; sajana adhipaa = and with kings; dagdhaa = burnt away; raama samtaapa duHkhena = by blazing grief towards Rama; shoka agninaa = and the fire of sorrow?

"I hope the city of Ayodhya with its elephants, horses, people and the kings was not burnt away by a fire of sorrow and blazing grief towards Rama.

[Verse Locator](#)

इति चिन्ता परः सूतः वाजिभिः श्रीघ्नपातिभिः ।

नगरद्वारमासाद्य त्वरितः प्रविवेश ह ॥ २-५७-८

8. suutaH = the charioteer; iti = thus; cintaa paraH = lost in thought; aasaadya = reaching; nagaradvaaram = the city-gate; shiighrapaatibhiH = by the fast-running; vaajibhiH = horses; praviveshaha = entered (the city) tvaritaaH = quickly.

Sumantra, thus lost in thought, reaching the city-gate through the fast-running horses, entered the city quickly.

सुमन्त्रम् अभियान्तम् तम् शतशो अथ सहस्रशः ।
क्व रामैति पृच्छन्तः सूतम् अभ्यद्रवन् नराः ॥ २-५७-९

9. **atha** = thereafter; (**seeing**) **tam** = that; **sumantram** = Sumantra; **suutam** = the charioteer; **abhiyaantam** = approaching; **shatashaH** = hundreds; **sahasrashaH** = and thousands; **naraaH** = of people; **abhyadravan** = ran towards him; **pR^icchantaH** = asking; **iti** = thus; **kva** = where is; **raamaH** = Rama?

Meanwhile, seeing Sumantra the charioteer approaching, hundreds and thousands of people ran towards him asking, "Where is Rama?"

[Verse Locator](#)

तेषाम् शशंस गङ्गायाम् अहम् आपृच्छ्य राघवम् ।
अनुज्ञातः निवृत्तः अस्मि धार्मिकेण महात्मना ॥ २-५७-१०

10. **shashamsa** = he replied; **teshhaam** = them; **aapR^ichchhya** = bidding farewell; **raaghavam** = to Rama; **gaN^gaayaam** = (at the shore) of Ganga; **anuj~NaataH** = when sent back; **dhaarmikeNa** = by that virtuous; **mahaatmanaH** = and high-souled Rama; **aham** = I; **nivR^ittaH asmi** = returned.

He replied them thus: "Bidding farewell to Rama at the shore of Ganga when sent back by that virtuous and high-souled Rama, I returned here."

[Verse Locator](#)

ते तीर्णइति विज्ञाय बाष्प पूर्ण मुखा जनाः ।
अहो धिग् इति निश्चस्य हा राम इति च चुक्रुशुः ॥ २-५७-११

11. **vij~Naaya** = knowing; **te** = (that) Seetha Rama and Lakshmana; **tiirNaaH iti** = had crossed (Ganga); **janaH** = the people; **baashhpapuurNamukhaaH** = with their faces filled with tears; **nishshvasya** = sighed; **iti** = thus; **aho** = Oh; **dhik** = fie upon us! **cukrushuH cha** = and cried aloud; **haa raama iti** = thus = "Alas! Rama!"

Hearing that Seetha, Rama and Lakshmana had crossed River Ganga, the people with their faces filled with tears sighed, "Oh, fie upon us! And cried aloud, "Alas, Rama!"

[Verse Locator](#)

शुश्राव च वचः तेषाम् बृन्दम् बृन्दम् च तिष्ठताम् ।
हताः स्म खलु ये न इह पश्यामैति राघवम् ॥ २-५७-१२

12. **shushraava cha** = (Sumantra) also heard; **vachaH** = words; **teshhaam** = of those people; **tiSThataam** = standing; **bR^indam bR^idam** = in groups; **iti** = and telling thus; **hataaH sma khalu** = lost indeed are we; **ye** = who; **na pashyaamaH** = do not see; **raaghavam** = Rama; **iha** = here!

Sumantra also heard the words of those people standing in groups and telling, "Lost indeed are we, who do not see Rama here!"

[Verse Locator](#)

दान यज्ञ विवाहेषु समाजेषु महत्सु च ।
न द्रक्ष्यामः पुनर् जातु धार्मिकम् रामम् अन्तरा ॥ २-५७-१३

13. **najaatu** = never; **punaH** = again; **drakshhyaamaH** = we can see; **dhaarmikam** = the pious; **raamam** = Rama; **antaraa** = on the occasions of; **daana yaGYa vivaahesu** = bestowing gifts; sacrificial performances and marriages; **mahatsu** = large; **samaajeshhu cha** = meetings.

"Never again can we see the pious Rama on the occasions of bestowing gifts, sacrificial performances or marriages or in large meetings.

[Verse Locator](#)

किम् समर्थम् जनस्य अस्य किम् प्रियम् किम् सुख आवहम् ।
इति रामेण नगरम् पितृवत् परिपालितम् ॥ २-५७-१४

14. nagaram = the city of Ayodhya; paripaalitam = was protected; raameNa = by Rama; pitR^ivat = as by a father; iti = in this manner; kim = what was; samartham = appropriate; asya janasya = to these people; kim = what was; priyam = congenial; kim = what; sukhaavaham = brought happiness.

The city of Ayodhya was protected by Rama, as by a father, with due regard to what was appropriate, what was congenial and what brought happiness to its people.

[Verse Locator](#)

वात अयन गतानाम् च स्त्रीणाम् अन्वन्तर आपणम् ।
राम शोक अभितप्तानाम् शुश्राव परिदेवनम् ॥ २-५७-१५

15. anvantara aapaNam = while driving through bazaars; shushraava = (Sumantra) hard; paridevanam = the lamentation; striiNaam = of women; vaata ayana gataanaam = coming forth from windows; raama shoka abhitaptaanaam = consumed by anguish on account of Rama's exile.

While driving through bazaars, Sumantra heard the sounds of lamentation of women, coming forth from windows, consumed by anguish on account of Rama's exile.

[Verse Locator](#)

स राज मार्ग मध्येन सुमन्त्रः पिहित आननः ।
यत्र राजा दशरथः तत् एव उपययौ गृहम् ॥ २-५७-१६

16. saH sumantraH = That Sumantra; pihita aananaH = by covering his face; upayayau = reached; tat = that; gR^iham eva = house; yatra = where; raajaa = king; dasharathaH = Dasaratha (was there); raaja maarga madhyena = going through the middle of the royal highway.

Going through the middle of the royal highway, Sumantra by covering his face, reached the house of Dasaratha.

[Verse Locator](#)

सो अवतीर्य रथात् शीघ्रम् राज वेश्म प्रविश्य च ।
कक्ष्याः सप्त अभिचक्राम महा जन समाकुलाः ॥ २-५७-१७

17. saH = He; avatiirya = descended; rathaat = from the chariot; pravishya cha = entered; shiighram = quickly; raaja veshma = the royal palace; abhicakraama = and traversed; sapta = the seven; kakSyaaH = inner apartments of the palace; mahaa jana samaakulaaH = filled with a large number of people.

Sumantra descended from the chariot, entered quickly the royal palace and traversed the seven inner apartments of the palace, filled with a large number of people.

[Verse Locator](#)

हर्म्यैर्विमानैः प्रासादैरवेक्ष्याथ समागतम् ।
हाहाकारकृता नार्यो रामदर्शनकर्षिताः ॥ २-५७-१८

18. **atha** = then; **avekshhya** = seeing; **samaagatam** = (Sumantra) coming; **naaryaH** = the women; **harmaiH** = from large mansions; **vimaanaiH** = from seven-storied buildings; **praasaadaiH** = and from royal palaces; **raamadarshanakarshitaaH** = who had been emaciated in not seeing Rama; **haahaakaarakR^itaH** = cried "Alas! Alas"

Then, finding the forthcoming Sumantra from their large mansions, from seven-storied buildings and from royal palaces, the women who had been emaciated in not being able to see Rama, cried "Alas! Alas".

[Verse Locator](#)

आयतैर्विमलैर्नेत्रैरश्रुवेगपरिप्लुतैः ।
अन्योन्यमभिवीक्षन्तेऽव्यक्तमार्ततराः स्त्रीयः ॥ २-५७-१९

19. **striyaH** = the women; **aartataraaH** = extremely confounded with grief; **netraiH** = with eyes; **aayataiH** = bright; **ashruvegapariplutaiH** = filled with a stream of tears; **abhiviikshhante** = looked at; **anyoyam** = each other; **avyaktam** = imperceptibly.

Those women, extremely confounded with grief with their long and bright eyes filled with a stream of tears, looked at each other imperceptibly.

[Verse Locator](#)

ततः दशरथ स्त्रीणाम् प्रासादेभ्यः ततः ततः ।
राम शोक अभितप्तानाम् मन्दम् शुश्राव जल्पितम् ॥ २-५७-२०

20. **tataH** = then; **shushraava** = (Sumantra) heard; **mandam** = the feeble; **jalpitam** = conversation; **Dasharatha striiNaam** = of Dasaratha's wives; **raama shoka abhitaptaanam** = absorbed of anguish on account of Rama's exile; **tataH tatatH** = from their respective; **praasaadebhyaH** = inner apartments.

Sumantra also heard the feeble conversation of Dasaratha's wives absorbed in anguish on account of Rama's exile, from their respective inner apartments.

[Verse Locator](#)

सह रामेण निर्यातः विना रामम् इह आगतः ।
सूतः किम् नाम कौसल्याम् शोचन्तीम् प्रति वक्ष्यति ॥ २-५७-२१

21. **kim naama** = what; **suutaH** = Sumantra; **prati vakshhyati** = will reply; **kausalyaam** = to Kausalya; **shocantiim** = who is lamenting; **niryaataH** = (when he) went out; **raameNa saha** = with Rama; **aagataH** = and returned; **iha** = here; **vinaa raamam** = without Rama?

"What Sumantra will reply to the lamenting Kausalya, when he now returns here without Rama while he formerly went out with Rama?"

[Verse Locator](#)

यथा च मन्ये दुर्जीवम् एवम् न सुकरम् ध्रुवम् ।
आच्छिद्य पुत्रे निर्याते कौसल्या यत्र जीवति ॥ २-५७-२२

22. **yathaa** = In which manner; **kausalyaa** = Kausalya; **yatra jivati** = survives wherever; **aachchhidya** = in spite of; **putre** = her son (Rama); **niryaate** = having left; **manye** = I think that; **dhruvam** = surely; **na** = it is not; **sukaram** = easy; **evam** = thus; **durjiivitam** = a difficult living.

"In spite of her son (Rama) having left Ayodhya, Kausalya continues to survive. I think that surely it is difficult thus to live and it is not so easy to preserve it too!"

[Verse Locator](#)

सत्य रूपम् तु तत् वाक्यम् राज्ञः स्त्रीणाम् निशामयन् ।
प्रदीप्तम् इव शोकेन विवेश सहसा गृहम् ॥ २-५७-२३

23. nishaamayan = reaching to; tat vaakyam = those words; satya ruupam = so credible; raaGYaH = of king Dasaratha's; striiNaam = wives; sahasaa = (Sumantra) quickly; vivesha = entered; gR^iham = the house; pradiiptim iva = appeared like burning; shokena = with grief.

Hearing those credible words of Dasaratha's wives, Sumantra all at once entered the house, that appeared to be set ablaze with grief.

[Verse Locator](#)

स प्रविश्य अष्टमीम् कक्ष्याम् राजानम् दीनम् आतुलम् ।
पुत्र शोक परिम्लानम् अपश्यत् पाण्डुरे गृहे ॥ २-५७-२४

24. saH = that Sumantra; pravishya = entered; aSTamiim = the eighth; kakSyaam = inner apartment; apashyat = (and) saw; raajaanam = king Dasaratha; diinaam = the miserable; aatulam = the sick; putra shoka parimlaanam = and the exhausted man; due to grief for his son; paaNDure = in that white; gR^ihe = house.

Sumantra entered the eighth inner apartment and saw in that white house, King Dasaratha the miserable the sick and the exhausted man on account of the exhausted man on account of the grief for his son.

[Verse Locator](#)

अभिगम्य तम् आसीनम् नर इन्द्रम् अभिवाद्य च ।
सुमन्त्रः राम वचनम् यथा उक्तम् प्रत्यवेदयत् ॥ २-५७-२५

25. sumantraH = Sumantra; abhigamya = approached; tam narendram = the distressed king; aasiinam = who was seated; abhivaadya cha = offered his salutation; pratyavedayat = and presented; raamavachanam = Rama's message; yathoktam = as told.

Sumantra approached that king who was seated, offered his salutation and presented Rama's message as told.

[Verse Locator](#)

स तूष्णीम् एव तत् श्रुत्वा राजा विभ्रान्त चेतनः ।
मूर्चितः न्यपतत् भूमौ राम शोक अभिपीडितः ॥ २-५७-२६

26. saH raajaa = that king; shrutvaa = heard; tuushhNiim eva = silently; tat = that message of Rama; vibhraanta chetasaH = was afflicted by grief for his son; muurchitaH = became fainted; nyapatat = and fell; bhuumau = on the ground.

That king heard silently the message of Rama, was bewildered, afflicted by grief, for his son, became fainted and fell on the ground.

[Verse Locator](#)

ततः अन्तः पुरम् आविद्धम् मूर्चिते पृथिवी पतौ ।
उद्धृत्य बाहू चुक्रोश नृपतौ पतिते क्षितौ ॥ २-५७-२७

27. tataH = then; pR^ithivii patau = the king; muurcchite = having fainted; antaHpuram = the gynaeceum; aviddham = was hurt; nR^ipatau = (while) the king; patite = was falling; kshhitau = on the ground; chukrosha = (the inmates of gynaeceum) wept; uddhR^itya = raising; baahuu = their hands.

The king thus having fainted, the gynaeceum was hurt. While the king was falling on the ground, the inmates of gynaeceum wept, raising their hands in distress.

[Verse Locator](#)

सुमित्रया तु सहिता कौसल्या पतितम् पतिम् ।
उत्थापयाम् आस तदा वचनम् च इदम् अब्रवीत् ॥ २-५७-२८

28. tadaa = then; kausalyaa = Kausalya; sumitrayaa sahita = along with Sumitra; utthaapayaam aasa = lifted up; patim = their husband; patitam = who fell (on the ground); abraviit ca = and (Kausalya) also spoke; idam = these; vachanam = words.

Kausalya along with Sumitra lifted up their husband, who fell on the ground. Kausalya also spoke these words to Dasaratha.

[Verse Locator](#)

इमम् तस्य महा भाग दूतम् दुष्कर कारिणः ।
वन वासात् अनुप्राप्तम् कस्मान् न प्रतिभाषसे ॥ २-५७-२९

29. mahaabhaagam = Oh; illustrious king! Kasmaat = why; na pratibhaashhase = are you not speaking; imam = to this; tasya = Rama's duutam = messenger; anupraaptam = dushhkara kaariNaH = and who has done difficult things?

"Oh, illustrious king! Why are you not speaking to this Rama's messenger who came from the forest and who has done difficult things?"

[Verse Locator](#)

अद्य इमम् अनयम् कृत्वा व्यपत्रपसि राघव ।
उत्तिष्ठ सुकृतम् ते अस्तु शोके न स्यात् सहायता ॥ २-५७-३०

30. raaghava = Oh; Dasaratha! kR^itvaa = after doing; anayam = an evil act; adya = now; vyapatrapasi = you are feeling shameful; uttishhTha = raise up!; astu = let it be; sukR^itam = a meritorious act; te = for you; sahaayataa = help; na syaat = cannot be obtained; shoke = in grief.

"Oh, Dasaratha! After doing an evil act, you are now feeling shameful. Rise up! Let it be a meritorious act for you. You cannot get a help, when you weep like this."

[Verse Locator](#)

देव यस्या भयात् रामम् न अनुपृच्चसि सारथिम् ।
न इह तिष्ठति कैकेयी विश्रब्धम् प्रतिभाष्यताम् ॥ २-५७-३१

31. deva = Oh; king!; yasyaaH = on whose; bhayaat; fear; na anupR^icchasi = you are not enquiring; raamam = about Rama; saarathim = with the; charioteer; kaikeyii = that Kaikeyi; na tishhThet = is not; iha = here; pratibhaashhyataam = speak; visrabdham = fearlessly.

"Oh, king! On whose fear, you are not enquiring with Sumantra about the welfare of Rama, that Kaikeyi is not here. Speak fearlessly."

[Verse Locator](#)

सा तथा उक्त्वा महा राजम् कौसल्या शोक लालसा ।
धरण्याम् निपपात आशु बाष्प विप्लुत भाषिणी ॥ २-५७-३२

32. saa kausalyaa = that Kausalya; baashhpa vipluta bhaashhiNii = speaking excitedly in tears; shoka laalasaa = and entirely given up to uttered; uktvaa = uttered; tathaa =

thus; mahaa raajam = to the monarch; aashu = and soon; nipapaata = fell; dharaNyaam = on the ground.

Kausalya, speaking excitedly in tears and entirely given up to anguish uttered thus to the monarch and soon fell to the ground.

[Verse Locator](#)

एवम् विलपतीम् दृष्ट्वा कौसल्याम् पतिताम् भुवि ।
पतिम् च अवेक्ष्य ताः सर्वाः सुस्वरम् रुरुदुः स्त्रियः ॥ २-५७-३३

33. sarvaaH = all; taaH striyaH = those woman; ruruduH = cried; susvaram = loud voice; dR^ishhTvaa = seeing; kausalyaam = Kausalya; evam = thus; vilapatiim = weeping; bhuvipatitaam = fallen on the ground; avekshhya = and seeing; patim cha = the husband too.

All those women cried in loud voice, seeing Kausalya fallen on the ground weeping as aforesaid and gazing their husband too (lying unconscious).

[Verse Locator](#)

ततः तम् अन्तः पुर नादम् उत्थितम् ।
समीक्ष्य वृद्धाः तरुणाः च मानवाः ।
स्त्रियः च सर्वा रुरुदुः समन्ततः ।
पुरम् तदा आसीत् पुनर् एव सम्कुलम् ॥ २-५७-३४

34. tataH = thereafter; samiikshya = seeing; tam = that; antaH pura naadam = noise in gynaeceum; maanavaaH = persons; vR^iddhaaH = aged; taruNaaH cha = and young; sarvaaH = all; striyaH cha = the women; samantataH = on all sides; ruruduH = cried; tadaa = then; puram = the city; punar eva = again; aasiit = became; samkulam = agitated.

Hearing that crying sound raised in gynaeceum, all aged and young men and women on all sides gathered around weeping. The city then again became disturbed.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तपञ्चशः सर्गः

Thus completes 57th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 58

Verses converted to UTF-8, Nov 09

Introduction

As per the orders of king Dasaratha, Sumantra delivers the parting messages of Rama and Lakshmana. Rama sends positive messages to Kausalya and Bharata but Lakshmana sends angry messages to Dasaratha.

[Verse Locator](#)

प्रत्याश्वस्तः यदा राजा मोहात् प्रत्यागतः पुनः ।

थाजुहाव तम् सूतम् राम वृत्त अन्त कारणात् ॥ २-५८-१

1. **atha** = thereafter; **raajaa** = the king; **yadaa** = when; **pratyaashvastaH** = recovered; **mohaata** = from loss of consciousness; **punaH** = and again; **pratyaagataH** = returned to his breath; (then) **aajuhaava** = called; **tam suutam** = that charioteer; **raama vR^ittantaa kaaraNaat** = for the purpose of getting the report on Rama.

Thereafter, the king when recovered from loss of consciousness and again returned to his breath, he called that charioteer for the purpose of getting the report on Rama.

[Verse Locator](#)

तदा सूतो महाराज कृताञ्जलिरुपस्थितः।

राममेव अनुशोचन्तं दुःखशोकसमन्वितम् ॥ २-५८-२

वृद्धम् परम सन्तप्तम् नव ग्रहम् इव द्विपम् ।

विनिःश्वसन्तम् ध्यायन्तम् अस्वस्थम् इव कुन्जरम् ॥ २-५८-३

2-3. **atha** = then; **suutaH** = sumantra; **kR^itaaJNjaliH** = who joined his palms in reverence; **upasthitaH** = approached; **mahaaraaja** = the monarch; **anushochantam** = who was repenting; **raamameva** = about Rama alone; **duhkha shoka samanvitam** = filled with pain and sorrow; **vR^iddham** = who was advanced in age; **parama samtaptam** = who was greatly anguished; **vinishvasantam** = who was sighing; **dvipam iva** = like an elephant; **nava graham** = which was newly caught; **dhyaayantam** = who was thinking something; **kunjaram iva** = like an elephant; **asvastham** = which is sick.

Then, Sumantra, who joined his palms in reverence, approached the monarch who was repenting about Rama alone, filled with pain and sorrow, advanced in age, greatly anguished, sighing like a newly caught elephant and reflecting on something as a sick elephant.

[Verse Locator](#)

राजा तु रजसा सूतम् ध्वस्त अङ्गम् समुपस्थितम् ।

अश्रु पूर्ण मुखम् दीनम् उवाच परम आर्तवत् ॥ २-५८-४

4. **raajaa** = the king; **parama aartavat** = having great distress; **uvaacha** = spoke; **suutam** = to Sumantra; **dhvasta aN^gam** = whose body was covered; **rajasaa** = with dust; **ashru puurNa**

mukham = whose face was filled with tears; **diinam** = who was miserable; **samupasthitam** = and who approached near him.

The king, having great distress, spoke to Sumantra, whose body was covered with dust, his face filled with tears, who was miserable and who approached near him (as follows):

[Verse Locator](#)

क्व नु वत्स्यति धर्म आत्मा वृक्ष मूलम् उपाश्रितः ।
सो अत्यन्त सुखितः सूत किम् अशिष्यति राघवः ॥ २-५८-५

5. **suuta** = Oh; Sumantra; **kva nu** = where; **dharmaatmaa** = can Rama the virtuous man; **vatsyati** = reside; **upaashritaH** = taking refuge; **vR^ikSa muulam** = at the root of a tree? Kim = what; **saH raaghavaH** = that Rama; **atyanta sukhitaH** = who enjoyed very many comforts; **ashiSyati** = can eat?

"Oh, Sumantra! Where can Rama the virtuous man abide, taking refuge at the root of a tree? What that Rama, who enjoyed very many pleasantries, can eat now?"

[Verse Locator](#)

दुःखस्यानुचितो दुःखम् सुमन्त्र शयनोचितः ।
भूमि पाल आत्मजो भूमौ शेते कथम् अनाथवत् ॥ २-५८-६

6. **sumantra** = Oh Sumantra; **katham** = how can; **bhuumi paala aatmajo** = Rama the prince; **shayanochitaH** = who was habituated to good beds; **shete** = sleep; **duHkham** = with discomfort; **bhuumau** = on a floor; **anaathavat** = like an orphan?

"Oh, Sumantra! How can Rama the prince, who was habituated to good beds, sleep with such discomfort on a floor like an orphan?"

[Verse Locator](#)

यम् यान्तम् अनुयान्ति स्म पदाति रथ कुण्जजराः ।
स वत्स्यति कथम् रामः विजनम् वनम् आश्रितः ॥ २-५८-७

7. **yam** = with whom; **yaantam** = while journeying; **padaati ratha kuNjjaraaH** = foot-soldiers; chariots and elephants; **anuyaanti sma** = sued to follow; **katham** = how; **saH raamaH** = that Rama; **aashritaH** = can take shelter; **vatsyati** = and stay; **vijanam** = in a deserted; **vanam** = forest?

"Foot soldiers, Chariots and elephants used to follows whenever Rama was marching ahead. How such a man can take shelter and stay in a forest devoid of people?"

[Verse Locator](#)

व्यालैः मृगैः आचरितम् कृष्ण सर्प निषेवितम् ।
कथम् कुमारौ वैदेह्या सार्धम् वनम् उपस्थितौ ॥ २-५८-८

8. **katham** = how; **kumaarau** = Rama and Lakshmana; **vaidehyaa saardham** = along with Seetha; **upasthitau** = reached; **vanam** = the forest; **aacaritam** = being frequented by; **vyaaLaiH** = wild; **mR^igaiH** = animals; **kR^iSNa sarpa niSevitam** = and haunted by black snakes?

"How Seetha Rama and Lakshmana entered forest filled with wild animals and black snakes?"

[Verse Locator](#)

सुकुमार्या तपस्विन्या सुमन्त्र सह सीतया ।

राज पुत्रौ कथम् पादैः अवरुह्य रथात् गतौ ॥ २-५८-९

9. **sumantra** = Oh Sumantra! Katham = how; **raajaputrau** = those princes; **siitayaa saha** = with Seetha; **sukumaaryaa** = the delicate; **tapasvinyaa** = and the poor lady; **gatau** = went; **paadaiH** = on foot; **avaruhya** = after descending; **rathaat** = from the chariot?

"Oh, Sumantra! How those princes with Seetha the delicate and the poor lady went on foot, after descending from the chariot?"

[Verse Locator](#)

सिद्ध अर्थः खलु सूत त्वम् येन दृष्टौ मम आत्मजौ ।

वन अन्तम् प्रविशन्तौ ताव् अश्विनाव् इव मन्दरम् ॥ २-५८-१०

10. **suuta** = Oh; **Sumantra!** **Ye** = by you; **mama** = my; **aatmajau** = sons; **dR^iSTau** = have been seen; **pravishantau** = entering; **vana antam** = the boundary of the forest; **mandaram iva** = as (entering) the region of Mandara mountain; **ashvinaav** = by the two divinities of Aswini; **tvam** = you; **siddha arthaH khalu** = are indeed accomplished.

"Oh, Sumantra! You have seen my sons entering the forest, as though divinities of Aswini had entered the Mountain-range of Mandara. You are indeed lucky."

[Verse Locator](#)

किम् उवाच वचो रामः किम् उवाच च लक्ष्मणः ।

सुमन्त्र वनम् आसाद्य किम् उवाच च मैथिली ॥ २-५८-११

11. **sumantra** = Oh; **Sumantra!** **Aasaadya** = after reaching; **vanam** = the forest; **kim** = what; **vachaH** = words; **raamaH** = (did) Rama; **uvaacha** = speak; **kim** = what did; **lakSmaNaH** = Lakshmana; **uvaacha** = speak; **kim cha** = and what; **maithilii** = (did) Seetha; **uvaacha** = speak?

"Oh, Sumantra! After reaching the forest, what words did Rama speak? What did Lakshmana speak? What did Seetha speak?"

[Verse Locator](#)

आसितम् शयितम् भुक्तम् सूत रामस्य कीर्तय ।

जीविष्याम्यहमेतेन ययातिरिव साधुषु ॥ २-५८-१२

12. **suuta** = Oh; charioteer; **kiirtaya** = tell (me); **asitam** = about sitting; **shayitam** = sleeping; **bhuktam** = and eating; **raamasya** = of Rama; **etena** = by this; **aham** = I; **jiivishhyaami** = shall survive; **saadhushhu iva** = as among saints; **yayaatiH** = Yayati (lived).

"Oh, charioteer! Tell me where Rama sat, slept and took food. By hearing these things, I shall survive, as Yayati survived in the company of saints."

Comment: King Yayati, when doomed to fall from heaven requested Indra to cast his lot with saints. He was accordingly sent down to a spot on the earth, where four ascetics- Astaka Pratardana, Vasuman and King Sibi had been practicing austerities, and had discourse with them- Mahabharata, Adi Parva.

[Verse Locator](#)

इति सूतः नर इन्द्रेण चोदितः सज्जमानया ।

उवाच वाचा राजानम् स बाष्प परिर्बद्धया ॥ २-५८-१३

13. **choditaH** = as asked; **iti** = thus; **narendreNa** = by the king; **saH suutaH** = that charioteer; **uvaacha** = spoke; **raajaanam** = to the emperor; **vaachaa** = in a voice; **sajjamaanayaa** = quivering; **baaSpa paribaddhayaa** = and choked with tears.

As asked thus by the king, Sumantra spoke to the emperor in a voice quivering and choked with tears (as follows).

[Verse Locator](#)

अब्रवीन् माम् महा राज धर्मम् एव अनुपालयन् ।
अञ्जलिम् राघवः कृत्वा शिरसा अभिप्रणम्य च ॥ २-५८-१४

14. **mahaaraaja** = Oh; emperor; **raaghavaH** = Rama; **anupaalayan** = keeping up; **dharmameva** = the prescribed course of conduct; **kR^itvaa** = making; **anjalim** = salutation with joined palms; **abhipraNamya cha** = and bowing in reverence; **shirasaa** = with his head (to you); **abraviit** = spoke; **maam** = to me.

"Oh, emperor! Rama, keeping up the prescribed course of conduct, making salutation with joined palms and bowing his head in reverence to you, spoke to me as follows:"

[Verse Locator](#)

सूत मद्बचनात् तस्य तातस्य विदित आत्मनः ।
शिरसा वन्दनीयस्य वन्द्यौ पादौ महात्मनः ॥ २-५८-१५

15. **suuta** = Oh; charioteer; **paadau** = the feet; **tasya taatasya** = of my father; **vidita aatmanaH** = one with remarkable intellect; **mahaatmanaH** = one with mighty soul; **vandaniiyasya** = and one to be respectfully greeted; **vandyau** = are to be saluted; **shirasaa** = with my head; **madvacanaat** = through my words.

"Oh, charioteer! Tell my salutations to my father, the one with a remarkable intellect, a mighty soul and the one to be respectfully greeted."

[Verse Locator](#)

सर्वम् अन्तः पुरम् वाच्यम् सूत मद्बचनात्त्वया ।
आरोग्यम् अविशेषेण यथा अर्हम् च अभिवादनम् ॥ २-५८-१६

16. **suuta** = Oh; Charioteer; **vaachyam** = It is to be spoken; **tvayaa** = by you; **madvachanaat** = as my word; **sarvam** = to the entire; **antaH puram** = gynaeceum; **avisheSeNa** = without any disparity; **aarogyam** = about their health; **yathaarham** = and appropriate; **abhivaadanam ca** = salutations too.

Oh, charioteer! Enquire about the health of all the people in the gynaeceum without any disparity and offer my appropriate salutations to them.

[Verse Locator](#)

माता च मम कौसल्या कुशलम् च अभिवादनम् ।
अप्रमादम् च वक्तव्या ब्रूयाश्चैमिदम् वचः ॥ २-५८-१७

17. **mama** = my; **maataa** = Kausalya; **vaktavyaa** = is to be told; **kushalam** = about my welfare; **abhivaadanam ca** = about my salutations; **apramaadam ca** = and about my alertness; **bruuyaaH** = tell; **idam** = these; **vachashcha** = words also.

My mother Kausalya is to be told about my welfare, about my offering salutations to her and about my meticulousness.

[Verse Locator](#)

धर्मनित्या यथाकालमग्न्यगारपरा भव ।
देवि देवस्य पादौ च देववत् परिपालय ॥ २-५८-१८

18. **devii** = Oh; godly lady; **bhava** = be; **dharmanityaa** = righteous always; **agnyagaaraparaa** = and be interested in offering sacrifices in the house of fire-worship; **yathaa kaalam** = as per the prescribed timings; **paripaalaya** = nurture; **paadau ca** = the feet; **devasya** = of the King Dasaratha; **devavat** = like with a god.

"Oh, godly lady! Be always righteous and be interested in offering worship and sacrifices as per the prescribed timings in the House of Fire worship. Nurture the feet of the Lord Dasaratha, like with a god."

[Verse Locator](#)

अभिमानम् च मानम् च त्यक्त्वा वर्तस्व मातृषु ।
अनु राजान मार्याम् च कैकेयीमम्ब कारय ॥ २-५८-१९

19. **amba** = Oh; mother; **vartasva** = behave; **maatR^iSu** = towards other mothers; **tyaktvaa** = abounding; **abhimaanam ca** = self-conceit; **maanam ca** = and indignation; **kaaraya** = make; **aaryaam** = the venerable; **kaikeyiim** = Kiakeyi; **raajaanam anu** = agreeable to the king.

"Oh, mother! Behave towards my other mothers, abandoning self-conceit and indignation. Make the venerable Kaikeyi, agreeable to the king."

[Verse Locator](#)

कुमारे भरते वृत्तिर्वर्तितव्याच राजवत् ।
अर्थज्येष्ठा हि राजानो राजधर्ममनुस्मर ॥ २-५८-२०

20. **bharate** = in respect of Bharata; **kumaare** = your son; **vartitavyaa** = follow; **vR^ittiH** = a respectable behaviour; **raajavat** = as with a king; **raajaanaH** = kings; **artha jyeSThaaH hi** = are indeed sovereign in substance; **anusmara** = remember; **raajadharmam** = the rules; relating to kings.

"In respect of Bharata your son, follow a respectable behaviour as with a king. Kings are indeed sovereign in substance. Remember the rules relating to kings."

[Verse Locator](#)

भरतः कुशलम् वाच्यो वाच्यो मद्वचनेन च ।
सर्वास्व एव यथा न्यायम् वृत्तिम् वर्तस्व मातृषु ॥ २-५८-२१

21. **bharataH** = Bharata; **vaacyaH** = is to be asked; **kushalam** = about his well-being; **vaacyaH ca** = It is to be told also; **madvachanena** = as my word; **vartasva** = follow; **vR^ittim** = good behaviour; **eva** = indeed; **yathaanyaayam** = judiciously; **sarvaasu** = towards all; **maatR^iSu** = mothers.

"Bharata is to be enquired about his well-being and he is also to be informed as follows: "Follow good behaviour indeed judiciously towards all your mothers."

[Verse Locator](#)

वक्तव्यः च महा बाहुर् इक्ष्वाकु कुल नन्दनः ।
पितरम् यौवराज्यस्थो राज्यस्थम् अनुपालय ॥ २-५८-२२

22. **mahaabaahuH** = the mighty armed Bharata; **ikSvaaku kula nandanaH** = the son of Ikshvaku race; **vaktavyaH ca** = is to be told (as follows) **yauvaraajyasthaH** = being installed in the office of prince Regent.

"The mighty armed Bharata the son of Ikshvaku race, is to be told as follows: ♦Being installed in the office of Prince Regent, attend to your father who still stays in the throne'."

[Verse Locator](#)

अतिक्रान्तवया राजा मास्मैनम् व्यवरोरुधः ।

कुमारराज्ये जीव त्वम् तस्यैवाङ्गप्रवर्तनाम् ॥ २-५८-२३

23. **raajaa** = the King; **atikraantavayaaH** = has crossed his age; **maasmainam vyavarorudhaH** = do not depose; **enam** = him; **aaJNaappravartanaat** = by proceeding according to the orders; **tasyaiva** = of the king; **tvam** = of; **jiiva** = live; **kumaara raajye** = as a prince."

"The king has crossed his age. But do not depose him on that score. By proceeding according to the orders of the king, you live as a prince."

[Verse Locator](#)

अब्रवीच्चापि माम् भूयो भृशमश्रूणि वर्तयन् ।

मातेव मम माता ते द्रष्टव्या पुत्रगर्धिनी ॥ २-५८-२४

24. **varmayan** = shedding; **ashruuNi** = tears; **bhR^isham** = profusely; **bhuuyaH** = (he) again; **abraviicchaapi** = spoke; **maam** = to me (as follows); **maam maataa** = my mother; **putragardhinii** = who is very much longing her son; **draSTavyaa** = is to be looked after; **te** = by you; **maateva** = as your mother.

"Shedding tears profusely, Rama again spoke to me as follows : ♦My mother, who is very much longing her son, is to be looked after by you as if she is your mother'."

[Verse Locator](#)

इति एवम् माम् महाराज बृवन् एव महा यशाः ।

रामः राजीव ताम्र अक्षो भृशम् अश्रूणि अवर्तयत् ॥ २-५८-२५

25. **mahaaraja** = Oh; emperor; **raamaH** = Rama; **mahaayashaaH** = of most beautiful appearance; **raajiiva taamraakshhaH** = with red eyes resembling red lotus flowers; **bruvanneva** = while even uttering; **ityeva** = thus; **maam** = to me; **bhR^isham** = amply; **avartata** = shed; **ashruuNi** = tears.

"Oh, emperor! Rama of the most beautiful appearance with red eyes resembling red lotus flowers, while even uttering these words to me profusely shed tears."

[Verse Locator](#)

लक्ष्मणः तु सुसम्क्रुद्धो निहृष्वसन् वाक्यम् अब्रवीत् ।

केन अयम् अपराधेन राज पुत्रः विवासितः ॥ २-५८-२६

26. **lakshmaNastu** = but Lakshmana; **susamkruddhaH** = was very angry; **nishshvasan** = and breathing a sigh; **abraviit** = spoke; **vaakyam** = (these) words; **kena** = on which; **aparedhena** = offence; **ayam** = this; **raajaputraH** = prince; **vivaasitaH** = was expelled from his home"

"But Lakshmana was very angry and breathing a sigh, spoke to me as follows: ♦On which offence this prince was expelled from home?"

[Verse Locator](#)

राज्ञा तु खलु कैकेय्या लघु त्वाश्रित्य शासनम् ।

कृतम् कार्यमकार्यम् वा वयम् येनाभिपीडिताः ॥ २-५८-२७

27. **raajJNaa tu** = the king even; **aashritya** = took shelter under; **laghu** = the wretched; **shaasanam** = decree; **kaikeyyaaH** = of Kaikeyi; **kR^itam** = and did; **akaaryam** = an act not to be done; **kaaryam** = as though it is a proper act; **yena** = by which; **vayam** = we; **abhipiiDitaH** = are tormented.

"The king even took shelter under a wretched decree of Kaikeyi and performed an act not to be done, as though it is a proper deed, for which we are now tormented."

[Verse Locator](#)

यदि प्रव्राजितः रामः लोभ कारण कारितम् ।
वर दान निमित्तम् वा सर्वथा दुष्कृतम् कृतम् ॥ २-५८-२८

28. lobha kaaraNa kaaritam = either instigated by passion; vara daana nimittam vaa = or with the intention of giving boons; raamaH = Rama; pravraajitaH yadi = was sent to exile; dushhkR^itam = an infamous deed; kR^itam = was done; sarvathaa = by all means."

"Even if this was done for the good pleasure of the king or through the will of God, I do not see any justification for Rama's abandonment."

[Verse Locator](#)

इदम् तावद्यथाकाममीश्वरस्य कृते कृतम् ।
रामस्य तु परित्यागे न हेतुम् उपलक्षये ॥ २-५८-२९

29. idam taavat = even if this; kR^itam = was done; yathaakaamam = for the good pleasure of the kin; iishvarasya kR^ita = or through the will of god; na upalakshhye = I do not see; hetum = any justification; raamasya = for Rama's parityaage = abandonment.

"Even if this was done for the good pleasure of the king or through the will of god, I do not see any justification for Rama's abandonment."

[Verse Locator](#)

असमीक्ष्य समारब्धम् विरुद्धम् बुद्धि लाघवात् ।
जनयिष्यति सम्क्रोशम् राघवस्य विवासनम् ॥ २-५८-३०

30. raaghavasya = Rama's; vivaasam = exile; viruddham = an illegal decision; samaarabdham = undertaken; buddhi laaghavaat = whether due to levity of judgment; asamiikshhya = or due to lack of reflection; janayishhyati = will raise; samkrosham = intensive anguish.

"Rama's exile, an illegal decision undertaken whether due to levity of judgment or due to lack of reflection, will raise countless protests."

[Verse Locator](#)

अहम् तावन् महा राजे पितृत्वम् न उपलक्षये ।
भ्राता भर्ता च बन्धुः च पिता च मम राघवः ॥ २-५८-३१

31. aham = I; na upalakshhaye = do not see; pitR^itvam = father-hood; mahaaraaja = in the emperor; mama = for me; raaghavaH = Rama; bhraataa ca = is brother; bhartaa ca = lord; bandhuH ca = relative and; pitaa = father.

"I do not consider the emperor as my father. For me, Rama is the brother, lord, relative and my father."

[Verse Locator](#)

सर्व लोक प्रियम् त्यक्त्वा सर्व लोक हिते रतम् ।
सर्व लोको अनुरज्येत कथम् त्वा अनेन कर्मणा ॥ २-५८-३२

32. tyaktvaa = leaving; sarva loka priyam = (Rama) the beloved of all people; ratam = and who is interested; sarva lokahite = in the welfare of all mankind; katham = how

would; **sarva lokaH** = all the people; **anurajyeta** = be interested; **tvam** = in you; **anena karmaNaa** = by this act?

"Leaving Rama the beloved of all people and who is interested in the welfare of all human beings, how would all these people would be interested in you by this act of yours?"

[Verse Locator](#)

सर्वप्रजाभिरामम् हि रामम् प्रव्राज्य धार्मिकम् ।
सर्वलोकम् विरुध्येमम् कथम् राजा भविष्यसि ॥ २-५८-३३

33. **pravraajya** = by banishing; **raamam** = Rama; **sarvaprjaabhiraamam** = who is delightful to entire people; **dhaarmikam** = and virtuous; **virudhya** = and opposing; **imam sarva lokam** = all this entire world; **katham** = how; **bhavishhyasi** = will you stay; **raajaa** = as a king?

"By banishing Rama who is delightful to entire people and who is a virtuous man and by opposing all this entire world, how will you stay as a king?"

[Verse Locator](#)

जानकी तु महा राज निःश्वसन्ती तपस्विनी ।
भूत उपहत चित्ता इव विष्टिता वृष्मृता स्थिता ॥ २-५८-३४

34. **mahaaraaja** = "Oh king; **tapasvinii** = the wise; **jaanakii tu** = Seetha for her part; **niHshvasantii** = stood sighing; **bhuuta upahata cittaa** = with mind like one possessed; **vR^iSmR^itaa sthitaa** = forgetting her own existence there; **viSThitaa** = stood motionless.

"Oh, King! The wise Seetha for her part with her mind like one possessed and forgetting her own existence, stood sighing and static.

[Verse Locator](#)

अदृष्ट पूर्व व्यसना राज पुत्री यशस्विनी ।
तेन दुह्खेन रुदती न एव माम् किञ्चित् अब्रवीत् ॥ २-५८-३५

35. **raaja putrii** = that princess Seetha; **yashasvinii** = the illustrious one; **adR^iSTa puurva vyasanaa** = having not seen such misfortune earlier; **na eva abraviit** = could not even tell; **kimcit** = anything; **maam** = to me; **rudatii** = weeping (as she was); **tena duHkhena** = with that unpleasantness.

"The illustrious Seetha having not seen such misfortune earlier, could not even to speak me anything, weeping as she was with that uneasiness."

[Verse Locator](#)

उद्धीक्षमाणा भर्तारम् मुखेन परिशुष्यता ।
मुमोच सहसा बाष्पम् माम् प्रयान्तम् उदीक्ष्य सा ॥ २-५८-३६

36. **udiikSya** = seeing; **maam** = me; **parishuSyataa** = with emaciated; **mukhena** = face; **udviikSamaaNaa** = perceiving; **bhartaaram** = her husband; **sahasaa** = soon; **mumoca** = shed down; **baaSpam** = tears.

"Seeing me going back, Seetha with emaciated face, perceiving her husband, soon shed down tears."

[Verse Locator](#)

तथैव रामः अश्रु मुखः कृत अन्जलिः ।
स्थितः अभवल् लक्ष्मण बाहु पालितः स्थितः ।

तथैव सीता रुदती तपस्विनी ।

निरीक्षते राज रथम् तथैव माम् ॥ २-५८-३७

37. **tathaiva** = In the same way; **raamaH** = Rama; **ashru mukhaH** = with tears on his face; **kR^ita anjaliH** = and with joined palms; **sthitaH abhaval** = stood; **lakSmaNa baahu paalitaH** = shielded by the arms of Lakshmana; **tathaiva** = In the same way; **tapasvinii** = the miserable; **siitaa** = Seetha; **rudatii** = weeping; **niriikSate** = was seeing; **raaja ratham** = the royal chariot; **tathaiva** = and; **maam** = me."

"In the same way, Rama with tears on his face and with joined palms, stood being shielded by the arms of Lakshmana. The miserable Seetha in the same manner was weeping and seeing the royal chariot and me."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टपञ्चाशः सर्गः

Thus completes 58th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		

© April 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 59

Verses converted to UTF-8, Nov 09

Introduction

Sumantra narrates the ghastly fate of Ayodhya, both its animate and inanimate beings. Dasaratha laments and soon falls unconscious.

[Verse Locator](#)

मम तु अश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि ।

उष्णम् अश्रु विमुञ्चन्तः रामे सम्प्रस्थिते वनम् ॥ २-५९-१

1.raame = Rama; samprasthite = having departed; vanam = to the forest; nivR^ittasya = the returning; ashvaaH tu = horses; however; mama = of mine; pramuNcantaH shedding; uSNam = warm; ashru = tears; na praavartanta = did not proceed; vartmani = on the way.

"Rama having departed to the forest, horses on the return path however, shedding warm tears, did not proceed further on the way."

[Verse Locator](#)

उभाभ्याम् राज पुत्राभ्याम् अथ कृत्वा अहम् जलिम् ।

प्रस्थितः रथम् आस्थाय तत् दुःखम् अपि धारयन् ॥ २-५९-२

2. atha = thereafter; aham = I; kR^itvaa = offering (salutation); aJNjalim = with joined palms; ubhaabhyaam = to both; raaja putraabhyaam = the princes; dhaarayan = keeping back; tat = that; duHkham api = grief; aasthaaya = ascended; ratham = the chariot; prasthitaH = and moved on.

"I, on my part, offering salutation with joined palms to both the princes and keeping back from that grief, ascended the chariot and moved on."

[Verse Locator](#)

गुहा इव सार्धम् तत्र एव स्थितः अस्मि दिवसान् बहून् ।

आशया यदि माम् रामः पुनः शब्दापयेद् इति ॥ २-५९-३

3. aashayaa = with the hope; iti = that; shabdaapayed dyadi = I shall be called; punaH = again; raamaH- (by) Rama; sthitaH asmi = I stayed; tatraiva = there only; guhena saartham = along with Guha; bahuun = for many (three); divasaan = days.

"With the hope that I shall be called again by Rama, I stayed there along with Guha for three days."

[Verse Locator](#)

विषये ते महा राज माम व्यसन कर्षिताः ।

अपि वृक्षाः परिम्लानः सपुष्प अन्कुर कोरकाः ॥ २-५९-४

4. **mahaaraaja** = Oh; emperor; **vR^iSaaH api** = even trees; **te viSaye** = in your domain; **parimlaanaH** = have withered; **sa puSpa ankura korakaaH** = without flowers; sprouts and buds; **raama vyasana karshitaaH** = having emaciated due to Rama's separation.

"Oh, emperor! Even trees in your domain have withered, without giving flowers sprouts and buds, having emaciated due to Rama's separation."

[Verse Locator](#)

उपतप्तोदका नद्यः पल्वलानि सरांसि च ।

परिष्कुपलाशानि वनान्युपवनानि च ॥ २-५९-५

5. **nadyaH** = rivers; **palvalaani** = pools; **saraamsi ca** = lakes; **upataptodakaaH** = were with hot water; **vanaani** = groves; **upavanaani cha** = and gardens; **pariSkupalaashaani** = were with their leaves; parched up.

"Rivers, pools and lakes were with hot water. Groves and gardens were with their leaves, parched up."

[Verse Locator](#)

न च सर्पन्ति सत्त्वानि व्याला न प्रसरन्ति च ।

राम शोक अभिभूतम् तन् निष्कूजम् अभवद् वनम् ॥ २-५९-६

6. **sattvaani** = Living beings; **na ca sarpanti** = are not moving; **vyaalaaH ca** = wild animals too; **na prasaranti** = are not roaming around; **tat vanam** = that forest; **abhavad** = became; **niSkujukam** = silent; **raama shoka abhibhuutam** = predominated by grief towards Rama

"Living beings are not moving. Wild animals too are not roaming around. That forest became silent, predominated by grief towards Rama."

[Verse Locator](#)

लीन पुष्कर पत्राः च नर इन्द्र कलुष उदकाः ।

समस्तप्त पद्माः पद्मिन्यो लीन मीन विहंगमाः ॥ २-५९-७

7. **narendram** = Oh; emperor; **padminyaH** = lotus-lakes (were); **liina puSkara patraaH ca** = with lotus-leaves hiding under water; having pressed themselves closely together; **kaluSa udakaaH** = with muddy waters; **samtapta padmaaH** = with parched lotus-flowers; **liina miina vihamgamaaH** = and in which fish and water-fowls having disappeared.

"Oh, emperor! Lotus-lakes were with lotus-leaves hiding under water pressing themselves closely together, with muddy waters, with parched lotus-flowers and in which fish and water fowls have completely disappeared."

[Verse Locator](#)

जलजानि च पुष्पाणि माल्यानि स्थलजानि च ।

न अद्य भान्ति अल्प गन्धीनि फलानि च यथा पुरम् ॥ २-५९-८

8. **jalajaani** = water-born; **puSpaaNi** = flowers; **maalyaani** = flowers; **sthalajaani** = living on dry land; **adya** = now; **alpa gandhiini** = giving very little fragrance; **phalaani ca** = and fruits; **na bhaanti** = do not have luscious look; **yathaa puram** = as before.

"Water-born flowers and flowers living on dry lands now give very little fragrance and fruits do not have a luscious look as before."

[Verse Locator](#)

अत्रोद्यानानि शून्यानि प्रलीनविहगानि च ।
न चाभिरामानारामान् पश्यामि मनुजर्षभ ॥ २-५९-९

9. manujarSabha = Oh; best of men; udyanaani = the gardens; atra = here; shuunyaani = are empty of men; praliina vihagaani ca = and the birds have vanished; na pashyaami = I am not seeing; aaraamaan = the gardens; abhiraaman = as charming.

"Oh, best of men! The gardens here are empty of men and the birds have vanished. I am not seeing the gardens as charming (as before)."

[Verse Locator](#)

प्रविशन्तम् अयोध्याम् माम् न कश्चित् अभिनन्दति ।
नरा रामम् अपश्यन्तः निहृष्वसन्ति मुहुर् मुहुः ॥ २-५९-१०

10. na kashchit = nobody; abhinandati = greeted me; pravishantam = entering; ayodhyaayaam = into Ayodhya City; apashyantaH = having not seen; raamam = Rama; naraaH = the people; nishvasanti = are breathing; muhur muhuH = again and again.

"Nobody greeted me, entering into Ayodhya City. Having not seen Rama, the people are breathing their sigh of lamentation again and again."

[Verse Locator](#)

देव राजरथम् दृष्ट्वा विना राममिहागतम् ।
दुःखादश्रुमुखः सर्वो राजमार्गगतो जनः ॥ २-५९-११

11. deva = Oh emperor; dR^iSTvaa = seeing; raajaratham = the royal chariot; aagatam = coming; iha = here; ninaa raamam = without Rama; sarvaH = all; janaH = the people; raajamarga gataH = going along the royal high-way; ashrumukhaH = are having their faces filled with tears; duHkhaat = by grief.

"Oh, emperor! Seeing the royal chariot returning here without Rama, all the people along the royal high-way are shedding tears with grief."

[Verse Locator](#)

हर्म्यैः विमानैः प्रासादैः अवेक्ष्य रथम् आगतम् ।
हाहा कार कृता नार्यो राम अदर्शन कर्षिताः ॥ २-५९-१२

12. aavekSya = seeing; ratham = the chariot; aagatam = coming; naaryaH = women; harmyaiH = from mansions; vimaanaiH = seven-storied buildings; praasaadaiH = and royal palaces; haahaakarakaR^itaH = are crying 'ha ha!'; raamadarshanakarshitaaH = being troubled by non-appearance of Rama."

"Seeing the returned chariot, women from mansions, seven-storied buildings and royal palaces are crying 'ha ha!', being troubled by the non-appearance of Rama."

[Verse Locator](#)

आयतैः विमलैः नेत्रैः अश्रु वेग परिप्लुतैः ।
अन्योन्यम् अभिवीक्षन्ते व्यक्तम् आर्ततराः स्त्रियः ॥ २-५९-१३

13. striyaH = women; aartataraaH = being more sorrowful; abhiviikSante = are looking at; anyonyam = each other; avyaktam = indistinctly; aayataiH = with their long; vimalaiH =

bright; **netraiH** = eyes; **ashru vega paripltaiH** = overwhelmed with a flood of tears.

"Women, being more sorrowful, are looking at each other indistinctly with their long bright eyes overwhelmed with a flood of tears."

[Verse Locator](#)

न अमित्राणाम् न मित्राणाम् उदासीन जनस्य च ।
अहम् आर्ततया कंचित् विशेषम् न उपलक्षये ॥ २-५९-१४

14. **aham** = I; **na upalakSaye** = do not see; **kimchit** = any; **visheSam** = distinction; **aartatayaa** = in their agony; **amitraaNaam** = in non-friends; **mitraaNaam** = friends; **udaasiina janasya** = and neutral people.

"I do not see any distinction in their agony, whether they are non-friends, friends or neutral people."

[Verse Locator](#)

अप्रहृष्ट मनुष्या च दीन नाग तुरमामा ।
आर्त स्वर परिम्लाना विनिह्वसित निह्रस्वना ॥ २-५९-१५
निरानन्दा महा राज राम प्रव्राजन आतुला ।
कौसल्या पुत्र हीना इवायोध्या प्रतिभाति मा मा ॥ २-५९-१६

15-16. **mahaaraja** = Oh; emperor; **ayodhyaa** = the city of Ayodhya; **aprahR^iSta manuSyaa cha** = with joyless people; **diina naaga turamgamaa** = with elephants and horses looking miserable; **aarta svara parimlaanaa** = with sighing exhaustion to cries of pain; **vinihshvasita nihsvanaa** = filled with sounds of moaning; **niraanandaa** = cheerless; **raama pravraajana aatulaa** = anguish due to Rama's exile; **pratibhaati** = as Kausalya; **putra hiinaa** = without her son.

"Oh, emperor! The city of Ayodhya with its joy-less people, with its elephants and horses looking miserable, with sighing exhaustion due to cries of pain, filled with sounds of moaning, cheerless and feeling anguish due to Rama's exile, appears to me, like Queen Kausalya without her son."

[Verse Locator](#)

सूतस्य वचनम् श्रुत्वा वाचा परम दीनया ।
बाष्प उपहतया राजा तम् सूतम् इदम् अब्रवीत् ॥ २-५९-१७

17. **raajaa** = the king; **shrutvaa** = hearing; **suutasya** = Sumantra's; **vachanam** = words; **abraviit** = spoke; **idam** = this; **tam suutam** = to that charioteer; **vaacaa** = in a voice; **baaSpa upahatayaa** = choked with tears; **parama diinayaa** = and very much woeful.

Hearing Sumantra's words, the king in a voice choked with tears and very much woeful, spoke to that charioteer as follows:

[Verse Locator](#)

कैकेय्या विनियुक्तेन पाप अभिजन भावया ।
मया न मन्त्र कुशलैः वृद्धैः सह समर्थितम् ॥ २-५९-१८

18. **viniyuktena** = enjoined; **kaikeyyaa** = by Kaikeyi; **paapa abhijana bhaavayaa** = with sinful birth and intention; **na samarthitam** = it was not deliberated; **mayaa** = by me; **mantra kushalaiH** = with people experienced in counsel; **vR^iddhaiH saha** = and with elders.

"Enjoined by Kaikeyi with her sinful birth and intention, I could not deliberate with people experienced in counsel or with elders beforehand."

न सुहृद्भिर् न च अमात्यैः मन्त्रयित्वा न नैगमैः ।

मया अयम् अर्थः सम्मोहात् स्त्री हेतोर् सहसा कृतः ॥ २-५९-१९

19. **ayam** = this; **arthaH** = act; **kR^itaH** = has been done; **mayaa** = by me; **sahasaa** = in haste; **sammohaH** = due to infatuation; **strii hetoH** = for the sake of a woman; **na mantrayitvaa** = without consulting; **suhR^idbhiH** = with friends; **na mantrayitvaa** = nor by consulting; **amaatyaiH** = with ministers; **naigamaiH ca** = or with interpreters of sacred texts.

"This act has been done by me in haste due to infatuation for the sake of a woman, without consulting with friends or ministers or with interpreters of sacred texts."

[Verse Locator](#)

भवितव्यतया नूनम् इदम् वा व्यसनम् महत् ।

कुलस्य अस्य विनाशाय प्राप्तम् सूत यदृच्चया ॥ २-५९-२०

20. **suuta** = Oh; Sumantra; **idam** = this; **mahat** = great; **vyasanam** = calamity; **nuunam** = surely; **praaptam** = has come; **bhavitavyatayaa** = as an inevitable consequence; **vaa** = r; **vinaashaaya** = for the ruin; **asya** = of this; **kulasya** = race; **yadR^icchayaa** = or accidentally.

"Oh, Sumantra! This great calamity, surely, has come as an inevitable consequence or for the ruin of this race or accidentally."

[Verse Locator](#)

सूत यद्य् अस्ति ते किञ्चिन् मया अपि सुकृतम् कृतम् ।

त्वम् प्रापय आशु माम् रामम् प्राणाः सन्त्वरयन्ति माम् ॥ २-५९-२१

21. **suuta** = Oh; Sumantra; **asti yadi** = If at all; **kimchit** = any; **sukR^itam** = favour; **kR^itam** = has been done; **te** = to you; **mayaa** = by me; **tvam** = you; **praapaya** = lead; **maam** = me; **aashu** = fast; **raamam** = to Rama; **praaNaaH** = (my) vital spirits; **samtvarayanti** = are hastening; **maam** = me.

Oh, sumantra! If at all I have done any favour to you, lead me fast to Rama. My vital spirits are hastening me."

[Verse Locator](#)

यद् यद् या अपि मम एव आज्ञा निवर्तयतु राघवम् ।

न शक्यामि विना राम मुहूर्तम् अपि जीवितुम् ॥ २-५९-२२

22. **yadyat aaGYaa** = if there is the same unlimited authority; **mama** = of mine; **yaa api** = even now; **raaghavam nivartayatu** = let Rama be brought back; **na shakSyaami** = I cannot; **jiivitum** = survive; **raamam vinaa** = without Rama; **muhuurtam api** = even for a moment.

"If there is the same unlimited authority of mine even now, let Rama be brought back to Ayodhya. I cannot survive without Rama even for a moment."

[Verse Locator](#)

अथवा अपि महा बाहुर् गतः दूरम् भविष्यति ।

माम् एव रथम् आरोप्य शीघ्रम् रामाय दर्शय ॥ २-५९-२३

23. **athavaa** = or perhaps; **mahaa baahuH** = Rama the mighty armed; **gataH bhaviSyati** = might have gone; **duuram** = along way; **aaropya maam eva** = make me to ascend; **ratham** = the chariot; **shiighram** = quickly; **darshaya** = and show (me); **raamaaya** = to Rama.

"Or perhaps Rama the mighty-armed might have gone a long way. Make me to ascend the chariot and quickly show me to Rama."

[Verse Locator](#)

वृत्त दम्ष्ट्रः महा इष्वासः क्व असौ लक्ष्मण पूर्वजः ।
यदि जीवामि साध्व् एनम् पश्येयम् सह सीतया ॥ २-५९-२४

24. kva = where is; asau = that; lakSmaNa puurvajaH = Rama; vR^itta damSTro = having round teeth; mahaa iSvaasaH = and wearing a large bow? Pashyeyam yadi = If I can see; enam = him; saadhu = well; siitayaa saha = with Seetha; jiivaami = I can survive.

"Where is that Rama having pearl-like teeth and wearing a large bow? If only I can see him well with Seetha, I can survive."

[Verse Locator](#)

लोहित अक्षम् महा बाहुम् आमुक्त मणि कुण्डलम् ।
रामम् यदि न पश्यामि गमिष्यामि यम क्षयम् ॥ २-५९-२५

25. na pashyeyam yadi = if I cannot see; raamam = Rama; lohita akSam = having red eyes; mahaa baahum = mighty arms; aamukta maNi kuNDalam = with ear-rings made of gems; gamiSyami = I shall proceed; yam kSayam = to the world of death.

"If I cannot see Rama having red eyes, mighty arms and with ear-rings made of gems, I shall proceed to the world of Death."

[Verse Locator](#)

अतः नु किम् दुःखतरम् यो अहम् इक्ष्वाकु नन्दनम् ।
इमाम् अवस्थाम् आपन्नो न इह पश्यामि राघवम् ॥ २-५९-२६

26. kim nu = what is; dukkhataram = more distressing; ataH = than; saH aham = that I; aapannaH = who has got into; imaam = this; avasthaam = condition; na pashyaami = am not seeing; raaghavam = Rama; ikSvaaku kula nandanam = who is a delight to Ikshvaku dynasty; iha = here?

"What is more distressing to me after getting into this condition, in not seeing here, Rama who is a delight to Ikshvaku dynasty?"

[Verse Locator](#)

हा राम राम अनुज हा हा वैदेहि तपस्विनी ।
न माम् जानीत दुःखेन म्रियमाणम् अनाथवत् ॥ २-५९-२७

27. haa raama = Oh; Rama; haa raamaanuja = Oh; younger brother of Rama; tapasvinii = unfortunate; haa vaidehi = Oh; Seetha; na jaaniita = you do not know; maam = me; mriyamaaNam = as dying; duHkena = with grief; anaathavat = like one abandoned.

"Oh, Rama! Oh, Younger Brother of Rama! Oh, unfortunate Seetha! You do not know that I am dying with grief, like one abandoned."

[Verse Locator](#)

स तेन राजा दुःखेन भृशमर्पितचेतनः ।
अवगाढः सुदुष्पारम् शोकसागमब्रवीत् ॥ २-५९-२८

28. saH raajaa = that Dasaratha; arpitachetasaH = his mind despaired; bhR^iSam = very much; duHkena = with grief; avagaaDhaH = plunged; shoka saagaram = in an ocean of sorrow; suduSpaaram = which is very difficult to be crossed; abraviit = spoke (as follows)

King Dasaratha, his mind very much despaired with grief and plunged in an ocean of sorrow, very difficult to be crossed, spoke (as follows)

[Verse Locator](#)

रामशोकमहाभोगः सीताविरहपारगः ।
श्वसितोर्मिमहावर्तो बाष्पफेनजलाविलः ॥ २-५९-२९
बाहुविक्षेपमीनौघो विक्रन्दितमहास्वनः ।
प्रकीर्णकेशशैवालः कैकेयीबडबामुखः ॥ २-५९-३०
ममाश्रुवेगप्रभवः कुब्जावाक्यमहाग्रहः ।
वरवेलो नृशंसाया रामप्रव्राजनायतः ॥ २-५९-३१
यस्मिन् बत निमग्नोऽहम् कौसल्ये राघवम् विना ।
दुस्तरः जीवता देवि मया अयम् शोक सागरः ॥ २-५९-३२

33-36. **deevii** = Oh; queen; **kausalye** = Kausalya; **yasmin** = In which; **aham** = I; **nimagnaH** = am plunged; **asau** = in this; **shoka saagaraH** = ocean of grief; **raamashokamahaabhogaH** = its area of sorrow is for Rama; **siitaavirahapaaragaH** = its shore is Seetha's separation; **shvasitormimahaavartaH** = its waves and huge whirl-pools are sighs of anguish; **baaSpaphenajalaavilaH** = It is agitated with water and foam as tears; **baahuvikshhepamiinaughaH** = throwing away of arms is the swarm of fishes; **vikranditamahaasvanaH** = its great sounds are cries of lamentation; **prakiirNakeshashaivaalaH** = the scattered hair is its duck-weed. **kaikeyiibaDabaamukhaH** = Kaikeyi is its submarine fire; **mamaashruvegaprabhavaH** = which is the cause for the rust in my tears; **kubjaavaakyamahaagrahaH** = the words of the hump-backed are its huge crocodiles; **varavelaH** = with shores as boons; **nR^ishamsaayaaH** = of the cruel Kaikeyi; **raamappravraajanaayataH** = its long stretch is due to sending of Rama to a far way place; **dustaraH** = It cannot be crossed **jiivitaa** = alive; **mayaa** = by me; **raaghavam vinaa** = without Rama.

"Oh, Queen Kausalya! I am plunged in this ocean of grief. Its area of sorrow is for Rama. its other shore is Seetha's separation. Its waves and huge whirlpools are sighs of anguish. It is agitated with water and foam as tears. Throwing away of arms is the swarm of fishes. Its great sounds are cries of lamentation. The scattered hari is its duck-week. Kaikeyi is its submarine fire. Which is the cause for the rush in my tears. The words of the hum-backed are its huge crocodiles. Its shores are the boons asked by the cruel Kaikeyi. Its long stretch is due to sending of Rama to far away place. I cannot cross this ocean alive, without Rama. What a pity!"

[Verse Locator](#)

अशोभनम् यो अहम् इह अद्य राघवम् ।
दिदक्षमाणो न लभे सलक्ष्मणम्
इति इव राजा विलपन् महा यहाशः
पपात तूर्णम् शयने स मूर्चितः ॥ २-५९-३३

33. **saH raajaa** = that king; **mahaayashaaH** = of great renown; **vilapan** = lamenting; **itiiva** = in the manner; **yaH aham** = which I; **didR^ikSamaaNaaH** = want to see; **adya** = now; **raaghavam** = Rama; **salakSmaNam** = along with Lakshmana; **na labhe** = (I am) not able to obtain; **iha** = here; **ashobhanam** = It is very bad; **muurchitaH** = became unconscious; **tuurNam** = soon; **papaata** = and fell; **shayane** = on his couch.

"Though I want to see Rama and Lakshmana now, I am not able to see them here. It is very bad." - thus lamenting, the king of great renown soon became unconscious and fell down on his couch.

[Verse Locator](#)

इति विलपति पार्थिवे प्रनष्टे ।

करुणतरम् द्विगुणम् च राम हेतोः ।

वचनम् अनुनिशम्य तस्य देवी ।

भयम् अगमत् पुनर् एव राम माता ॥ २-५९-३४

34. **anunishamya** = hearing; **tasya** = his; **vachanam** = words; **vilapati** = lamenting; **dviguNam ca** = as much as twice; **karuNataram** = more pitiably; **raama hetoH** = for Rama; **paarthive** = and the king; **pranaSTe** = having fallen unconscious; **devii** = Kausalya; **agamat** = got; **bhayam** = fear; **punareva** = once again.

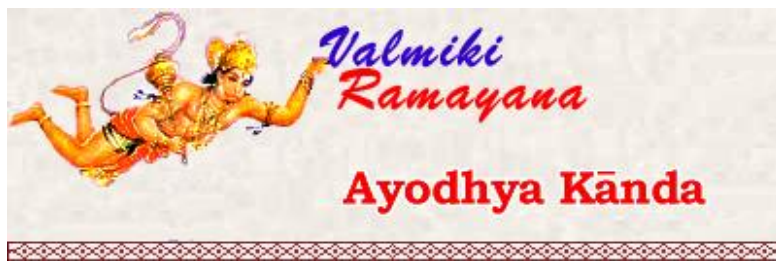
Hearing his words lamenting as much as twice more pitiably for Rama and the king having fallen unconscious, Kausalya was alarmed once again.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनषष्टितमः सर्गः

Thus completes 59th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 60

Verses converted to UTF-8, Nov 09

Introduction

Sumantra was unable to console Kausalya, who lied on the floor due to her extreme grief over her separation from Rama, even though he tries to avert her grief by telling her that Rama can reside in the forest delightfully, by warding off his agony.

[Verse Locator](#)

ततः भूत उपसृष्टा इव वेपमाना पुनः पुनः ।

धरण्याम् गत सत्त्वा इव कौसल्या सूतम् अब्रवीत् ॥ २-६०-१

1. tataH = then; kausalyaa = Kausalya; vepamaanaa = trembling; punaH punaH = again and again; bhuuta upasR^iSTaa iva = as though possessed by a spirit; dharaNyaam = and lying on the floor; gata sattvaa iva = without proper disposition of mind; abraviit = spoke; suutam = to Sumantra (as follows)

Then, Kausalya, trembling again and again, as though possessed by a spirit, and lying on the floor without proper disposition of mind, spoke to Sumantra as follows:

[Verse Locator](#)

नय माम् यत्र काकुत्स्थः सीता यत्र च लक्ष्मणः ।

तान् विना क्षणम् अपि अत्र जीवितुम् न उत्सहे हि अहम् ॥ २-६०-२

2. yatra = wherever are; kaakutsthaH = Rama; siitaa ca = and Seetha; yatra = wherever is; lakSmaNaH = Lakshmana; naya = take; maam = me; tatra = there; taan vinaa = without them; aham = I; na utsahe = do not cherish; jiivitum = to live; atra = here; kSaNam api = even for a moment.

"Wherever Rama, Seetha and Lakshmana are there, take me to them. Without them, I do not cherish to live here even for a moment."

[Verse Locator](#)

निवर्तय रथम् शीघ्रम् दण्डकान् नय माम् अपि ।

अथ तान् न अनुगच्छामि गमिष्यामि यम क्षयम् ॥ २-६०-३

3. nivartaya = turn back; ratham = the chariot; shiighram = quickly; naya = take; maam api = me also; daNDakaan = to the forest of Dandaka; atha = now; na anugacchaami = if I do not go after; taan = them; gamiSyami = I shall enter; yama kSayam = the death's abode.

"Turn back the chariot quickly. Take also myself to the forest of Dandaka. Now, if I do not go after them, I shall enter the Death's abode."

[Verse Locator](#)

बाष्प वेगौपहतया स वाचा सज्जमानया ।

इदम् आश्वासयन् देवीम् सूतः प्रान्जलिर् अब्रवीत् ॥ २-६०-४

4. **suutaH** = Sumantra; **vaacaa** = with a voice; **baaSpa vegaupahatayaa** = choked with tears; **sajjamaanayaa** = in faint accents; **praanjaliH** = with joined palms; **aashvaasayan** = consoling; **deviim** = Kausalya; **abraviit** = spoke; **idam** = these words (to her).

Sumantra with joined palms and with a voice choked with tears and in faint accents, consoling Kausalya, spoke these words to her.

[Verse Locator](#)

त्यज शोकम् च मोहम् च सम्भ्रमम् दुःखजम् तथा ।

व्यवधूय च सन्तापम् वने वत्स्यति राघवः ॥ २-६०-५

5. **tyaja** = abandon; **shokam** = grief; **moham** = delusion; **tathaa** = and; **sambhramam ca** = heaste; **dukhajam** = born of affliction; **raaghavaH** = Rama; **vatsyati** = can reside; **vane** = in the forest; **vyavadhuuya** = warding off; **samtaapam** = anguish.

"Abandon grief, delusion and haste born of affliction. Rama, can reside in the forest, warding off anguish."

[Verse Locator](#)

लक्ष्मणः च अपि रामस्य पादौ परिचरन् वने ।

आराधयति धर्मज्ञः परं लोकम् जित इन्द्रियः ॥ २-६०-६

6. **lakSmaNaH ca api** = Lakshmana too; **dharmGYaH** = knowing about righteous conduct; **jitendriyaaH** = having subdued his senses; **paricaran** = serving; **paadau** = the feet; **raamasya** = of Rama; **vane** = in the forest; **aaraadhayati** = is propitiating; **para lokam** = the other world.

"Lakshmana too, knowing about a righteous conduct, having subdued his senses and serving the feet of Rama in the forest, is propitiating the other world."

[Verse Locator](#)

विजने अपि वने सीता वासम् प्राप्य गृहेष्व् इव ।

विस्रम्भम् लभते अभीता रामे सम्यस्त मानसा ॥ २-६०-७

7. **siitaa** = Seetha; **praapya** = getting; **vaasam** = a dwelling place; **gR^iheSva iva** = resembling a house; **vijane vane api** = even in a lonely forest; **samnyasta maanasaa** = her mind being encamped; **raame** = in Rama; **abhiitaa** = being fearless; **labhate** = and acquiring; **visrambham** = confidence.

"Seetha, getting a dwelling place resembling a house even in a lonely forest, her mind encamped in Rama and being fearless, is acquiring confidence.

[Verse Locator](#)

न अस्या दैन्यम् कृतम् किञ्चित् सुसूक्ष्मम् अपि लक्षये ।

उचिता इव प्रवासानाम् वैदेही प्रतिभाति मा ॥ २-६०-८

8. **na susuukSmam api** = not even very minute; **dainyam** = depression; **kimchit** = even a little; **lakSate** = is seen; **kR^itam** = developed; **asyaaH** = in Seetha; **maa pratibhaati** = It appears to me; **vaidehii** = (that) Seetha; **ucitaa iva** = is as though accustomed; **pravaasaanaam** = to so many exiles.

"Not even very minute depression, even a little, is seen developed in Seetha. It appears to me as though Seetha is accustomed to so many exiles."

[Verse Locator](#)

नगर उपवनम् गत्वा यथा स्म रमते पुरा ।
तथैव रमते सीता निर्जनेषु वनेष्व् अपि ॥ २-६०-९

9. **yathaa** = how; **siitaa** = Seetha; **ramate sma** = was rejoicing; **puraa** = earlier; **gatvaa** = going; **nagara upavanam** = to gardens I the city; **tathaiva** = in the same manner; **ramate** = (She) is taking delight; **vaneSva api** = in forests also; **nirjaneSu** = which are desolate.

"Seetha is taking delight in the desolate forests in the same manner as she was earlier enjoying in visiting gardens in the city."

[Verse Locator](#)

बाला इव रमते सीता बाल चन्द्र निभ आनना ।
रामा रामे हि अदीन आत्मा विजने अपि वने सती ॥ २-६०-१०

10. **siitaa** = Seetha; **raamaa** = a charming woman; **bala candra nibhaananaaH** = having her face resembling a full moon; **adiina atmaa** = her mind settled; **raame** = in Rama; **satii api** = even though staying; **vijane** = in a lonely; **vane** = forest; **ramate** = is enjoying it; **baalaa iva** = like a little girl.

"Seetha, a charming woman with her face resembling a full moon and with her mind absorbed in Rama, even though staying in a lonely forest, is enjoying it like a little girl."

[Verse Locator](#)

तत् गतम् हृदयम् हि अस्याः तत् अधीनम् च जीवितम् ।
अयोध्या अपि भवेत् तस्या राम हीना तथा वनम् ॥ २-६०-११

11. **asyaaH** = Her; **hR^idayam** = heart; **tat gatam** = is directed towards Rama; **jiivitam ca** = her life also; **tat adhiinam** = is resting on him; **ayodhyaapi** = even if Ayodhya; **raama hiinaa** = is without Rama; **bhavet** = it becomes; **vanam** = a forest; **tasyaaH** = to her; **tadaa** = then.

"Seetha's heart is directed towards Rama. Her life also is dependent on him. Even if Ayodhya is without Rama, then it becomes a forest to her."

[Verse Locator](#)

परि पृच्छति वैदेही ग्रामामः च नगराणि च ।
गतिम् दृष्ट्वा नदीनाम् च पादपान् विविधान् अपि ॥ २-६०-१२
रामम् हि लक्ष्मणम् वापि पृष्ट्वा जानाति जानती ।
अयोध्याक्रोशमात्रे तु विहारमिव संश्रिता ॥ २-६०-१३

12-13. **ayodhyaakroshamaatre** = As if only a couple of miles away from Ayodhya; **samshritaa iva** = and as being in; **vihaaram** = a garden (there); **vaidehii** = Seetha; **dR^iSTvaa** = seeing; **graamaamH ca** = villages; **nagaraaNi ca** = towns; **gatim ca** = the movement; **nadiinaam** = of rivers; **vividhaan** = various types; **paadapaan api** = of trees also; **pari pR^icchatii** = and enquires; **raamam** = Rama; **pR^iSTvaa lakSmaNam vaapi** = or by enquiring Lakshmana; **jaanatii** = and knows about them.

"As if only a couple of miles away from Ayodhya and as being in a garden there, Seetha on seeing villages, towns, movement of rivers, and various types of trees, enquires with Rama or Lakshmana and Knows well about them."

इदमेव स्मराम्यस्याः सहसैवोपजल्पितम् ।

कैकेयीसंश्रितम् वाक्यम् नेदानीम् प्रतिभाति माम् ॥ २-६०-१४

14. **smaraam** = I am remembering; **idameva** = this only; **asyaaH** = of her; **na pratibhaati** = it does not flash; **maa** = to me; **idaaniim** = now; **vaakyam** = of the words; **sahasaiva** = hurriedly; **upajalpita** = spoken (by Seetha); **kaikeyiisamshritam** = about Kaikeyi.

"I am remembering only these incidents about Seetha. It does not flash to my mind now of the words hurriedly spoken of by Seetha about Kaikeyi."

Verse Locator

ध्वंसयित्वा तु तद्वाक्यम् प्रमादात्पर्युपस्थितम् ।

हृदनम् वचनम् सूतो देव्या मधुरमब्रवीत् ॥ २-६०-१५

15. **dhvamsayitvaa** = expunging; **tadvaakyam** = those words (spoken by Seetha about Kaikeyi); **paryupasthitam** = coming near (to his lips); **pramaadaat** = by inadvertence; **suutaH** = Sumantra; **abraviit** = spoke; **hladanam** = delightful; **madhuram** = and sweet; **vachanam** = words; **devyaaH** = to Kausalya.

Expunging the remarks spoken by Seetha about Kaikeyi coming almost nearer to his lips by inadvertence, Sumantra spoke only delightful and sweet words to Kausalya.

Verse Locator

अध्वना वात वेगेन सम्भ्रमेण आतपेन च ।

न हि गच्छति वैदेह्याः चन्द्र अंशु सदृशी प्रभा ॥ २-६०-१६

16. **vaidehyaaH** = Seetha's; **prabhaa** = radiance; **candra amshu sadR^ishii** = equivalent to moon's rays; **na hi gacchati** = does not disappear; **adhvanaa** = due to travel; **vaata vegena** = or for velocity of wind; **sambhrameNa** = or bewilderment; **aatapena ca** = or due to heat of the sun.

"Seetha's radiance resembling a moon's gleam is not fading away due to her travel in the forest or due to the velocity of wind or because of her bewilderment or due to heat of the sun."

Verse Locator

सदृशम् शत पत्रस्य पूर्ण चन्द्र उपम प्रभम् ।

वदनम् तत् वदान्याया वैदेह्या न विकम्पते ॥ २-६०-१७

17. **tat vadanam** = that face; **vaidehyaaH** = of Seetha; **vadaanyaayaaH** = which is altruistic; **sadR^isham** = is similar; **shata patrasya** = to a lotus; **puurNa candra upama prabham** = whose lustre is similar to that of a full moon; **na vikampate** = did not become changed."

"That face of altruistic Seetha resembling a lotus flower, whose lustre is similar to that of a full moon, did not become changed."

Verse Locator

अलक्त रस रक्त अभाक् अलक्त रस वर्जितौ ।

अद्य अपि चरणौ तस्याः पद्म कोश सम प्रभौ ॥ २-६०-१८

18. **tasyaaH** = Her; **caraNau** = feet; **alakta rasa varjita** = which even though no longer painted with vermilion; **adya api** = still; **alakta rasa rakta abhaava** = looks red as Alakta (red juice obtained from resin of certain trees); **padma kosha sama prabhau** = with a lustre equal to that of red lotus buds.

"Her feet, which even though no longer painted with vermilion, still looks red as Alakta (red juice obtained from resin of certain trees), with lustre equal to that of red lotus buds."

[Verse Locator](#)

नूपुर उद्धुष्ट हेला इव खेलम् गच्चति भामिनी ।
इदानीम् अपि वैदेही तत् रागा न्यस्त भूषणा ॥ २-६०-१९

19. **bhaaminii** = Seetha; **nuupura udghuSTa helaa** = sporting her tinkling anklets; **khelam** = playfully; **gacchati** = walks; **vaidehii** = Seetha; **idaaniim api** = even now; **nyasta bhuuSaNa** = is donned with her ornaments; **tat raagaa** = as a mark of passion towards Rama.

"Seetha, sporting her tinkling anklets, walks playfully. Even now, Seetha dons her ornaments, as a mark of Her passion towards Rama."

[Verse Locator](#)

गजम् वा वीक्ष्य सिंहम् वा व्याघ्रम् वा वनम् आश्रिता ।
न आहारयति सम्त्रासम् बाहू रामस्य संश्रिता ॥ २-६०-२०

20. **aashritaa** = Seetha who stays; **vanam** = in the forest; **samshritaa** = takes refuge; **baahuu** = in the arms; **raamasya** = of Rama; **na aahaarayati** = (and hence) does not give herself; **samtraasam** = to fear; **viikSya** = by seeing; **gajam vaa** = an elephant; **simham vaa** = or a lion; **vyaaghram vaa** = or a tiger.

"Seetha who stays in the forest, takes refuge in the arms of Rama and hence does not give Herself to fear, even by seeing an elephant or a lion or a tiger."

[Verse Locator](#)

न शोच्याः ते न च आत्मा ते शोच्यो न अपि जन अधिपः ।
इदम् हि चरितम् लोके प्रतिष्ठास्यति शाश्वतम् ॥ २-६०-२१

21. **na shocyaah** = there is no need to pity; **na** = nor; **aatmaa na ca** = us; **na** = nor; **jana adhipah api** = the king also; **idam** = this; **caritam** = story; **pratiSThaasyati** = will thrive; **loke** = in the world; **shaashvatam** = forever.

"There is no need to pity them nor us nor the king too. This story will thrive in the world forever."

[Verse Locator](#)

विधूय शोकम् परिहृष्ट मानसा ।
महर्षि याते पथि सुव्यवस्थिताः ।
वने रता वन्य फल अशनाः पितुः ।
शुभाम् प्रतिज्ञाम् परिपालयन्ति ते ॥ २-६०-२२

te = they; **vidhuuya** = abandoning; **shokam** = grief; **parihR^iSTa maanasaaH** = having cheerful minds; **suvyavasthitaah** = well settled; **pathi** = in the path; **maharSi yaate** = followed by great sages; **rataah** = delighting in; **vane** = forest; **vanya phala ashanaah** = eating fruits obtained in the forest; **paripaalayanti** = are keeping up; **shubhaam** = the auspicious; **pratiGYaam** = promise; **pituH** = given to their father.

"Abandoning grief, possessing cheerful minds, settling well in the path followed by great sages, delighting in the forest-life and eating fruits of the forest, they are keeping up the promise given to their father."

[Verse Locator](#)

तथा अपि सूतेन सुयुक्त वादिना ।
निवार्यमाणा सुत शोक कर्षिता ।
न चैव देवी विरराम कूजितात् ।
प्रिय इति पुत्र इति च राघव इति च ॥ २-६०-२३

23. nivaaryamaaNaa api = even if averted; tathaa = thus; suutena = by Sumantra; suyukta vaadinaa = who is speaking suitably well; devii = Kausalya; suta shoka karshitaa = being emaciated by the sorrow for her son; na caiva viraraama = could not stop; kuujitaat = crying; priyeti = as dear; putra iti = as son; raaghava iti = as Rama.

Even if averted thus by Sumantra, who is speaking appropriately well, being emaciated by sorrow for her son, could not stop crying, "O, my dear son Rama!"

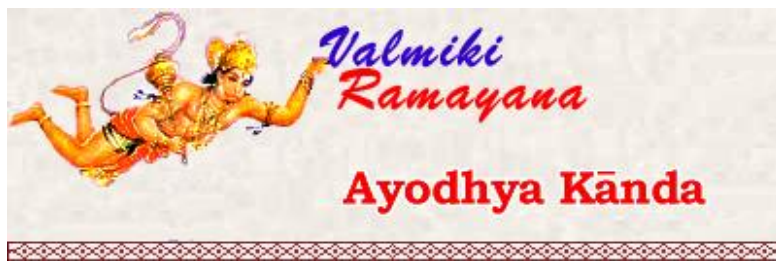
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षष्ठितमः सर्गः

Thus completes 60th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 60

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

© May 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 61

Verses converted to UTF-8, Nov 09

Introduction

Kausalya, while weeping, rebukes Dasaratha for his evil act of sending Rama to exile. She explains various difficulties being faced by Rama, Lakshmana and Seetha in their forest-life. She says that even if Rama returns to Ayodhya in the fifteenth year, he may not accept the kingdom since enjoyed by Bharata.

[Verse Locator](#)

वनम् गते धर्म परे रामे रमयताम् वरे ।
कौसल्या रुदती स्वार्ता भर्तारम् इदम् अब्रवीत् ॥ २-६१-१

1. **raame** = (When) Rama; **dharma vare** = excellent in virtue; **vare** = excellent; **ramayataam** = among those causing delight; **gate** = having gone; **vanam** = to the forest; **kausalyaa** = Kausalya; **svaartaa** = herself pained; **rudatii** = (and) weeping; **abraviit** = spoke; **idam** = these words; **bhartaaram** = to her husband.

When Rama, who is excellent in virtue and outstanding among those causing delight, having left for the forest, Kausalya who was feeling pained, spoke, weeping to her husband as follows:

[Verse Locator](#)

यद्यपि त्रिषु लोकेषु प्रथितम् ते मयद् यशः ।
सानुक्रोशो वदान्यः च प्रिय वादी च राघवः ॥ २-६१-२
कथम् नर वर श्रेष्ठ पुत्रौ तौ सह सीतया ।
दुःखितौ सुख सम्वृद्धौ वने दुःखम् सहिष्यतः ॥ २-६१-३

2-3. **prathitam yadyapi** = despite the fame; **triSu lokeSu** = in the three worlds; **te** = of your; **mahat** = great; **yashaH** = glory; **raaghaveH** = (that) Dasaratha; **saanukroshaH** = is compassionate; **vadaanyaH ca** = bountiful; **priya vaadi ca** = and kind in his words; **katham** = how; **tau putrau** = your two sons; **siitayaa saha** = along with Seetha; **sukha samvR^iddhau** = who grew comfortably; **sahiSyataH** = can bear; **duHkham** = suffering; **vane** = in the forest; **duHkhitau** = when faced with hardships; **nara vara shreSTha** = O; the best among the foremost of men!

"Despite the fame in the three worlds of your great glory that Dasaratha is compassionate, bountiful and kind in his words, how your two sons along with Seetha who grew comfortably can bear suffering in the forest when faced with hardships, O the best among the foremost of men!"

[Verse Locator](#)

सा नूनम् तरुणी श्यामा सुकुमारी सुख उचिता ।
कथम् उष्णम् च शीतम् च मैथिली प्रसहिष्यते ॥ २-६१-४

4. **saa maithilii** = that Seetha; **taruNii** = who is a young lady; **shyaamaa** = in the prime of Her youth; **sukumaarii** = and very delicate; **katham** = how **prasahiSyate** = (She) can tolerate; **nuunam** = really; **uSNam ca** = heat; **shiitam ca** = and cold?

"That Seetha, who is a young lady in the prime of her youth and very delicate, can really tolerate heat and cold?"

[Verse Locator](#)

भुक्त्वा अशनम् विशाल अक्षी सूप दंश अन्वितम् शुभम् ।
वन्यम् नैवारम् आहारम् कथम् सीता उपभोक्ष्यते ॥ २-६१-५

5. **katham** = how; **siitaa** = Seetha; **vishaala akSii** = the large-eyed; **upabhokSyate** = can eat; **aahaaram** = a good; **vanyam naivaaram** = prepared with wild rice; **bhuktvaa** = having eaten; **shubham** = a good; **ashanam** = food; **suupa damsha anvitam** = containing soups and snacks?

"How the large-eyed Seetha can eat a food prepared with wild rice, she having eaten here a good food containing soups and snacks?"

[Verse Locator](#)

गीत वादित्र निर्घोषम् श्रुत्वा शुभम् अनिन्दिता ।
कथम् क्रव्य अद सिम्हानाम् शब्दम् श्रोष्यति अशोभनम् ॥ २-६१-६

6. **katham**; how; **aninditaa** = the irreproachable Seetha; **shroSyati** = can hear; **ashobhanam** = the bad; **shabdham** = sounds; **kravya ada simhaanaam** = of cruel animals and lions; **shrutvaa** = after hearing; **shubham** = the auspicious; **giita vaaditra nirghoSam** = sounds of singing and music?

"How that irreproachable Seetha can hear the horrid sounds of cruel animals and lions, after hearing the auspicious sounds of singing and music here?"

[Verse Locator](#)

महा इन्द्र ध्वज सम्काशः क्व नु शेते महा भुजः ।
भुजम् परिघ सम्काशम् उपधाय महा बलः ॥ २-६१-७

7. **kva** = where; **mahaabalaH** = the mighty hero Rama; **mahendra dhvaja samkaashaH** = resplendent as Mahendra's standard; **mahaabhujah** = and the mighty armed; **shete nu** = is sleeping indeed; **bhujam** = with his arm; **upadhaaya** = as a pillow?

Where Rama the mighty hero, resplendent as Mahendra's standard and the mighty armed is sleeping indeed with his arm as a pillow?"

[Verse Locator](#)

पद्म वर्णम् सुकेश अन्तम् पद्म निह्श्वासम् उत्तमम् ।
कदा द्रक्ष्यामि रामस्य वदनम् पुष्कर ईक्षणम् ॥ २-६१-८

8. **kadaa** = when; **drakSyami** = shall I see; **vadanam** = the face; **raamasya** = of Rama; **padma varNam** = with the colour of a lotus; **suksha antam** = framed with marvelous locks; **padma niHshvaasam** = of lotus-perfume; **puSkara iikSaNam** = with eyes resembling lotus-petals; **uttamam** = and excellent?

"When can I see the face of Rama with the colour of a lotus, framed with marvelous locks of lotus-perfume, with eyes resembling lotus-petals and excellent?"

[Verse Locator](#)

वज्र सारमयम् नूनम् हृदयम् मे न संशयः ।

अपश्यन्त्या न तम् यद् वै फलति इदम् सहस्रधा ॥ २-६१-९

9. me hR^idayam = my heart; nuunam = is surely; vajra saaramayam = made fully of the solid-interior of diamond; na = no; samshayaH = doubt; yat = for which; reason; idam = this heart; na phalati vai = is not split; sahasradhaa = into thousand pieces; apashyantaH = even in my not seeing; tam = that Rama.

There is no doubt that my heart is fully made of the solid-interior of a diamond, for which reason this heart is not shattered into a thousand pieces, even in my not seeing of that Rama."

[Verse Locator](#)

यत्त्वया करुणम् कर्म व्यपोह्य मम बान्धवाः ।

निरस्ता परिधावन्ति सुखार्हः कृपणा वने ॥ २-६१-१०

10. vyapohya = having abandoned; karuNam = kindly; karma = action; tvayaa = by you; mana baandhavaaH = my kith and kin; sukhaarhaaH = worthy of comforts; nirastaaH = have been banished; yat = for which reason; paridhaavanti = they are wandering around; vane = the forest; kR^ipaNaH = miserably."

"It was not a kindly act by you that you banished my kith and kin, who were worthy of comforts to wander around in the forest in such a miserable condition."

[Verse Locator](#)

यदि पञ्चदशे वर्षे राघवः पुनरेष्यति ।

जह्याद्राज्यम् च कोशम् च भरतो नोपल्स्यते ॥ २-६१-११

11. raaghavaH punareSyati yadi = even if Rama comes back; paNcadashevarshhe = in the fifteenth year; nopalakshhyete = it cannot be inferred; bharataH = that Bharata; jayaat = will abandon; raajyam ca = the kingdom and; kosham ca = the treasury."

"Even if Rama comes back in the fifteenth year, it cannot be inferred that Bharata will abandon the kingdom and the treasury."

[Verse Locator](#)

भोजयन्ति किल श्राद्धे केचित्स्वनेव बान्धवान् ।

ततः पश्चात्समीक्षन्ते कृतकार्या द्विजर्षभान् ॥ २-६१-१२

12. kechit = some; shraadhhe = in a ceremony in honour of dead relative; bhojayanti kila = indeed feed; svaan = their won; baandhavaan iva = relatives only; kR^itakaaryaaH = having completed the ceremony; tataH pashchaat = thereafter; samiikSante = they look for; dvijarshhabhaan = the illustrious Twice-born.

"There are those who in a ceremony in hour of dead relatives, first feed their relatives and thereafter, to fulfill their duty, remember to invite the illustrious Twice-born.

[Verse Locator](#)

तत्र ये गुणवन्तश्च विद्वांसश्च द्विजातयः ।

न पश्चात्तेऽभिमन्यन्ते सुधामपि सुरोपमाः ॥ २-६१-१३

13. tatra = there; ye = which; guNavantashca = the virtuous; vidvaamsashca = and the learned dvija tayaH = Brahmanas; suropamaaH = who are like unto gods; te = they; na abhimanyante = do not accept; pashcaatt = afterwards; sudhaamapi = even ambrosia.

"The virtuous and the learned Brahmins, who are like unto gods, do not accept afterwards even food as delicious as ambrosia."

[Verse Locator](#)

ब्राह्मणेष्वपि तृप्तेषु पश्चाद्भोक्तुम् द्विजर्षभाः ।
नाभ्युपैतुमलम् प्राज्ञाः शृङ्गच्चेदमिवर्ष्भाः ॥ २-६१-१४

14. tR^ipteSu = the contented; braahmaNeSvapi = even if they are Brahmanas; praaJNaaH = wise; dvijarSabhaaH = and the best of Brahmanas; naabhyupaitumalam = cannot agree; bhoktum = to eat; pashcaat = afterwards; shR^iN^gacchedamiva = as splitting of thorns; R^iSabhaaH = of a bull.

"The best of Brahmins in their wisdom, will not accept what remains of the food of which other Brahmins have partaken, regarding it as a bull shorn of its horns."

[Verse Locator](#)

एवम् कनीयसा भ्रात्रा भुक्तम् राज्यम् विशाम् पते ।
भ्राता ज्येष्ठा वरिष्ठाः च किम् अर्थम् न अवमंस्यते ॥ २-६१-१५

15. viSaampate = O; King! Nakimartham = why not; jyeSThaaH = the eldest; variSThashca = and the best; bhraataa = brother; avamamsyate = refuse; raajyam = the kingdom; bhuktam = enjoyed; kaniiyasaa = by younger; bhraatraa = brother?"

"O, king! Why not the eldest and the best brother refuse to accept the kingdom enjoyed by the younger brother?"

[Verse Locator](#)

न परेण आहृतम् भक्ष्यम् व्याघ्रः खादितुम् इच्छति ।
एवम् एव नर व्याघ्रः परं लीढम् न मंस्यते ॥ २-६१-१६

16. vyaaghraH = a tiger; necchati = does not wish; khaaditum = to eat; bhakSyam = a food; ashitam = eaten; vareNa = by another animal; evam eva = in the same manner; naravyaaghraH = a tiger among men; na manyate = does not accept; paraliiDham = that which has been enjoyed by another.

"A tiger does not wish to share a part of food eaten by another animal. In the same manner, Rama the tiger among men may not accept that which has been enjoyed by another."

[Verse Locator](#)

हविर् आज्यम् पुरोडाशाः कुशा यूपाः च खादिराः ।
न एतानि यात यामानि कुर्वन्ति पुनर् अध्वरे ॥ २-६१-१७

17. haviH = oblations; aajyam = clarified butter; puroDaashaaH = leaving of an offering in a sacrifice; kushaaH = sacred grass; yuupaashcha = sacrificial posts; khaadiraaH = made of trunk of Khadira tree; yaatayaamaani = used once; etaani = these; na kurvanti = are not used; punaH = again; adhware = in a sacrifice.

"Oblations, clarified butter, leavings of an offering, sacred grass and sacrificial posts made of trunk of Khadira tree, once used, are not put to use again in a sacrifice."

[Verse Locator](#)

तथा हि आत्तम् इदम् राज्यम् हृत साराम् सुराम् इव ।
न अभिमन्तुम् अलम् रामः नष्ट सोमम् इव अध्वरम् ॥ २-६१-१८

18. **tathaa** = thus; **raamaH** = Rama; **naalam** = cannot; **abhimantum** = accept; **idam raajyam** = this kingdom; **attam** = taken away by others; **suraamiva** = as an ambrosia; **hR^itasaaram** = whose essence has been taken away; **adhvaramiva** = and as in a sacrifice; **naSTa somam** = when the stalks of Soma plant (from which a beverage called Soma is prepared) are lost.

"Thus, Rama cannot accept the kingdom taken away by other, as those not accepting an ambrosia whose essence has been taken away or as in a sacrifice, stalks of Soma plant (from which a beverage called Soma is prepared) are lost."

[Verse Locator](#)

न एवम् विधम् असत्कारम् राघवो मर्षयिष्यति ।
बलवान् इव शार्दूलो बालधेर् अभिमर्शनम् ॥ २-६१-१९

19. **raaghavaH** = Rama; **na marSayiSyati** = will not go through; **evam vidham** = such a type; **astakaaram** = of dishonour; **avamarshanam iva** = as touching; **vaaladhe** = of the tail; **balavaan** = by a strong; **shaarduulaH** = tiger.

"Rama will not go through such a type of dishonour, as a strong tiger does not endure even touching of its tail."

[Verse Locator](#)

नैतस्य सहिता लोका भयम् कुर्युर्महामृधे ।
अधर्मम् त्विह धर्मात्मा लोकम् धर्मेण योजयेत् ॥ २-६१-२०

20. **lokaaH** = even if the worlds; **sahitaaH** = get together; **mahaa mR^idhe** = in a great battle; **nakuryuH** = they cannot stir up; **bhayam** = fear; **etasya** = in him; **dharmaatma** = the virtuous minded Rama; **yojayat** = will provide; **dharmeNa** = righteousness; **lokam** = to people; **adharmam** = with unrighteousness.

"Even if all the worlds combine together in a great battle, they cannot stir up fear in him. The virtuous minded Rama will provide righteousness to the people with unrighteousness."

[Verse Locator](#)

नन्वसौ काञ्चनैर्बाणैर्महावीर्यो महाभुजः ।
युगान्त इव भूतानि सागरानपि निर्दहेत् ॥ २-६१-२१

21. **asau** = this Rama; **mahaaviiryaH** = with great prowess; **mahaabhujaH** = and with mighty arms; **nanu nirdahet** = can surely burn up; **bhuutaani** = all beings; **saagaraanapi** = and even the ocean; **kaancanaiH baaNaiH** = like at the time of destruction of the world.

"Rama with great prowess and with his mighty arms can surely burn up all beings and even the ocean itself by his golden arrows; like at the time of destruction of the world."

[Verse Locator](#)

स तादृशः सिंह बलो वृषभ अक्षो नर ऋषभः ।
स्वयम् एव हतः पित्रा जलजेन आत्मजो यथा ॥ २-६१-२२

22. **saH naraSabhaH** = that excellent man; **taadR^iS\shaH** = of such; **simhabalaH** = strength of a lion; **vR^iSabhaakSaH** = and with eyes like those of a bull; **hataH** = was mined; **pitraa iva** = indeed by father; **svayam** = of his own; **aatmajoyathaa** = like (killing) its child; **jalajena** = by a fish.

"That excellent man with such a lion's strength and with eyes like those of a bull was ruined indeed by his own father, like killing its child-fish by an adult fish."

[Verse Locator](#)

द्विजाति चरितः धर्मः शास्त्र दृष्टः सनातनः ।
यदि ते धर्म निरते त्वया पुत्रे विवासिते ॥ २-६१-२३

23. **putre** = a son; **dharma nirate** = who is devoted to righteousness; **nirvaasite** = being sent to exile; **tvayaa** = by you; **dharmaH yadi** = is it a right thing; **shaasradR^iSTah** = as seen by scriptures; **te** = for you; **sanaatanaH** = or an eternal thing; **dvijaaticaritaH** = practised by the Twice born?

"A son, who is devoted to righteousness, has been sent to exile by you. Is it a right thing for you, as seen by scriptures or is it an eternal conduct as practiced by the Twice born?"

[Verse Locator](#)

गतिर् एवाक् पतिर् नार्या द्वितीया गतिर् आत्मजः ।
तृतीया ज्ञातयो राजमः चतुर्थी न इह विद्यते ॥ २-६१-२४

24. **raajan** = O; king; **patiH** = husband; **ekaa** = is a chief; **gatiH** = refuge; **naaryaaH** = for a woman; **dvitiiyaa gatiH** = her second refuge; **aatmajaH** = is a son; **tR^iiyaa** = the third refuge; **GYaatayH** = is a near relative; **na vidyate** = there is no; **chaturdhii** = fourth one; **iha** = here.

"O, king! A husband is a chief refuge for a woman. Her second refuge is a son. The third refuge is her near-relative. There is no fourth one here."

[Verse Locator](#)

तत्र त्वम् चैव मे न अस्ति रामः च वनम् आश्रितः ।
न वनम् गन्तुम् इच्छामि सर्वथा हि हता त्वया ॥ २-६१-२५

25. **tatra** = in those three refuges; **tvam** = you; **naiva asi** = do not indeed exist; **raamastu** = Rama on his part; **aashritaH** = took refuge; **vanam** = in a forest; **na icchaami** = I do not wish; **gantum** = to go; **vanam** = to the forest; **nihataa** = I have been mined; **sarvathaa** = in all ways; **tvayaa** = b you.

"Among those three refuges, you do not indeed exist. Rama on his part took refuge in a forest and I do not wish to go there. Thus, I have been ruined in all ways, by you."

[Verse Locator](#)

हतम् त्वया राज्यम् इदम् सराष्ट्रम् ।
हतः तथा आत्मा सह मन्त्रिभिः च ।
हता सपुत्रा अस्मि हताः च पौराः ।
सुतः च भार्या च तव प्रहृष्टौ ॥ २-६१-२६

26. **idam** = this; **raajyam** = kingdom; **saraaSTram** = along with neighbouring states; **hatam** = have been ruined; **tvayaa** = by you; **tathaa** = and; **aatmaa** = you yourself; **mantribhiH saha** = along with ministers; **hataaH** = have been ruined; **saputraasmi** = I along with my son; **hataa** = are ruined; **puraashcha** = citizens too; **hataaH** = have got ruined; **tavaa** = your; **sutashcha** = son and; **bhaaryaa** = your wife Kaikeyi = prahR^iSTaa = delight.

"This kingdom along with neighboring states has been ruined by you. You yourself along with ministers have been ruined. I along with my son are ruined. Citizens too are ruined. Your son Bharata and your wife Kaikeyi only are delighted."

[Verse Locator](#)

इमाम् गिरम् दारुण शब्द संश्रिताम् ।

निशम्य राजा अपि मुमोह दुःखितः ।

ततः स शोकम् प्रविवेश पार्थिवः ।

स्वदुष्कृतम् च अपि पुनः तदा अस्मरत् ॥ २-६१-२७

27. nishamya = hearing; imaam = this; giram = voice; daaruNa shabda samshritaam = consisting of cruel words; raajaapi = the king also; dukkhitaH = being distressed; mumoha = became; disillusioned; tataH = thereafter; paarthivaH = the king; tadaa = then; s;ara; = remembering; smaraH = again; svaduSkR^itam = his own evil act; pravivesha = was entangled in; shokam = grief.

Hearing the aforesaid voice of Kausalya, consisting of her cruel words, the king also being distressed, became disillusioned. Thereafter, the king then looking back on his own evil act, was entangled in grief

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकषष्टितमः सर्गः

Thus completes 61st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

© June 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 62

Verses converted to UTF-8, Nov 09

Introduction

After hearing harsh words from Kausalya, king Dasaratha loses consciousness and restores it after a long time. Afterwards, Kausalya repents for her mistake of speaking such crude words and consoles the king with her reconciliatory words. Overcome by grief, Dasaratha fell into the grip, Dasaratha fell into the grip of slumber as the night prevailed.

[Verse Locator](#)

एवम् तु क्रुद्धया राजा राम मात्रा सशोकया ।

श्रावितः परुषम् वाक्यम् चिन्तयाम् आस दुःखितः ॥ २-६२-१

1. **paruSam** = (when) harsh; **vaakyam** = words; **kruddhayaa** = with anger; **evam** = in this manner; **sashokayaa** = (by) the grief-stricken; **raama maatraa** = Kausalya; Rama's mother; **shravitaH** = were heard; **raajaa** = king Dasaratha; **dukhitaH** = felt depressed; **chintayaamaasa** = and thought upon them.

When harsh words with anger in this manner by the grief-stricken Kausalya, Rama's mother were heard, king Dasaratha felt depressed and reflected upon them.

[Verse Locator](#)

चिन्तयित्वा स च नृपो मुमोह व्याकुलेन्द्रियः ।

अथ दीर्घेण कालेन सम्ज्ञामाप परतपः ॥ २-६२-२

2. **saH** = that; **nR^ipaH** = king; **cintyitvaa** = (thus) thought over; **vyaakulendriyaH** = perplexed in mind; **mumoha** = and lost his consciousness; **atha** = thereafter; **paramtapaH** = that king who scorches the enemies; **aapa** = regained; **samj~aam** = his; consciousness; **diirgheNa** = after a long; **kaalena** = time.

The king fell brooding thus perplexed as he was in his mind and lost his consciousness. Thereafter, that king who torments the enemies regained his consciousness after a long time.

[Verse Locator](#)

स सम्ज्ञाअमुपलब्धैव दीर्घमुष्णम् च निःससन् ।

कौसल्याम् पार्श्वतो दृष्ट्वा ततश्चिन्तामुपागमत् ॥ २-६२-३

3. **upalabhyaiva** = after obtaining; **samJNaam** = consciousness; **saH** = he; **nihshvasan** = breathing his sigh; **diirgham** = long; **uSNam ca** = and hot; **dR^iSTvaa** = and seeing; **kausalyaam** = Kausalya; **paarshvataH** = by his side; **upaagamat** = got; **chintaam** = to worry; **tataH** = consequently.

After restoring his consciousness he, breathing a long and hot sigh and seeing Kausalya by his side, began to worry again.

[Verse Locator](#)

तस्य चिन्तयमानस्य प्रत्यभात् कर्म दुष्कृतम् ।

यद् अनेन कृतम् पूर्वम् अज्ञानात् शब्द वेधिना ॥ २-६२-४

4. **cintayamaanasya** = as he brooded over; **duSkR^itam** = the sinful; **karma** = deed; **yat** = that; **kR^itam** = was done; **anena** = by him; **aJNaanaat** = out of ignorance; **puurvam** = long ago; **shabda vidhinaa** = by shooting with an arrow an unseen object; the sound of which is only heard; **pratyabhaat** = was recalled in his mind.

As he thus brooded over, he recalled in his mind, a sinful deed that was done by him out of ignorance long ago, by shooting with an arrow an unseen object, the sound of which was only heard.

[Verse Locator](#)

अमनाः तेन शोकेन राम शोकेन च प्रभुः ।

द्वाभ्यामपि महाराजः शोकाभ्यामभितप्यतो ॥ २-६२-५

5. **prabhuH** = the mighty; **mahaaraajaH** = emperor; **tena shokena** = by that agony; **amanaaH** = and low spirited; **raama shokena** = by the agony for Rama; **anvatapyata** = felt tormented; **advabhyaam** = by duel; **shokaabhyaam api** = grief.

The mighty emperor felt distressed through agony caused by that sinful dead and as also through agony caused by separation from Rama and was tormented by the dual grief.

[Verse Locator](#)

दह्यमानः तु शोकाभ्याम् कौसल्याम् आह भू पतिः ।

वेपमानोऽञ्जलिम् कृत्वा प्रसादार्तमवाङ्मुखः ॥ २-६२-६

6. **saH bhuupatiH** = that king; **dahyamaanaH** = afflicted; **shokaabhyaam** = by the miseries; **vepamaanaH** = bent his head down; **avaan^mukhaH** = joined; **baddhvaa** = joined; **aNjalim** = his palms together in salutation; **prasaadaartham** = desirous of getting her grace; **aaha** = spoke; **kausalyaam** = to Kausalya.

That king, tormented by the afflictions, was trembling, bent his head down, joined his palms in salutation, desirous of getting her grace and spoke to Kausalya as follows:

[Verse Locator](#)

प्रसादये त्वाम् कौसल्ये रचितः अयम् मया अञ्जलिः ।

वत्सला च आनृशंसा च त्वम् हि नित्यम् परेष्वपि ॥ २-६२-७

7. **Kausalyaa** = O Kausalya; **tvaam prasaadaye** = I seek your grace; **ayam** = this; **anjaliH** = joining of palms; **rachiteH** = is set out; **mayaa** = by me; **tvam** = you; **nityam** = are always; **vatshalaa** = affectionate; **pareSvapi** = and even towards others; **anR^ishamsaaca hi** = and even indeed king.

"O, Kausalya! I seek your grace. This joining of palms is set out by me. You are always affectionate even towards others and even indeed kind."

[Verse Locator](#)

भर्ता तु खलु नारीणाम् गुणवान् निर्गुणो अपि वा ।

धर्मम् विमृशमानानाम् प्रत्यक्षम् देवि दैवतम् ॥ २-६२-८

8. **devi** = O; queen; **naariNaam** = for women; **vimR^ishamaanaanaam** = reflecting; **dharmam** = on righteousness; **bhartaa** = the husband; **guNavaan** = either virtuous; **nirguNo.apivaa** = or worthless; **pratyakSam** = is visible; **daivatam khalu** = god indeed.

"O, queen! For women reflecting on righteousness, a husband whether he is virtuous or worthless, is a visible god indeed."

[Verse Locator](#)

सा त्वम् धर्म परा नित्यम् दृष्ट लोक पर अवर ।
न अर्हसे विप्रियम् वक्तुम् दुःखिता अपि सुदुःखितम् ॥ २-६२-९

9. **saa tvam** = you as such; **nityam dharmaparaa** = who is ever intent on virtue; **dR^iStaloka paraavaraa** = who has understood good and evil fortunes in the world; **duHkhita.api** = even if grief-stricken; **naarhasi** = ought not; **vaktum** = to speak; **vipriyam** = unpleasant words; **suduHkhitam** = to me; who is too much in distress.

"You as such, who is ever intent on virtue, who has understood good and evil fortunes in the world, even if grief-stricken, ought not to have spoken unpleasant words to me, who is too much in distress."

[Verse Locator](#)

तत् वाक्यम् करुणम् राज्ञः श्रुत्वा दीनस्य भाषितम् ।
कौसल्या व्यसृजद् बाष्पम् प्रणाली इव नव उदकम् ॥ २-६२-१०

10. **shrutvaa** = hearing; **tatvaakyam** = those words; **karuNam** = which were miserable; **bhaaSitam** = spoken; **diinasya** = by the depressed; **rajaJNaH** = king; **kausalyaa** = Kausalya; **vyasR^ijat** = shed; **baaSpam** = tears; **navodakam iva** = like new rain water; **praNaalii** = from a channel.

Hearing those miserable words spoken by the distressed king, Kausalya shed tears, akin to new rain water flowing from channel.

[Verse Locator](#)

स मूर्द्ध्नि बद्ध्वा रुदती राज्ञः पद्मम् इव अञ्जलिम् ।
सम्भ्रमात् अब्रवीत् त्रस्ता त्वरमाण अक्षरम् वचः ॥ २-६२-११

11. **baddhvaa** = capturing; **muurdhni** = on her own head; **raajaJNaH** = the king's; **aNjalim** = palms joined; **padmamiva** = in the form of a lotus; **saa** = Kausalya; **trastaa** = was scared; **abraviit** = and spoke; **rudatii** = weeping; **tvaramaaNaakSaram** = in hurriedly; **lettered vachaH** = words; **sambhramaat** = in eagerness.

Capturing on her own head, the king's palms joined in the form of a lotus, Kausalya was scared and spoke weeping in hurriedly lettered words in eagerness.

[Verse Locator](#)

प्रसीद शिरसा याचे भूमौ निततिता अस्मि ते ।
याचिता अस्मि हता देव हन्तव्या अहम् न हि त्वया ॥ २-६२-१२

12. **deva** = O; king; **yaa ca** = I appeal; **te** = to you; **shirasaa** = with bowed head; **nivataa asmi** = I lie prostrate; **bhuumau** = on the floor; **hataa asmi** = I am ruined; **aham** = I; **kSantavyaahi** = an not indeed to be forgiven; **tvayaa** = by you.

"O, king! I appeal to you with my bowed head. I lie prostrate on the floor. I am ruined. I am not to be forgiven indeed by you."

[Verse Locator](#)

न एषा हि सा स्त्री भवति श्लाघनीयेन धीमता ।
उभयोः लोकयोः वीर पत्या या सम्प्रसाद्यते ॥ २-६२-१३

13. **viira** = O valiant man; **yaa** = which woman; **samprasaadyate** = being propitiated; **patyaa** = by her husband; **shlaaghaniiyena** = who is worthy of praise; **dhiimataa** = and possessing good disposition; **saa eSaa** = such of this; **strii** = woman; **na bhavati hi** = is ill-becoming; **ubhayoH** = in both; **lokayoH** = the worlds.

"O, Valiant man! In both the worlds, it is ill-becoming of a woman, being propitiated by her husband, who is praise worthy and possessing good disposition."

[Verse Locator](#)

जानामि धर्मम् धर्मज्ञ त्वाम् जाने सत्यवादिनम् ।
पुत्र शोक आर्तया तत् तु मया किम् अपि भाषितम् ॥ २-६२-१४

14. **dharmajNa** = O; king who knows righteousness; **jaanaami** = I understand; **dharmam** = righteousness; **jaane** = I know; **tvaam** = you; **satya vaadinam** = to be speaking truly; **tu** = but; **tat** = that; **kim api** = something; unseemly; **bhaaSitam** = was spoken; **mayaa** = by me; **putrashokaartayaa** = while afflicted of grief for my son.

"O, valiant man! In both the worlds, it of a woman, being propitiated by her husband, who is praise worthy and possessing good disposition."

[Verse Locator](#)

शोको नाशयते धैर्यम् शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वम् न अस्ति शोक समः रिपुः ॥ २-६२-१५

15. **shokaH** = grief; **naashayate** = ruins; **dairyam** = courage; **shokaH** = grief; **naashayate** = ruins; **shrutam** = sacred learning; **shokaH** = all; **naasti** = there is not; **ripuH** = enemy; **shokasamaH** = like grief.

"Grief ruins courage. Grief ruins sacred learning, grief ruins all. There is no enemy like grief."

[Verse Locator](#)

शक्यम् आपतितः सोढुम् प्रहरः रिपु हस्ततः ।
सोढुम् आपतितः शोकः सुसूक्ष्मः अपि न शक्यते ॥ २-६२-१६

16. **prahaaraH** = A hitting; **aapatitaH** = that; descended; **ripuhastataH** = from the hands of an enemy; **shakyaH** = is possible to be; **soDhum** = tolerated; **shokaH** = the grief; **su suukSmo.api** = even if so small; **aapatitaH** = suddenly; **na shakyate** = is not possible to; **soDhum** = tolerated.

"A hitting that descended from the hands of an enemy is possible to be tolerated. But, the grief suddenly descended, even if so small, is not possible to be tolerated."

[Verse Locator](#)

दर्मज्ञाः श्रुतिमन्तोऽपि चिन्नाधर्मार्थसंशयाः ।
यतयो वीर मुह्यन्ति शोकसम्मूढचेतसः ॥ २-६२-१७

17. **viira** = O; valiant man; **yatayaH.api** = even ascetis; **dharmajNaaH** = who know righteousness; **shrutimantaH** = who have learnt sacred texts; **chinna dharmarthasamshayaaH** = who have retn asunder doubts relating to religious merit and wealth; **muhyanti** = go astray; **shoka sammuuDha cetasaH** = having their minds infatuated with grief.

"O, valiant man! Even ascetics, who know righteousness, who have learnt sacred texts and who have rent asunder doubts relating to religious merit and wealth, go astray having their minds infatuated with grief."

वन वासाय रामस्य पन्च रात्रः अद्य गण्यते ।

यः शोक हत हर्षायाः पन्च वर्ष उपमः मम ॥ २-६२-१८

18. gaNyate = it is counted; adya = today; paNcaraantraH = as five days; raamasya = since Rama; vanavaasaaya = has gone to exile; yaH = which; mama = for me; shoka hata harSayaaH = whose happiness is mined by grief; paNcavarSopamaH = equal to five years.

"Today it is counted as five days since Rama has gone to exile. It is equal to five years for me, since grief has ruined my happiness."

[Verse Locator](#)

तम् हि चिन्तयमानायाः शोको अयम् हृदि वर्धते ।

अदीनाम् इव वेगेन समुद्र सलिलम् महत् ॥ २-६२-१९

19. cintayamaanaayaaH = while I think; tam = of Rama; ayam = this; shokaH = grief; hR^idi = in my heart; vardhate = is growing; mahat samudra salilamiva = like water in the great ocean; (increasing); vegena = with the streaming fast; nadiinaam = of rivers.

"While I think of Rama, this grief in my heart is increasing, like water in a great ocean increases with the fast streaming of rivers.

[Verse Locator](#)

एवम् हि कथयन्त्याः तु कौसल्यायाः शुभम् वचः ।

मन्द रश्मिर् अभूत् सूर्यो रजनी च अभ्यवर्तत ॥ २-६२-२०

20. kausalyaaH = Kausalya; kathayantyaH = while telling; shubhamhi = indeed auspicious; vacaH = words; evam = in this way; suuryaH = the sun; abhuut = became; manda rashmiH = feeble = rayed; abhyavartata = turned towards; rajaniica = night too.

While Kausalya was telling auspicious words indeed as aforesaid the sun became feeble and turned towards night too.

[Verse Locator](#)

तथ प्रह्लादितः वाक्यैः देव्या कौसल्यया नृपः ।

शोकेन च समाक्रान्तः निद्राया वशम् एयिवान् ॥ २-६२-२१

21. nR^ipaH = the king; tathaa = thus; prasaaditaH = cheered up; devyaa = by the queen; kausalyayaa = Kausalya; eyivaan = got; vasham = subjected; nidraayaaH = to sleep; samaakraantaH ca = after having been overcome; shokena = be grief.

The king, thus cheered up by the queen Kausalya, got subjected to slumber, after having been overcome by grief.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्विषष्टितमः सर्गः

Thus completes 62nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 63

Verses converted to UTF-8, Nov 09

Introduction

Dasaratha woke up with anxious thoughts. Recalling his earlier sin, he starts recounting the story of a young ascetic to Kausalya. He says that while he was Prince Regent of Ayodhya, he went out for hunting in a forest one day and heard the sound of a hermit-boy filling his pitcher with water by suberging it into Sarayu River. Mistaking the gurgling sound for trumpeting of an elephant the prince hit the boy with an arrow, which went deep into the body and mortally wounded him. On approaching the victim, he discovered the fatal blunder and tendered his heart felt apologies to the hermit boy, who asked him to extract the arrow from his body and inform his parents. The boy died soon after the arrow was drawn out from the body.

[Verse Locator](#)

प्रतिबुद्धो मुहुर् तेन शोक उपहत चेतनः ।

अथ राजा दशरथः स चिन्ताम् अभ्यपद्यत ॥ २-६३-१

1. **atha** = then; **saH raajaa** = that king; **pratibuddhaH** = awakened; **muhuurtena** = after some time; **shokopahata chetanaH** = with mind afflicted with grief; **abhyapadyata** = got into; **chintaam** = anxious thought.

The king, awakened after some time, with his mind afflicted with grief, got into an anxious thinking.

[Verse Locator](#)

राम लक्ष्मणयोः चैव विवासात् वासव उपमम् ।

आविवेश उपसर्गः तम् तमः सूर्यम् इव आसुरम् ॥ २-६३-२

2. **vivaasaat** = due to the exile; **raama lakSmaNayoH** = of Rama and Lakshmana; **upasargaH** = a great calamity; **aavivesha** = befell; **tam** = on that Dasaratha; **vaasavopamam** = who is equal to Indra; **suuryamiva** = like sun (seized); **tamaH** = by obscurity; **asuram** = which is attributed to the demon Rahu.

Due to banishing of Rama and Lakshmana, a great calamity befell on Dasaratha who was equal in strength to Indra like sun seized by obscurity, which is attributed to the demon Rahu.

[Verse Locator](#)

सभार्ये निर्गते रामे कौसल्याम् कोसलेश्वरः ।

विवक्षुरसितापाङ्गाम् स्मृवा दुष्कृतमात्मनः ॥ २-६३-३

3. **raame** = after Rama; **nirgate sati** = having departed (to the forest); **sabhaarye** = along with his wife; **kosaleshvaraH** = Dasaratha the king of Kosala; **smR^itvaa** = recalling aatmanaH = his; **duSkR^itam** = sin; **vivakSuH** = wanted to speak; **kausalyaam** = to Kausalya; **astaapaaNgaam** = whose eye-corners were dark in colour.

After Rama along with his wife departed to the forest, Dasaratha the king of Kosala recalling his earlier sin, wanted to tell Kausalya, whose eye-corners were dark in colour all about it.

[Verse Locator](#)

स राजा रजनीम् षष्ठीम् रामे प्रव्रजिते वनम् ।
अर्ध रात्रे दशरथः संस्मरन् दुष्कृतम् कृतम् ॥ २-६३-४

4. raame = after Rama; pravraajite = was sent into exile; vanam = to the forest; raajaa = king; dasharathaH = Dasaratha; SaSThiim = on the sixth; rajaniim = night; arthavaatra = at mid-night; samsmavan = was recalling; duSkR^itam = his sin; kR^itam = done (long ago).

After Rama was sent into exile to the forest, King Dasaratha, on the sixth night at mid-night, was recalling his sin done (long ago).

[Verse Locator](#)

स राजा पुत्रशोकार्तः स्मरन् दुष्कृतमात्मनः ।
कौसल्याम् पुत्र शोक आर्ताम् इदम् वचनम् अब्रवीत् ॥ २-६३-५

5. saH raajaa = that king; putrashokaartaH = afflicted by grief for his son; smaram = recalling; aatmanaH = his; duSkR^itam = sin; abraviit = spoke; idam = these; vachanam = words; kausalyaam = to Kausalya; putrashokaartaam = who was suffering from sorrow for her son.

King Dasaratha, afflicted by grief for his son, recalling his sin, spoke the following words to Kausalya who was suffering from sorrow for her son.

[Verse Locator](#)

यद् आचरति कल्याणि शुभम् वा यदि वा अशुभम् ।
तत् एव लभते भद्रे कर्ता कर्मजम् आत्मनः ॥ २-६३-६

6. kalyaaNi = O; blessed lady!; bhadre = O; gracious one!; yat = whatever; kartaa = a doer of an act; shubham vaa = either good; yadi vaa = or; ashubham = bad; kurute = does; labhate = (he) obtains; tadeva = it surely; aatmanaH = his own; karmajam = result.

"O, blessed lady! O gracious one! A doer reaps surely the fruit of his own deeds corresponding to the nature of work either good or bad, of that which he does!"

[Verse Locator](#)

गुरु लाघवम् अर्थानाम् आरम्भे कर्मणाम् फलम् ।
दोषम् वा यो न जानाति स बालैति ह उच्यते ॥ २-६३-७

7. yaH = who; aarambhe = while undertaking; karmaNaam = actions; najaanaati = does not know; gurulaaghavam = the relative value; arthaanaam = of their utilities phalam = (or) their fruit; doSam vaa = (or) their defect; saH = he; uchoyate ha = is surely called; baalaH iti = as a boy (fool).

"He who does not consider, while undertaking actions, the relative value of their fruits as well as the utilities or defects accruing from them, is surely called a fool."

[Verse Locator](#)

कश्चित् आम्र वणम् चित्त्वा पलाशामः च निषिन्वति ।
पुष्पम् दृष्ट्वा फले गृध्नुः स शोचति फल आगमे ॥ २-६३-८

8. kashchit = anyone; dR^iSTvaa = seeing; puSpam = their flowers; gR^idhnuH = and greedily desirous of; phale = their; fruits; niSiNchat = nourishes; palaashran = Palasa

trees; **chhittvaa** = by cutting off; **aamravanam** = mango groves; **saH** = he; **shochati** = will come to grief; **phalaagame** = after arrival of fruit."

"Anyone, who after seeing their (charming and big) flowers, greedily desires their (large and luscious) fruits and nourishes Palasa trees, by cutting off a mango grove, he will come to grief after bearing of their fruit."

[Verse Locator](#)

अविज्ञाय फलम् यो हि कर्म त्वेवानुधावति ।
स शोचेत्फलवेळायाम् यथा किंशुकसेचकः ॥ २-६३-९

9. **yaH** = who; **avijJNaaya** = without knowing; **phalam** = the fruit; **anudhaavati** = follows running; **karmatu eva** = towards action; **saH** = he kimshukaschakaH iva = as a nourisher of Kimsuka trees; **phalavelaayaam** = at the time of fruit-bearing; **shochet** = will come to grief.

"He who without knowing the result goes running towards action, will come to grief as a nourisher of Kimsuka trees coming to grief at the time of their fruit-bearing."

[Verse Locator](#)

सो अहम् आम्न वणम् चित्त्वा पलाशामः च न्यषेचयम् ।
रामम् फल आगमे त्यक्त्वा पश्चात् शोचामि दुर्मतिः ॥ २-६३-१०

10. **saH aham** = I as such; **nyaSachayam** = nourished; **palashaan cha** = Palasa trees; **chhitvaa** = by cutting off; **aamravaNam** = mango grove. **durmatiH** = being wicked-minded; **tyaktvaa** = leaving; **raamam** = Rama; **phalaagame** = at the time of arrival of fruit; **shochaami** = I am lamenting; **pashchaat** = afterwards.

"I nourished Palasa trees, by cutting off mango grove. Being wicked-minded in abandoning Rama at the time of arrival of fruit, I am lamenting thereafter."

[Verse Locator](#)

लब्ध शब्देन कौसल्ये कुमारेण धनुष्मता ।
कुमारः शब्द वेधी इति मया पापम् इदम् कृतम् ॥ २-६३-११

11. **kausalye** = O Kausalya!; **mayaa** = by me; **labdhashabdena** = who has obtained a name; **kumaaraH iti** = as a youth; **shabdavedhii** = shooting a heard; but unseen object; **dhanuSmataa** = (and) wielding a bow; **idam** = this; **paapam** = sin; **kR^itam** = was done; **kumaareNa** = while I was young."

"This sin was done by me while I was young and wielding a bow. At that time, I was famous as a young man, who can shoot heard (but unseen) object by an arrow, O Kausalya!"

[Verse Locator](#)

तत् इदम् मे अनुसम्प्राप्तम् देवि दुःखम् स्वयम् कृतम् ।
सम्मोहात् इह बालेन यथा स्यात् भक्षितम् विषम् ॥ २-६३-१२

12. **tatidam** = such of this; **duHkham** = grief; **svayam kR^itam** = obtained by my own accord; **samanupraaptam** = has befallen; **me** = to me; **yathaa syaat** = perhaps as; **viSam** = a poison; **bhakSitam** = eaten; **baalena** = by a boy; **sammohaata** = in ignorance; **iha** = in this world; **devi** = O; Kausalya!"

"This grief, obtained by my own accord, has befallen me, as by a boy in ignorance eating poison in the world; O, Kausalya!"

[Verse Locator](#)

यथान्यः पुरुषः कश्चित्पलाशैर्मोओहितो भवेत् ।

एवम् मम अपि अविज्ञातम् शब्द वेध्यमयम् फलम् ॥ २-६३-१३

13. yathaa = How; kashchit = some; anyaH = other; puruSaH = man; bhavet = became; mohitaH = disillusioned; phalaashaiH = by Palasa trees; evam = in the same manner; phalam = the (correct) result; shabdavedhyamayam = of hitting a target by sound only; apravijJnatam = was not known accurately; mayaapi = by me also."

"How the other man became disillusioned by Palasa trees, I also became disillusioned in the same manner, without knowing accurately the correct result of hitting a target by means of sound only."

[Verse Locator](#)

देव्य् अनूढा त्वम् अभवो युव राजो भवाम्य् अहम् ।

ततः प्रावृड् अनुप्राप्ता मद काम विवर्धिनी ॥ २-६३-१४

14. devi = O; Kausalya!; tvam = you; abhavaH = were; anuuDhaa = unmarried (till then); aham = I; bhavaami = was; yuvaraajaH = a prince Regent; tataH = then; anupraaptaa = came; praavR^iT = the rainy season; madakaama vivardhinii = which enhanced excitement and desire (for hunting).

"O, Kausalya! You were unmarried till then and I was the Prince Regent. Then came the rainy season which enhanced excitement and desire (for hunting)."

[Verse Locator](#)

उपास्यहि रसान् भौमांस् तप्त्वा च जगद् अंशुभिः ।

परेत आचरिताम् भीमाम् रविर् आविशते दिशम् ॥ २-६३-१५

15. raviH = the Sun; upaasya = partaking; rasaan = the fluid; bhaumaan = relating to earth; taptvaacha = and warming; jagat = the world; amshubhiH = with its rays; aavishat = entered; bhiimaam = the terrible; disham = (southern) quarter; paretaacharitaam = haunted by spirits.

"The sun, partaking fluids from earth and warming the world with its rays, entered the terrible southern quarter haunted by spirits."

[Verse Locator](#)

उष्णम् अन्तर् दधे सद्यः स्निग्धा ददृशिरे घनाः ।

ततः जहृषिरे सर्वे भेक सारङ्ग बर्हिणः ॥ २-६३-१६

16. uSNam = heat; antardadhe = disappeared; sadyaH = suddenly; snigdhaaH = resplendent; ghanaaH = clouds; daadR^ishire = were seen; tataH = thereafter; sarve = all; bhekasaaraNga barihiNaH = frogs; cuckoos and peacocks; kajR^iSire = were full of joy."

"Heat disappeared suddenly. Resplendent clouds appeared in the sky. All frogs, cuckoos and peacocks were full of joy."

[Verse Locator](#)

क्लिन्नपक्षोत्तराः स्नाताः कृच्छ्रादिव वतत्रिणः ।

वृष्टिवातावधूताग्रान् पादपानभिपेदिरे ॥ २-६३-१७

17. patatriNaH = birds; klinnapakSottaraaH = with moistened top of their wings; snaataaH = as if bathed; kR^ichchraat iva = with great difficulty; abhipadire = reached; paadapaan = the trees; vR^iSTivaataavadhuutaagraan = the tops of which were being shaken off by rain and wind."

"Birds with moistened top of their wings as if they bathed, reached with great difficulty the trees, the tops of which were shaken off by rain and wind."

[Verse Locator](#)

पतितेन अम्भसा चन्नः पतमानेन च असकृत् ।
आबभौ मत्त सारङ्गः तोय राशिर् इव अचलः ॥ २-६३-१८

18. **chhannaH** = enveloped; **ambhasaa** = by water; **patamaanena** = falling; **asakR^it** = again and again; **patitena** = (on the water already) fallen; **achalaH** = the mountain; **mattasaarNgaH** = with antelopes in rut; **ababhau** = glowed; **toyaraashiriva** = like an ocean.

"Enveloped by water falling again and again on the water already fallen, the mountain with its antelopes in rut, glowed like an ocean."

[Verse Locator](#)

पाण्डुरारुणवर्णानि स्रोओतांसि विमलान्यपि ।
सुस्रुवुर्गिरिधातुभ्यः सभस्मानि भुजङ्गवत् ॥ २-६३-१९

19. **srotaamsi** = the water-streams; **vimalaanyapi** = thought crystal clear; **susrusuH** = flowed; **bhujaN^gavat** = like serpents; **paaNDuraaruNa varNaani** = with white and red colours; **sabhasmaani** = along with ashes; **giridhaatubhyaH** = or mountain-minerals

"Although the water-streams were crystal clear, they flowed in serpentine courses, with white and red colours because of their admixture with ashes and mountain-minerals on the way."

[Verse Locator](#)

आकुलारुणतोयानि स्रोओतांसि विमलान्यपि ।
उन्मार्गजलवाहीनि बभूवुर्जलदागमे ॥ २-६३-२०

20. **srotaamsi** = the water-streams; **vimalaanyapi** = even though crystal-clear; **babhuuvuH** = became; **jalagaamini aadulaaruNa toyaami** = churned with reddish water; **unmaargajalogaamini** = carrying water by a wrong way; **jaladaagame** = after the onset of rain.

"The water-streams, which were crystal-clear till then, became churned with reddish waters, carrying water by a wrong way, after the onset of rain."

[Verse Locator](#)

तस्मिन् अतिसुखे काले धनुष्मान् इषुमान् रथी ।
व्यायाम कृत सम्कल्पः सरयूम् अन्वगाम् नदीम् ॥ २-६३-२१

21. **vyaayaama kR^ita samkalpaH** = with a wish to do (Hunting as) an exercise; **tasmin kaale** = in that season; **atisukhe** = which was most comfortable; **anvagaam** = I went along; **saryuunadiim** = Sarayu River; **rathii** = going in a chariot; **dhanuSmaan**; wearing a bow; **ishhumaan** = and arrows.

"With a wish to do hunting as an exercise in that most comfortable season, I went along Sarayu River, in a chariot, wearing bow and arrows."

[Verse Locator](#)

निपाने महिषम् रात्रौ गजम् वा अभ्यागतम् नदीम् ।
अन्यम् वा श्वा पदम् कंचिज् जिघांसुर् अजित इन्द्रियः ॥ २-६३-२२
तस्मिंस्तत्राहमेकान्ते रात्रौ विवृतकार्मुकः ।

22. **tatra** = there; **aham** = I; **ajitendriyaH** = without my senses subdued; **jihaamsuH** = with an intent to kill; **mahiSam** = a (wild) buffalo; **gajamvaa** = or an elephant; **anyam shvaapadam vaa** = or any other wild animal; **abhyaagatam** = coming; **nadiim** = the river; **raatrau** = in the night; **tasmin** = at that place; **nipaame** = for drinking water; **vivR^ita kaarmukaH** = I was ready with my bow; **ekaante** = at a solitary place.

"Without my senses under control and with an intent to kill there a (wild) buffalo or an elephant or any other wild animal coming in the night at that place for the purpose of drinking water, I was ready with my bow at a solitary place."

[Verse Locator](#)

तत्राहम् सम्वृतम् वन्यम् हतवांस्तीरमागतम् ॥ २-६३-२३
अन्यम् चापि मृगम् हिंस्रम् शब्दम् श्रुत्वाभु पागतम् ।

23. **shrutvaa** = hearing; **shabdham** = the sound; **aham** = I; **hatavaan** = killed; **samvR^itam** = turning towards (it); **vanyam** = a wild animal; to; **tiiram aagata** = which came to bank (of Sarayu River); **anyam** = (and) another; **hrimsram** = violent; **mR^igam cha** = animal too; **abhyupaagatam** = which arrived; **tatra** = there.

"Hearing the sound, I killed turning towards it, a wild animal, which came to the bank of Sarayu River and another violent beast too which came there."

[Verse Locator](#)

अथ अन्ध कारे तु अश्रौषम् जले कुम्भस्य पर्यतः ॥ २-६३-२४
अचक्षुर् विषये घोषम् वारणस्य इव नर्दतः ।

24. **atha** = thereafter; **andha kaare** = in darkness; **achakSur viSaye** = and not within the reach of the eyes; **ashrauSam** = I heard; **ghoSham** = the sound; **kumbhasya** = of a pitcher; **puuryataH** = being filled up; **jale** = in water; **nardataH vaaraNasyeva** = like that of an elephant."

"Meanwhile, in that darkness and not within the reach of the eye, I heard the sound of a pitcher being filled up, the sound of which appeared like that of an elephant."

[Verse Locator](#)

ततः अहम् शरम् उद्धृत्य दीप्तम् आशी विष उपमम् ॥ २-६३-२५
शब्दम् प्रति गजप्रेप्सुरभिलक्ष्य त्वपातयम् ।

25. **tataH** = then; **gajaprepsuH** = with an intent to obtain the elephant; **aham** = I; **uddhR^itya** = drew out; **abhilakSya** = targeted; **shabdham prati** = towards that sound; **apaatayam** = and released; **sharam** = an arrow; **diptam** = shining; **ashiiviSopamam** = and equal to a serpent.

"With an intent to hit that elephant, I drew out a shining arrow resembling a serpent, targeted towards the direction sound and discharged it."

[Verse Locator](#)

अमुन्वम् निशितम् बाणम् अहम् आशी विष उपमम् ॥ २-६३-२६
तत्र वाग् उषसि व्यक्ता प्रादुर् आसीद् वन ओकसः ।
हा हा इति पततः तोये बाणाभिहतमर्मणः ॥ २-६३-२७

26; 27. **aham** = I; **anuNeham** = discharged nishitam = a sharp; **baaNam** = arrow; **ashiiviSopamam** = resembling a serpent; **tatra** = there; **uSasi** = at dawn; **praaduraasiit** = arose; **vyaktaa** = a distinct; **vaak** = voice; **haa haa iti** = uttering 'Ah! Ah!' **vanaukasaH** = of an inhabitant of forest; **patataH** = dropping down; **toye** = in water; **baaNaabhiihatamarmaNaH** = his vital part hit by the arrow.

"I released a sharp arrow, resembling a serpent. There, at dawn, arose a distinct voice uttering 'Ah! Ah!' of a forest-inhabitant, dropping down in water after his vital part was hit by an arrow."

[Verse Locator](#)

तस्मिन्निपतिते बाणे वागभूतत्र मानुषी ।
कथम् अस्मद् विधे शस्त्रम् निपतेत् तु तपस्विनि ॥ २-६३-२८

28. **tasmin** = (while) that; **baaNe** = arrow; **nipatite** = was attacking; **maanushhu** = a human; **vaak** = voice; **abhuut** = was manifest; **tatra** = there; **katham** = how; **shastram** = a weapon; **nipatettu** = did rush upon; **tapasvini** = an ascetic; **asmadvidhe** = like me?

"While that arrow was attacking a human voice there was heard, saying, 'Oh, how a weapon did rush upon an ascetic like me?' "

[Verse Locator](#)

प्रविविक्तम् नदीम् रात्राव् उदाहारः अहम् आगतः ।
इषुणा अभिहतः केन कस्य वा किम् कृतम् मया ॥ २-६३-२९

29. **aham** = I; **aagataH** = came; **nadiim** = to the river; **pravivektaam** = which is away from habitation; **udaakaaraH** = to carry water; **raatrau** = in the night; **kena** = by whom; **abhihataH** = I was hit; **iShuNaa** = by an arrow? vaa = on the other hand; **kim** = what; **iR^itam** = was done; **mayaa** = by me; **karya** = to any one?

"I came to the river, which is away from habitation, in the night to fetch water. By whom I was hit by an arrow? On the other hand what wrong have I done to anyone?"

[Verse Locator](#)

ऋषेर् हि न्यस्त दण्डस्य वने वन्येन जीवतः ।
कथम् नु शस्त्रेण वधो मद् विधस्य विधीयते ॥ २-६३-३०

30. **R^ishhe** = to a sage; **madvidhasya** = like me; **nyastadaNdasya** = of having laid down the road; **jiivataH** = and living; **vanyena** = on fruits and roots of wild plants; **vane** = in the forest; **katham na** = how; **vadhaH** = a killing; **shastreNa** = by an arrow; **vidhiiyate** = is enjoined?

"To a seer like me, of having laid down violence and living a fruits and roots of wild plants in the forest, how a killing by an arrow is enjoined?"

[Verse Locator](#)

जटा भार धरस्य एव वल्कल अजिन वाससः ।
को वधेन मम अर्थी स्यात् किम् वा अस्य अपकृतम् मया ॥ २-६३-३१

31. **kaH** = who; **syaat** = is desirous of; **vadhena** = in killing; **mama** = of me; **jaTaabhaarudharasyaam** = wearing a mass of locks of hair; **valka laajina vaasasaH** = with bark of trees and deer-skin as my clothing? kim vaa = what; **apakR^itam** = harm; was done; **asya** = to him; **mayaa** = by me?"

"Who is desirous of killing me, wearing a mass of locks of hair and clad with bark of trees and deer-skin? What harm was done to him by me?"

[Verse Locator](#)

एवम् निष्फलम् आरब्धम् केवल अनर्थ संहितम् ।
न कश्चित् साधु मन्येत यथैव गुरु तल्पगम् ॥ २-६३-३२

32. kevaalaanarthasamhitam = concerning only with a useless objective; niSphalam = a vain act; aarabdhham = is undertaken; evam = in this way; na kashchit = no one; manyate = will admire him; as for instance who violates his teacher's bed; saadhu = as good.

"A vain act concerning only with a useless objective is undertaken in this manner. No one will admire him, as for instance like any man seeking the bed of his preceptor's wife, as good."

[Verse Locator](#)

नहम् तथा अनुशोचामि जीवित क्षयम् आत्मनः ।
मातरम् पितरम् च उभाव् अनुशोचामि मद् विधे ॥ २-६३-३३

33. aham = I; naanushochaami = do not worry; tathaa = that much; aatmanaH = of my; jiivitakSayam = destroyed of life; madvadhe = In the case of my death;; anushochaami = I worry; ubhau = both; maataram = for my mother; pitaaramcha = and father.

"I do not worry that much of my death. I worry both for my mother and father, in the case of my death."

[Verse Locator](#)

तत् एतान् मिथुनम् वृद्धम् चिर कालभृतम् मया ।
मयि पन्चत्वम् आपन्ने काम् वृत्तिम् वर्तयिष्यति ॥ २-६३-३४

34. mayi apanne = while I obtain my death; kaami = which; vR^ittim = livelihood; etat = this; vR^iddham = elderly; mithunam = couple; chirakaalabhR^itam = maintained since a long time; mayaa = by me; vartayiSyati = will follow?"

'By what means of livelihood this elderly couple, maintained since a long time by me, support themselves when I obtain my death?'

[Verse Locator](#)

वृद्धौ च माता पितराव् अहम् च एक इषुणा हतः ।
केन स्म निहताः सर्वे सुबालेन अकृत आत्मना ॥ २-६३-३५

35. vR^ddhau = the aged; maataapitaa = mother and father; ahamca = me too; hataH = are killed; ekeSaNa = by a single arrow; kena = By whom; akR^itaatmanaa = a man without self-control; subaalena = and very much a fool; sarve = all of us; nihataaH sma = are killed?

"I and my aged parents are killed by a single arrow. By a man without self control and being very much a fool, all of as are virtually killed."

[Verse Locator](#)

तम् गिरम् करुणाम् श्रुत्वा मम धर्म अनुकान्क्षिणः ।
कराभ्याम् सशरम् चापम् व्यथितस्य अपतत् भुवि ॥ २-६३-३६

36. shrutvaa = Hearing; taamgiram = those words; karaNaam = which were pitiable; karaabhyaam = from the hands; mama = of me; dharmaanukaaNkSiNaH = who is intent on righteousness; vyathitasya = and having anguish; anpatat = fell; chaapam = the bow; sasharam = with arrows."

"Hearing those pitiable words and since I was always intent on righteousness, I felt distressed. The bow and arrow fell down from my hands to the ground."

[Verse Locator](#)

तस्याहम् करुणम् श्रुत्वा निशि लालपतो बहु ।
सम्भ्रानतः शोकवेगेन भृशमास विचेतनः ॥ २-६३-३७

37. **shrutvaa** = hearing; **tasya** = his; **karuNam** = pathetic cry; **laalavataH** = weeping; **bahu** = very much; **nishi** = during the night; **asa** = I became; **vichetasaH** = unconscious; **bhR^isham** = frequently; **sambhraantaH** = utterly bewildered (as I was); **shokavegena** = due to flare-up of grief."

"Hearing his pathetic cry, weeping profusely during the night, I became unconscious frequently, utterly bewildered as I was, due to flare-up of my grief."

[Verse Locator](#)

तम् देशम् अहम् आगम्य दीन सत्त्वः सुदुर्मनाः ।
अपश्यम् इषुणा तीरे सरय्वाः तापसम् हतम् ॥ २-६३-३८
अवकीर्णजटाभारम् प्रविद्धकलशोदकम् ।
पासुशोणितदिग्धाङ्गम् शयानम् शल्यपीडितम् ॥ २-६३-३९

38; 39. **diinasattvaH** = Distressed in mind; **sudurshaanaaH** = and with much sorrowful feeling; **aham** = I; **aagamya** = reached; **tam desham** = that place; **apashya** = and saw; **taapasam** = the ascetic; **hatam** = hit; **iSuNaa** = by arrow; **tiire** = at the bank; **sarayvaaH** = of Sarayu River; **avukiirNajaTaabhaaram** = with his tresses of hair scattered; **praviddhakalashodakam** = his pitcher of water thrown asunder; **paamskushoNitadigdhaaN^gam** = having his limbs anointed with sand and blood; **shayaanam** = lying down; **shalyapiiDitam** = hurt by the arrow.

"Distressed in mind and with much sorrowful feeling, I reached that place and saw the ascetic, hit by the arrow at the bank of Sarayu River, with his tresses of hair scattered, his pitcher of water thrown asunder, having his limbs anointed with sand and blood lying down as he was, hurt by the arrow."

[Verse Locator](#)

स माम् उद्वीक्ष्य नेत्राभ्याम् त्रस्तम् अस्वस्थ चेतसम् ।
इति उवाच वचः क्रूरम् दिधक्षन् इव तेजसा ॥ २-६३-४०

40. **udviikSya** = looking up; **netraabhyaam** = with his eyes; **didhakSinnivatejasaa** = as if going to scorch with his glory; **maam** = at me; **trastam** = who stood terrified; **asvathachetasam** = and sick in mind; **saH** = he; **uvaacha** = spoke; **iti** = thse; **kruuram** = harsh(words); **tataH** = then.

Looking up with his eyes, as if going to scorch with his glory, at me who stood terrified and sick in mind, he spoke those harsh words then:

[Verse Locator](#)

किम् तव अपकृतम् राजन् वने निवसता मया ।
जिहीर्षिउर् अम्भो गुर्व् अर्थम् यद् अहम् ताडितः त्वया ॥ २-६३-४१

41. **jihiiirSuH** = who was carrying; **ambhaH** = water; **raajan** = O; king!; **aham** = I; **gurvartham** = for my parents; **taaDitaH** = was hit; **tvayaa** = by you; **kim** = what; **apakR^itam** = harm was done; **tava** = to you; **mayaa** = by me; **nivasataa** = who is residing; **vane** = in a forest?"

"O, king! I, who was carrying water for my parents, was hit by you. What was the harm done to you by me who is residing in a forest?"

[Verse Locator](#)

एकेन खलु बाणेन मर्मणि अभिहते मयि ।
द्वान् अन्धौ निहतौ वृद्धौ माता जनयिता च मे ॥ २-६३-४२

42. abhigate = being hit; marmaNi = on my secret part; ekena baaNena = by a single arrow; nihataa khalu = you; virtually killed; dvau = both; me = my; maataa = mother; janayitaacha = and father; andhau = who are blind; vR^iddhau = and aged.

'Being hit on my secret part by a single arrow, you virtually killed both my mother and father, who are blind and aged.'

[Verse Locator](#)

तौ नूनम् दुर्बलाव् अन्धौ मत् प्रतीक्षौ पिपासितौ ।
चिरम् आशा कृताम् तृष्णाम् कष्टाम् संधारयिष्यतः ॥ २-६३-४३

43. tau = both of them; durbalau = weak; andhau = blind; pipaasitau = and thirsty; smadhaavayiSyataH = might have refrained; tR^iSNaam = theri thirst; kaSTaam = with difficulty; aashaakR^itaam = and attended with expectation; chiram = since long; nuunam = I am sure.

'Both of them, weak blind and thirsty, might have refrained their thirst with difficulty and waited with expectation of my arrival since long. I am sure.'

[Verse Locator](#)

न नूनम् तपसो वा अस्ति फल योगः श्रुतस्य वा ।
पिता यन् माम् न जानाति शयानम् पतितम् भुवि ॥ २-६३-४४

44. nuunam = surely; tapasovaa = religious austerity; shrutasya vaa = or sacred knowledge; naasti phalayogaH = have not borne fruit; yat = because; pitaa = my father; na jaanaati does not know; maam = about me; patitam = having fallen down; shayaanam = and lying ; bhuumi = on the ground.

'Surely, our (mine or father's) religious austerity or sacred knowledge have not borne fruit because my father does not have information about me, having fallen down and lying on the ground.'

[Verse Locator](#)

जानन्न अपि च किम् कुर्यात् अशक्तिर् अपरिक्रमः ।
चिद्यमानम् इव अशक्तः त्रातुम् अन्यो नगो नगम् ॥ २-६३-४५

45. jaanannapi = even if he knows; kim = what; ashaktiH = my disabled (father); aparikramaH = who is unable to walk around; kuryaat = can do? anyaH naga iva = like one tree; ashaktaH = is unable; traatum = to protect; nagam = a tree; chhidyaamaanam = being cut off.

'What my disabled father, unable to walk around can do, even if he knows like a tree unable to protect another tree which is being cut off?'

[Verse Locator](#)

पितुस् त्वम् एव मे गत्वा शीघ्रम् आचक्ष्व राघव ।
न त्वाम् अनुदहेत् क्रुद्धो वनम् वह्निर् इव एधितः ॥ २-६३-४६

46. raaghava = O; Dasaratha!; gattvaa = going; shiighram = soon; tvameva = you alone; aachakSva = tell me pituH = my father; naanudahet = He will not scorch; tvaam = you; kruddhaH = by anger; vanamiva = as a forest (in scorched); edhitaH = by flared-up; vahniH = fire

'O, Dasaratha! Going there soon, you alone tell my father; so that he will not scorch you by his anger, as a forest is scorched by a flared-up fire.'

[Verse Locator](#)

इयम् एक पदी राजन् यतः मे पितुर् आश्रमः ।

तम् प्रसादय गत्वा त्वम् न त्वाम् स कुपितः शपेत् ॥ २-६३-४७

47. **raajan** = O; king!; **yataH** = on which side; **aashramaH** = the hermitage; **me pituH** = of my father (on that side); **iyam** = this; **ekapadii** = foot-path (will go); **gattvaa** = after going (there); **tvam** = you; **prasaadaya** = obtain graciousness; **tam** = from him; **kupitaH** = being angry; **saH na shapet** = let him not execrate; **tvaam** = you."

'O, king! This foot-path will lead you to my father's hermitage. After going there, seek his graciousness, lest he should get angry and execrate you."

[Verse Locator](#)

विशल्यम् कुरु माम् राजन् मर्म मे निशितः शरः ।

रुणद्धि मृदु स उत्सेधम् तीरम् अम्बु रयो यथा ॥ २-६३-४८

48. **raajan** = O; king!; **kuru** = make; **maam** = me; **vishalyam** = free from the arrow-head; **nishitaH** = the sharp; **sharaH** = arrow; **ruNadhhi** = torments; **me marma** = my vital part; **mR^idu** = which is delicate; **amburayaH yathaa** = in the same way as a river current (corrodes); **tiiram** = the sandy bank sotsedham = which is at height.

'O, king! Extract this arrow-head from my body. This sharp arrow torments my delicate vital part in the same way as a river-current corrodes the sandy bank, which is at a height.'

[Verse Locator](#)

सशल्यः क्लिश्यते प्राणैर्विशल्यो विनशिष्यति ।

इति मामविशच्चिन्ता तस्य शल्यापकर्षणे ॥ २-६३-४९

49. **asya shalyaapakarSaNe** = while I was extracting the arrow-head from him; **iti** = this; **chintaa** = thought; **avishat** = entered; **maam** = me; **sashalyaH** = with arrow-head in his body; **klisyyat** = he will suffer; **praaNaiH** = with his lives; **vishalyaH** = without the arrow-head; **vinashiSyat** = he will die.

"While extracting the arrow-head from him, this thought entered my mind. With arrow-head in his body he will suffer, even though surviving. But after extracting the arrow-head, he will die."

[Verse Locator](#)

दुःखितस्य च दीनस्य मम शोकातुरस्य च ।

लक्ष्यामास हृदये चिन्ताम् मुनिसुत स्तदा ॥ २-६३-५०

50. **tadaa** = then; **munisutaH** = the son of the sage; **lakSayaamaasa** = perceived; **chintaam** = the worry; **hR^idaye** = in the heart; **mama** = of myself; **duHkhitasya** = who was lamenting; **diinasya** = pitiable; **shokaaturasya** = suffering from anguish.

"Then, the son of the sage perceived worry in the heart of myself, who was lamenting pitiable, suffering from anguish."

[Verse Locator](#)

ताम्यमानः स माम् दुःखादुवाच परमार्तवत् ।

सीदमानो विवृत्ताङ्गो वेष्टमानो गतः क्षयम् ॥ २-६३-५१

51. **siidamaanaH** = sinking into despondency; **taamyamaanaH** = and being in distress; **vivR^ittaangaH** = distorting the limbs in agony; **veSTamaanaH** = coiling round himself; **kSayam** = the end (of life); **paramaartavat** = extremely pained; **saH** = he; **uvaacha** = spoke; **maam** = to me; **kR^ichchhrant** = with great difficulty.

Sinking into despondency with distress, distorting his limbs in agony, coiling round himself on the floor with extreme pain and having approached the end of his life, he spoke to me (as follows) with great difficulty.

[Verse Locator](#)

संस्तभ्य धैर्येण स्थिरचित्तो भवाम्यहम् ।

ब्रह्महत्याकृतम् पापम् हृदयादपनीयताम् ॥ २-६३-५२

52. **samstabhya** = suppressing; **shokam** = my grief; **dhairyeNa** = with firmness; **aham** = I; **bhavaami** = am becoming; **sthirachittaH** = steady; **taapam** = (let the) torment; **hR^idayaata** = in your heart; **brahmahatyaakR^itam** = caused by the thought of your having killed a Brahmana; **apaniiyataam** = be removed.

'Suppressing my grief with firmness, I am becoming stable-minded. Let the torment in your heart, caused by the thought of your having killed Brahmana be removed.'

[Verse Locator](#)

न द्विजातिर् अहम् राजन् मा भूत् ते मनसो व्यथा ।

शूद्रायाम् अस्मि वैश्येन जातः जन पद अधिप ॥ २-६३-५३

53. **raajan** = O; king; **janapadaadhipaa** = the ruler of the country! **aham** = I; **na** = am not; **dvijaatiH** = a Brahmana; **maabhuut vyathaa** = let there be no agony; **manasaH** = in your mind; **asmi** = I am; **jaataH** = born; **shuudraayaam** = through a Sudra woman; **vaishyena** = by Vysya.

'O, king the ruler of the country! I am not a Brahmana. Let there be no agony in your mind. I am born through a Sudra woman by a Vysya.'

[Verse Locator](#)

इति इव वदतः कृच्छ्रात् बाण अभिहत मर्मणः ।

विघूर्णतो विचेष्टस्य वेपमाचस्य भूतले ॥ २-६३-५४

तस्य तु आनम्यमानस्य तम् बाणम् अहम् उद्धरम् ।

तस्य त्वानम्यमानस्य तम् बाणामहमुद्धरम् ॥ २-६३-५५

54; 55. **itiiva** = In this manner; **vadataH** = speaking; **kR^ichchhaat** = with great difficulty; **baaNaabhihata marmaNaH** = who was hit in his vital part by an arrow; **vicheSTasya** = exerting himself; **vepamaanasya** = trembling; **aanamyamaanasya** = sinking; **aham** = I; **uddharam** = drew out; **tam baaNam** = that arrow; **tasya** = from him; **saH tapaodhanaH** = that sage; **udviikSya** = looked up; **maam** = towards me; **samtrastaH** = in fear; **jahau** = and relinquished; **praaNaan** = his lives.

"While he was speaking in that manner with great difficulty, his vital part having been hit by an arrow and was rolling on the ground, now exerting himself, now trembling and sinking, I drew out that arrow from him. That sage looked up towards me in fear and relinquished his life."

[Verse Locator](#)

जल आर्द्र गात्रम् तु विलप्य कृच्चान् ।

मर्म व्रणम् सन्ततम् उच्चसन्तम् ।

ततः सरखाम् तम् अहम् शयानम् ।

समीक्ष्य भद्रे सुभृशम् विषण्णः ॥ २-६३-५६

56. **bhadre** = O; my dear Kausalya! **samiikSya** = seeing; **tam** = him; **jalaardragaatram** = with his body drenched in water; **vilapya** = who wept; **kR^ichchhaat** = with

anguish; **uchchhvasantam** = sighing his breath; **samtatam** = unceasingly; **marmavraNam** = with injury in his vital part; **shayaanam** = lying down; **sarayvaam** = in the River Sarayu; **asmi** = I became; **bhR^isham** = very much; **viSaNNaH** = grief-stricken.

"O, my dear Kausalya! Seeing him, with his body drenched in water, weeping with anguish, unceasingly sighing his breath, with injury in his vital part and lying down in River Sarayu as he was, I became very much grief-stricken."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रिषष्टितमः सर्गः

Thus completes 63rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56			

© 2003, K. M. K. Murthy [Revised - September 08]



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

King Dasaratha continued to narrate to Kausalya how he went to the aged parents of the deceased sage and informed about the death of their son and its cause, how he escorted them to their son to the river where he was lying dead, how embracing the boy they wept and offered libations of water to his spirit, how invested with an ethereal body, the spirit ascended to heaven while consoling the aged couple and finally how, having cursed the king that he too would die of agony caused by the separation from his son, the aged couple gave up their lives. Having thus narrated the story of his getting the curse long back and loudly weeping, king Dasaratha dies of grief.

[Verse Locator](#)

वधमप्रतिरूपम् तु महर्षेस्तस्य राघवः ।
विलपन्ने व धर्मात्मा कौसल्याम् पुन रब्रवीत् ॥ २-६४-१

1. **dharmaatmaa** = The high-souled; **raaghavaH** = Dasaratha; **vilapanneva** = while lamenting; **apratiruupam** = about the unworthy; **vadham** = killing; **tasya maharshheH** = of that sage; **punaH** = again; **abraviit** = spoke; **kausalyaam** = to Kausalya (as follows):

The high souled Dasaratha, while lamenting about the unworthy killing of that sage, spoke further to Kausalya as follows:

[Verse Locator](#)

तत् अज्ञानान् महत् पापम् कृत्वा सम्कुलित इन्द्रियः ।
एकः तु अचिन्तयम् बुद्ध्या कथम् नु सुकृतम् भवेत् ॥ २-६४-२

2. **kR^itvaa** = having done; **aG^yaanaat** = inadvertantly; **tat** = that; **mahat** = great; **paapam** = sin; **aham** = I; **samkulendriyaH** = having my senses confounded; **achintyam** = thought; **ekastu** = alone; **buddhyaa** = with my intellect; **kathamnu** = how; **sukrutam bhavet** = best can be done."

Having done that great sin inadvertantly, having my senses confounded and I being alone, I thought of using my reason of what best can be done."

[Verse Locator](#)

ततः तम् घटम् आदय पूर्णम् परम वारिणा ।
आश्रमम् तम् अहम् प्राप्य यथा आख्यात पथम् गतः ॥ २-६४-३

3. **tataH** = Thereafter; **aadaaya** = taking; **paramavaariNaa** = best water; **puurNam** = fully; **tam** = in that; **ghaTam** = pitcher; **praapya** = obtaining; **yathaakhyaata patham** = the path as made known; **aham** = I; **gatah** = went; **tam aashramam** = to that hermitage."

"Taking the best water fully in that pitcher, I went to that hermitage by the path as directed by the young sage.

तत्र अहम् दुर्बलाव् अन्धौ वृद्धाव् अपरिणायकौ ।
 अपश्यम् तस्य पितरौ लून पक्षाव् इव द्विजौ ॥ २-६४-४
 तन् निमित्ताभिर् आसीनौ कथाभिर् अपरिक्रमौ ।
 ताम् आशाम् मत् कृते हीनाव् उदासीनाव् अनाथवत् ॥ २-६४-५

4; 5. **tatra** = There; **aham** = I; **apashyam** = saw; **tasya** = his; **tarou** = parents; **durbhaou** = who were frail; **andhou** = blind; **vR^iddhou** = aged; **apariNaayakou** = without a guide; **dvijou iva** = like birds; **luuna pakshhou** = whose wings were cut off; **kathaabhiH** = narrating (words) **tannimiHaabhiH** = targeting about him; **aasinou** = sitting; **aparishramou** = without any occupation; **anaathavat** = Having no protector; **udaasiinou** = and being immobile; **hiinou** = losing; **taam aashaam** = hope of their son; **matkR^ite** = because of me."

"There I saw the frail, blind and aged parents of the young sage. They were without a guide to support them, as birds whose wings were cut-off. Without any other occupation, they were narrating words only about their son. Having no protector and being immobile they lost the hope of their son, because of me."

[Verse Locator](#)

शोकोपहतचित्तश्च भयसम्प्रस्तचेतनः ।
 तच्चाश्रमपदम् गत्वा भूयः शोकमहम् गतः ॥ २-६४-६

6. **shokopahata chittaH** = with my mind afflicted with grief; **bhaya santraptachetanaH** = worried in mind about the impending peril; **aham gataH** = I got; **bhuuyaH** = further; **shokam** = grief; **gatvaa** = after reaching; **tat** = that; **aashramapadam** = hermitage."

"With my mind afflicted by grief and worried about the impending peril, I fell a prey to further grief after reaching the hermitage."

[Verse Locator](#)

पद शब्दम् तु मे श्रुत्वा मुनिर् वाक्यम् अभाषत ।
 किम् चिरायसि मे पुत्र पानीयम् क्षिप्रम् आनय ॥ २-६४-७

7. **"shrutvaa** = hearing; **me padashabdam** = the sound of my foot steps; **muni** = the sage; **abhaashhat** = spoke; **vaakyam** = (the following) words: "Oh; son! Kim = why; **chiraayasi** = are you late? **aanaya** = bring; **me** = me; **paaniiyam** = the water; **kshhipram** = quickly."

"Hearing the sound of my foot-steps, that sage spoke as follows: "O, son! Why are you late? Give me the water soon."

[Verse Locator](#)

यन् निमित्तम् इदम् तात सलिले क्रीडितम् त्वया ।
 उत्कण्ठिता ते माता इयम् प्रविश क्षिप्रम् आश्रमम् ॥ २-६४-८

8. **taata** = my dear son! **Yannimittam** = for what reason; **kriiDitam** = played; **idam** = in this manner; **salile** = in water; **tvayaa** = by you; **iyam** = this; **te maataa** = your mother; **utkanThitaa** = is regretted; **pravisha** = enter; **aashramam** = the hermitage; **kshhipram** = soon."

"My dear son! Your mother is regretting why you are playing in water in this manner. Enter the hermitage quickly."

[Verse Locator](#)

यद् व्यलीकम् कृतम् पुत्र मात्रा ते यदि वा मया ।

न तन् मनसि कर्तव्यम् त्वया तात तपस्विना ॥ २-६४-९

9. putra = O; son! taata = O dear! yat = If any; vyaLiikam = disagreeable thing; kR^itam = has been done; te = by your; maatraa = mother; yadivaa = or; mayaa = by me; tat = it; na kartavyam = ought not have been kept; manasi = in mind; tvayaa = by you."

"O, son! My dear! If any disagreeable thing has been done by your mother, or me, you, as a sage ought not have kept it in your mind."

[Verse Locator](#)

त्वम् गतिस् तु अगतीनाम् च चक्षुस् त्वम् हीन चक्षुषाम् ।

समासक्ताः त्वयि प्राणाः किञ्चिन् नौ न अभिभाषसे ॥ २-६४-१०

10. agatiinaam = we being helpless; tvam = you; gatih = are our refuge; achakshhushhaam = we having without sight; tvam = you; chakshhuHhi = are indeed our eyes; praaNaaH = our lives; samaasaktaaH = are encircled; tvayi = in you; kim = why; tvam naabhibhaashhate = not talking; naH = with us?"

"We being helpless, you are our refuge. We being blind, you are our eyes. Our lives are encircled around you. Why are you not talking with us?"

[Verse Locator](#)

मुनिम् अव्यक्तया वाचा तम् अहम् सज्जमानया ।

हीन व्यन्जनया प्रेक्ष्य भीतः भीतैव अब्रुवम् ॥ २-६४-११

11. prekshhya = seeing; tam munim = that ascetic; bhiitachitta iva = with a fearful mind; abruvam vaachaa = I spoke in a tone; avyaktayaa = indistinct; sajjamaanayaa = leaving some consonants".

"As though fearful in mind to behold the ascetic, I spoke to him in a tone which was indistinct inarticulate and without some consonants?"

[Verse Locator](#)

मनसः कर्म चेष्टाभिर् अभिसंस्तभ्य वाग् बलम् ।

आचक्षे तु अहम् तस्मै पुत्र व्यसनजम् भयम् ॥ २-६४-१२

12. abhisamstabhya = having strengthened; vaagbalam = firmness in my speech; karmaH = and act by deliberate efforts; aachachakshhe = I told; tasmai = him; bhayam = of the fear(that awaited him); putravasyanam = of his son's death."

"Having strengthened the firmness in my speech and having abandoned fear in my mind by deliberate efforts, I told him of the alarm that awaited him of his son's death."

[Verse Locator](#)

क्षत्रियो अहम् दशरथो न अहम् पुत्रः महात्मनः ।

सज्जन अवमतम् दुःखम् इदम् प्राप्तम् स्व कर्मजम् ॥ २-६४-१३

13. aham = I; kshhatriyaH = am a warrior; dasharathaH = named Dasaratha; aham = I; na mahatmanaH = am not your high souled; putraH = son; idam = this; duHkham = calamity; svakarmajam = created by my own act; sajjanaavamamatam = despised by noble men; praaptam = befell (upon me)".

"I am Dasaratha, belonging to warrior- class. I am not your high-souled son. This calamity created by my own act, despised by noble men, befell upon me."

भगवमः च अपहस्तः अहम् सरयू तीरम् आगतः ।

जिघांसुः श्वा पदम् किञ्चिन् निपाने वा आगतम् गजम् ॥ २-६४-१४

14. bhagavan = O; venerable sage! ChaapahastaH = wearing a bow in hand; aham = I; aagataH = came; sarayuu tiiram = to the bank of Sarayu River; jighaamsuH = with an intent to kill ; gajamcha = an elephant; aagatam = arrived to; nipaane = a ford(for drinking water); kamchit = or any; shvaapadam = wild animal".

"O, venerable sage! Wearing a bow in hand, I came to the bank of Sarayu River with an intent to kill an elephant arrived to a ford (for drinking water) or any other wild animal."

[Verse Locator](#)

ततः श्रुतः मया शब्दो जले कुम्भस्य पूर्यतः ।

द्विपो अयम् इति मत्वा हि बाणेन अभिहतः मया ॥ २-६४-१५

15. tataH = then; mayaa = by me; shrutaH = was heard; shabdaH = the sound; kumbhasya = of a pitcher; puuryataH = being filled; jale = with water; matvaa = thinking; ayam = it; dvipaH iti = as an elephant; ayam = it; abhihataH = was killed; mayaa = by me; baaNena = with an arrow."

"Then by me was heard the sound of a pitcher being filled with water. Guessing it as an elephant, I killed it with an arrow."

[Verse Locator](#)

गत्वा नद्याः ततः तीरम् अपश्यम् इषुणा हृदि ।

विनिर्भिन्नम् गत प्राणम् शयानम् भुवि तापसम् ॥ २-६४-१६

16. tataH = Thereafter; gatvaa = I reached; tiiram = the bank; nadyaaH = of the river; apashyam = and saw; taapasam = an ascetic; shayaanam = lying; gatapraaNam = dead; bhuvi = on the ground; vinirbhinnam = pierced; ishhuNaa = by an arrow; hR^idi = into his heart."

"Thereafter, reaching the bank of the river there, I saw an ascetic lying dead on the ground, with the arrow pierced into his heart."

[Verse Locator](#)

भगवन् शब्दम् आलक्ष्य मया गज जिघांसुना ।

विसृष्टः अम्भसि नाराचः तेन ते निहतः सुतः ॥ २-६४-१७

17. bhagavan = O;honorable sage!gaja jigaamsunaa = with a desire to kill an elephant; aalakshhya = by targeting; shabdnam; = the sound; naaraachaH = an iron arrow; visR^ishhTaH = was released; ambasi = into water; mayaa = by me; tataH = thereafter; te = your; sutaH = son; nihataH = was killed"

"O, honorable sage! With a desire to kill an elephant by targeting the sound, I released an iron arrow, and thus your son was killed (hit)"

[Verse Locator](#)

ततस्तस्यैव वचनादुपेत्य परितप्यतः ।

स मया सहसा बण उद्धृतो मर्मतस्तदा ॥ २-६४-१८

18. tataH = thereafter; upetya = approached; mayaa = by me; tadaa = then; vachanaat = according to the word; tasyaiva = by him; paritapyataH = who was suffering from pain; saH

baaNaaH = that arrow; uddhR^itaH = was taken out; sahasaa = soon; marmataH = from his vital part."

"Approaching as per his request, closer to him who was suffering from pain, I took out the arrow soon from his vital part."

[Verse Locator](#)

स च उद्धृतेन बाणेन तत्र एव स्वर्गम् आस्थितः ।
भगवन्ताव् उभौ शोचन् अन्धाव् इति विलप्य च ॥ २-६४-१९

19. saH cha = he also; shochan = mourning; bhavantou = about both of you; pitarou = the parents; vilapyacha = lamenting; andhou iti = that both of you were blind; tatraiva = there itself; asthitaH = he attained; svargam = heaven; tena baaNena = by that arrow; uddhR^itena = taken out."

"Soon after taking out the arrow, he worried about both of you the parents, lamenting that you were blind and there itself he attained Heaven"

[Verse Locator](#)

अज्ञानात् भवतः पुत्रः सहसा अभिहतः मया ।
शेषम् एवम् गते यत् स्यात् तत् प्रसीदतु मे मुनिः ॥ २-६४-२०

20. ajJNaanaat = unknowingly; sahasaa = and unexpectedly; bhavataH putraH = your son; nihataH = was killed; mayaa = by me; evamgata = while it happened like this; muniH = let the sage; prasiidatu = ask me (to do) tat = that; yat = which; sheshhamsyaat = that is left."

"Unknowingly and unexpectedly your son was killed by me. It has happened like that. Let the honorable sage command me what to do in this matter."

[Verse Locator](#)

स तत् श्रुत्वा वचः क्रूरम् निदृश्वसन् शोक कर्षितः ।
नाशकत्तीव्रमायासमकर्तुम् भगवानृषिः ॥ २-६४-२१

21. shrutvaa = hearing; tat = that; kruuram = cruel; vachaH = news; uktam = uttered; mayaa = by me; aghashamsinaa = confessing my sin; bhagavaan = the venerable; saH R^ishhiH = that sage; naashakat = could not; akartum = resist; tiivram = severe; aayaasam = anger."

Hearing that cruel news pronounced by me, confessing my sin, that venerable sage could not resist his severe anger."

[Verse Locator](#)

सबाष्पपूर्णवदनो निःश्वसन् शोककर्षितः ।
माम् उवाच महा तेजाः कृत अञ्जलिम् उपस्थितम् ॥ २-६४-२२

22. saH = he; mahaatejaaH; with your splendor; baashhpa puurna vadanaH = with face filled with tears; nishshvasan = sighing; shokakarshitaH = hurt with sorrow; uvaacha = spoke; maam = to me; upasthitam = who came near; kR^itaaNjalim = with joined palms."

"That sage with great splendor, whose face was filled with tears and troubled by sorrow, spoke with a sigh to me who came near him with joined palms"

[Verse Locator](#)

यद्य् एतत् अशुभम् कर्म न स्म मे कथयेः स्वयम् ।
फलेन् मूर्धा स्म ते राजन् सद्यः शत सहस्रधा ॥ २-६४-२३

23. **raajan** = O ;king!; **tvam no kathayeH yadi** = If you have not told; **me** = me; **etat** = about this; **ashubham** = shameful; **karma** = deed; **svayam** = yourself; **te** = your; **muurdhaa** = head; **phaletsma** = would have burst; **shatasahasradhaa** = into a hundred thousand pieces; **sadyaH** = immediately."

"If you have not told me about this shameful deed yourself, O. king, your head would have burst instantly into a hundred thousand pieces."

[Verse Locator](#)

क्षत्रियेण वधो राजन् वानप्रस्थे विशेषतः ।

ज्ञान पूर्वम् कृतः स्थानाच् च्यावयेद् अपि वज्रिणम् ॥ २-६४-२४

24. **vadhaaH** = a killing; **kR^itah** = done; **kshhatiriye Na** = by a warrior; **JNaana puurvam** = premeditatedly; **visheshhataH** = in particular; **vaanaprasthe** = (killing done) to a hermit; **chyaavayet** = would expel; **vajriNam api** = even Indra; **sthaanaat** = from his post."

"A killing brought about by a warrior premeditatedly and in particular to a hermit, would expel even Indra from his post."

[Verse Locator](#)

सप्तधा तु फलेन्मूर्धा मुनौ तपसि तिष्ठति ।

ज्ञानाद्विसृजतः शस्त्रम् तादृशे ब्रह्मचारिणि ॥ २-६४-२५

25. **muurdhaa** = the head; **visR^ijataH** = of a dispatcher; **shatram** = of a weapon; **G^yaanaat** = with a knowledge of the matter. **Munou** = on a sage; **tishhThati** = eshtablished; **tapsi** = in austerity; **taadR^ishe** = or in such; **brahmachaariNi** = an unmarried student practicing sacred study; **phalet** = gets bursts; **saptadhaa** = into seven pieces."

"The head of a dispatcher of a weapon with a knowledge of the matter on a sage established in austerity or such an unmarried student practicing sacred study, gets burst into seven pieces."

[Verse Locator](#)

अज्ञानाद् हि कृतम् यस्मात् इदम् तेन एव जीवसि ।

अपि हि अद्य कुलम् नस्यात् राघवाणाम् कुतः भवान् ॥ २-६४-२६

26. **yasmaat** = for what reason; **idam** = this act; **kR^itam hi** = has been done; **aG^yaanaat** = un knowingly; **tenaiva** = for that reason; **jiivasi** = you are alive; **kutaH** = where; **bhavaan** = are you? **Adya** = today; **kulamapi** = even the race; **ikshhvaakuuNaam** = of Ikshvakus; **na syaat hi** = would have been no more indeed".

"You are still surviving because you have done it unknowingly. Not even you, but today the whole of Ikshvaaku dynasty would have been no more, if it is not the case."

[Verse Locator](#)

नय नौ नृप तम् देशम् इति माम् च अभ्यभाषत ।

अद्य तम् द्रष्टुम् इच्छावः पुत्रम् पश्चिम दर्शनम् ॥ २-६४-२७

रुधिरेण अवसित अङ्गम् प्रकीर्ण अजिन वाससम् ।

शयानम् भुवि निहसम्भ्रम् धर्म राज वशम् गतम् ॥ २-६४-२८

27; 28. **abhyabhaashhatacha** = "He spoke; **maam** = to me; **iti** = thus; **nR^ipa** = "O;king! **Adya** = Now; **ichchhaavaH** = we want; **drashhTum** = to see; **paschima darshanam** = as our last look; **putram** = our son; **avasiktaaNgam** = whose body is wet; **rudhireNa** = with blood; **prakiirNaajinavaasasam** = with his garments of deer skin scattered from him; **shayaanam** = lying down; **bhuvi** = on the ground; **nissamG^yam** = unconscious; **gatam** =

who was subjected; **dharmaraajavasham** = to the dominion of Yama (god of death); **naya** = to that place."

"He spoke to me thus: "O, king! Now we want to see, as our last look, our son whose body is drenched in blood, with his garment of deer-skin scattered from him, lying unconscious on the ground and who is subjected to the dominion of Yama(god of death) . Take both of us to that place."

[Verse Locator](#)

अथ अहम् एकः तम् देशम् नीत्वा तौ भृश दुःखितौ ।
अस्पर्शयिम् अहम् पुत्रम् तम् मुनिम् सह भार्यया ॥ २-६४-२९

29. **atha** = thereafter; **niitvaa** = taking; **tou** = both of them; **bhR^ishaduHkhitou** = who were weeping profusely; **tam deshama** = to that place; **ekaH** = solitarily; **tam munim** = that sage; **bhaaryayaascha** = along with his wife; **asparshayam** = to touch; **tam putram** = that son."

"Thereafter, taking both of them, who were weeping profusely, to that place, I for one made that sage and his wife to touch their son."

[Verse Locator](#)

तौ पुत्रम् आत्मनः स्पृष्ट्वा तम् आसाद्य तपस्विनौ ।
निपेततुः शरीरे अस्य पिता च अस्य इदम् अब्रवीत् ॥ २-६४-३०

30. **aasaadya** = approaching; **aatmanaH** = their; **putram** = son; **tam** = that; **tapasvinou** = miserable; **tou** = couple; **spR^ishhTvaa** = touched; **nipetataH** = and fell; **asya** = on his; **shariire** = body; **asya** = his; **pitaacha** = father; **abraviit** = spoke; **idam** = these words."

"Approaching their son, that miserable couple touched their son's body and fell on it . Then, his father spoke as follows."

[Verse Locator](#)

न न्व् अहम् ते प्रियः पुत्र मातरम् पश्य धार्मिक ।
किम् नु न आलिङ्गसे पुत्र सुकुमार वचो वद ॥ २-६४-३१

31. **vatsa** = my dear boy! **Adya** = Now; **naabhivaadayase** = you are not offering salutation; **maa** = to me; **na cha abhibhaashhase** = nor do you talk; **maam** = to me; **tvam kimnu sheshhe** = why are you sleeping; **bhuumou** = on the floor? **kimasi** = are you; **kupitaH** = angry?"

"My dear boy! You are not offering salutation to me, nor do you talk to me. Why are you sleeping on the floor? Are you angry?"

[Verse Locator](#)

न त्वहम् ते प्रियः पुत्र मातरम् पश्य धार्मिक ।
किम् नु नालिङ्गसे पुत्र सुकुमार वचो वद ॥ २-६४-३२

32. **dhaarmika** = O; righteous; **putra** = son! **aham** = I; **priyaH** = am beloved; **te** = to you; **natu** = otherwise; **pasya** = see; **maataram** = your mother; **kimnu** = why are you; **naaliNgase** = not embracing; **putra** = my son? **vada** = utter; **vachaH** = some words; **sukumaara** = O; delicate youth!"

"O, righteous son! I am beloved to you. Otherwise, see your mother. Why are you not embracing, my son? Utter some words, O delicate youth!"

[Verse Locator](#)

कस्य वा अपर रात्रे अहम् श्रोष्यामि हृदयम् गमम् ।

अधीयानस्य मधुरम् शास्त्रम् वा अन्यद् विशेषतः ॥ २-६४-३३

33. **kasyaavaa** = whose; **hR^idayangamam** = heart touching; **madhuraam** = and sweet voice; **adhiiyaanasya** = reciting; **shaastram** = a sacred scripture; **anyadvaa** = or any other text; **visheshhtaH** = in particular; **apararaatre** = at the end of night; **aham** = I; **shroshhyaami** = shall hear?."

"Whose sweet and heart touching voice, reciting one sacred text or the other in particular at the end of the night, shall I hear from now?"

[Verse Locator](#)

को माम् संध्याम् उपास्य एव स्नात्वा हुत हुत अशनः ।

श्लाघयिष्यति उपासीनः पुत्र शोक भय अर्दितम् ॥ २-६४-३४

34. **putra** = O son!; **kaH** = who; **snaatva** = after taking bath; **upaasyaiva** = after worshipping; **sandhyaam** = the goddess of dawn; **hutahutaa shanaH** = and offering oblations in fire; **upasiinaH** = sitting beside me; **shlaaghayishhyati** = and talking confidently; **maam** = looking at me; **shoka bhayaarthidam** = as I was afflicted with grief and fear?"

"O, son! Who after taking bath, worshipping the goddess of dawn, and offering oblations in fire, will be sitting beside me and talking confidently looking at me, as I was afflicted with grief and fear?"

[Verse Locator](#)

कन्द मूल फलम् हत्वा को माम् प्रियम् इव अतिथिम् ।

भोजयिष्यति अकर्मण्यम् अप्रग्रहम् अनायकम् ॥ २-६४-३५

35. **kaH** = who; **bhojayishhyati** = will feed; **maam** = me; **atithimiva** = like a guest; **priyam** = who is beloved; **kandamuulaphalam** = roots and fruits; **akarmaNyam** = while I am without any work; **apragraham** = without fetching anything; **anaayakam** = without having any guide making me to walk".

"Who will feed me, like a beloved guest is fed, with roots and fruits while I am sitting without any work, without fetching anything and without having any guide making me to walk?"

[Verse Locator](#)

इमाम् अन्धाम् च वृद्धाम् च मातरम् ते तपस्विनीम् ।

कथम् पुत्र भरिष्यामि कृपणाम् पुत्र गर्धिनीम् ॥ २-६४-३६

36. **vatsa** = O; delicate youth!; **katham** = how; **bharishhyaami** = can I support; **imaam** = this; **te maataram** = your mother; **andhaam** = who is blind; **vR^iddhaam** = aged; **tapasviniim** = in a pitiable condition; **kR^ipaaNaam** = a poor woman; **putragardhiniim** = longing for her son?"

O, delicate youth! How can I support your mother, who is blind, aged and a poor woman in a pitiable condition, longing for her son?"

[Verse Locator](#)

तिष्ठ मा मा गमः पुत्र यमस्य सदनम् प्रति ।

श्वो मया सह गन्ता असि जनन्या च समेधितः ॥ २-६४-३७

37. **putraa** = O; son! **TishhTha** = come to a halt! **maa maa gamaH** = do not go; **sadanamprati** = towards the house; **yamasya** = of Yama; **gantaasi** = you can go; **shvaH** = tomorrow; **samedhitaH** = along with; **mayaa** = me; **jananyaa sahacha** = and with your mother."

"O, son! Come to a halt. Do not go to Yama's abode. You can proceed tomorrow with me and with your mother."

[Verse Locator](#)

उभाव् अपि च शोक आर्ताव् अनाथौ कृपणौ वने ।
क्षिप्रम् एव गमिष्यावः त्वया हीनौ यम क्षयम् ॥ २-६४-३८

38. ubhaavapicha = both of us; hiinou = bereft; tvayaa = of you; bhokaartou = and afflicted with grief; anaathou = without any protector; vane = in the forest; kR^ipaNou = and poor; gamishhyaavaH = will go; yamakshhayam = to the abode of Yama."

"Bereft of you, afflicted with grief, without any protection in the forest and poor, both of us also will come soon along with you to Yama's abode."

[Verse Locator](#)

ततः वैवस्वतम् दृष्ट्वा तम् प्रवक्ष्यामि भारतीम् ।
क्षमताम् धर्म राजो मे बिभृयात् पितराव् अयम् ॥ २-६४-३९

39. tataH = Thereafter; dR^ishhTvaa = seeing; vaivasvatam = Yama; pravakshhyaami = I shall tell; bhaaratiim = these words; tam = to him; dharmaraaja = O; Yama! Kshhamataam = excuse; me = me; ayam = let him; bibhR^iyaat = nourish; pitaram = his parents."

"Thereafter, seeing Yama, I shall tell these words to him. ♦O, Yama! Excuse me. Let this boy nourish his parents.' "

[Verse Locator](#)

दातुमर्हति धर्मात्मा लोकपालो महायशाः ।
इदृषस्य ममाक्षय्या मेकामभयदक्षिणाम् ॥ २-६४-४०

40. lokapaalaH = Yama; the guardian of the world; mahaayashaaH = the most glorious; dharmaatmaa = high-souled; arhati = is worthy; datum = to give; mama = me; indR^ishasya = in this condition; ekaam = this solitary; akshhayaam = imperishable; abhaya dakshhiNaam = reward in the form of fearless-ness."

"The most glorious and high souled Yama, the guardian of the world will be obliged to give this solitary imperishable boon in the form of fearlessness to me, who is in such a condition."

[Verse Locator](#)

अपापो असि यथा पुत्र निहतः पाप कर्मणा ।
तेन सत्येन गच्च आशु ये लोकाः शस्त्र योधिनाम् ॥ २-६४-४१

41. putra = O; son!; nihataH = you were killed; paapakarmaNaa = by this criminal; yathaa = how; asi = you were; apaapaH = without a sin; tena satyena = by that truth; gachchha = obtain; ashu = soon; ye = which; lokaaH = realms; astra yodhinaam = obtained by those who die fighting with weapons."

"O, son! This criminal killed you. As it is true that you were sinless, you will soon obtain the realms as reached by those who die fighting with weapons."

[Verse Locator](#)

यान्ति शूरा गतिम् याम् च सम्ग्रामेष्व् अनिवर्तिनः ।
हताः तु अभिमुखाः पुत्र गतिम् ताम् परमाम् व्रज ॥ २-६४-४२

42. putra = O; son! vraja = Move on.; taam = to such; paramaam = a highest; gatim = state; yaam = which; gatim = state; yaanti = is obtained; shuraaH = by the

warriors; **samgraameshhu** = in battles; **anivartinaH** = who do not return; **hataastu** = which being killed; **abhimukhaaH** = from the direction facing their enemies."

"O, son! Move on to that which is the highest state, which is obtained by the warriors, who do not return even while being killed, from the direction facing their enemies in battles."

[Verse Locator](#)

याम् गतिम् सगरः शैब्यो दिलीपो जनमेजयः ।
नहुषो धुन्धुमारः च प्राप्ताः ताम् गच्च पुत्रक ॥ २-६४-४३

43. **gachchha** = Obtain; **taam** = that; **gatim** = destiny; **yaam** = which; **praaptaaH** = was obtained by; **sagaraH** = Sagara; **shaibyaH** = Saibya; **diliipaH** = Dilipa; **janamejayaH** = Jenamejaya; **nahushhaH** = Nahusha; **dundumaarashcha** = and Dundumara."

"Obtain the destiny which was obtained by Sagara, Saibya, Dilipa, Janamejaya, Nahusha and Dundumara."

[Verse Locator](#)

या गतिः सर्व साधूनाम् स्वाध्यायात् पतसः च या ।
भूमिदस्य आहित अग्नेः च एक पत्नी व्रतस्य च ॥ २-६४-४४
गो सहस्र प्रदातृऋणाम् या या गुरुभृताम् अपि ।
देह न्यास कृताम् या च ताम् गतिम् गच्च पुत्रक ॥ २-६४-४५

44; 45. **putraka** = O;son! **gachchha** = get to; **taam gatim** = that destiny; **yaa** = which; **gatiH** = state is obtained; **sarvasaadhuunaam** = by all the sages; **yaa** = which; **gatiH** = state is obtained; **svaadhyayaat** = by the study of scriptures; **yaa** = which is obtained; **tapasaacha** = by austerity; **bhumidasya** = by those who gift land; **ahitaagneH** = by him who has maintained sacred fire; **ekapatniivratasyaacha** = who has taken a vow of marrying a single wife; **yaa** = which is obtained; **gosahasrapradaa tri^iNaam** = who gifts a thousand cows; **yaa** = which is obtained; **gurubhR^itaamapi** = by those who are owed to the service of their preceptor; **yaa** = :which is obtained; **dehanyaasakR^itaam** = by those who have abandoned their body(by journeying to Himalayas or drowning themselves in water or leaping into the flames)

"O, son! Obtain that destiny, which is obtained by all the sages, by those who studied scriptures, by an act of austerity, by a gift of the land, by him who has maintained sacred fire, who has taken a vow of marrying a single wife, who gifts a thousand cows, who are owed to the service of the preceptor and that which is obtained by those who have abandoned their body (by journeying to Himalayan Mountains, or drowning themselves in water or leaping into the flames)"

[Verse Locator](#)

न हि तु अस्मिन् कुले जातः गच्चति अकुशलाम् गतिम् ।
स तु यास्यति येन त्वम् निहतो मम बान्धवः ॥ २-६४-४६

46. **jaataH** = the one born; **asmin** = in this; **kule** = race; **na gachchhati hi** = will not obtain; **akushalaam** = an unsafe; **gatim** = destiny; **tu** = but; **yena** = by whom; **tvam** = you; **mama** = my; **baandhavaH** = kinsman; **nihataH** = was killed; **saH** = he; **yaasyati** = will obtain; (that unsafe destiny.)"

"The one born in the race of sages will not obtain an unsafe destiny. The person, who killed you, my son, will obtain that bad destiny."

[Verse Locator](#)

एवम् स कृपणम् तत्र पर्यदेवयत असकृत् ।

ततः अस्मै कर्तुम् उदकम् प्रवृत्तः सह भार्यया ॥ २-६४-४७

47. **evam** = thus; **saH** = that sage; **paryadevayata** = wept; **asakR^it** = repeatedly; **tatra** = there; **kR^ipaNam** = pitiably; **tataH** = then; **asya** = of him; **bhaaryayaa saha** = along with his wife; **pravR^ittaH** = started; **udakam kartum** = doing ceremony of offering water to his demised son."

"Thus, that sage repeatedly wept there pitiably. Then he, along with his wife, started doing the ceremony of offering water to his demised son."

[Verse Locator](#)

स तु दिव्येन रूपेण मुनि पुत्रः स्व कर्मभिः ।

स्वर्गमाधारुहत् ख्षिप्रम् शक्रेण सह खर्मवित् ॥ २-६४-४८

48. **saH dharmavit** = that pious; **muniputrastu** = son of the sage on his part; **adhyaaruuhat** = ascended; **kshhipram** = soon; **svargam** = the Heaven; **divyena** = with wonderful; **rupeNa** = form; **shakreNa saha** = along with Indra(the king of celestials); **svakarmabhiH** = by his own pious acts."

"The pious son of the sage on his part, soon ascended the Heaven, wearing a wonderful form along with Indra (the king of celestials) as a result of his own pious acts."

[Verse Locator](#)

आबभाषे च वृद्धौ तौ सह शक्रेण तापसः ।

आश्वास्य च मुहूर्तम् तु पितरौ वाक्यम् अब्रवीत् ॥ २-६४-४९

49. **saH taapasaH** = that sage; **saha shakreNa** = who was together with Indra; **aabhabhaashheecha** = talked; **tou** = with those; **vR^iddhou** = aged parents; **aashvaasya** = consoling; **pitarou** = the parents; **muhuurtam** = for a while; **abraviit** = (he) spoke; **vaakyam** = these words:-

"That son of the sage who was together with Indra, talked to his parents. Consoling his parents for a while, he spoke the following words."

[Verse Locator](#)

स्थानम् अस्मि महत् प्राप्तः भवतोह परिचरणात् ।

भवन्ताव् अपि च क्षिप्रम् मम मूलम् उपैष्यतः ॥ २-६४-५०

50. **praaptaH asmi** = I obtained; **mahat** = the supreme; **sthaanam** = position; **parichaaraNaat** = because of my service; **bhavatoH** = to both of you; **bhavatou apicha** = you will also; **upaishhyataH** = obtain; **kshhipram** = soon; **mama** = my; **muulam** = vicinity."

"I obtained the supreme state because of my service to both of you. You will also obtain soon my vicinity."

[Verse Locator](#)

एवम् उक्त्वा तु दिव्येन विमानेन वपुष्मता ।

आरुरोह दिवम् क्षिप्रम् मुनि पुत्रः जित इन्द्रियः ॥ २-६४-५१

51. **muniputraH** = the son of the sage; **jitendriyaH** = whose senses were subdued; **uktvaa** = spoke; **evam** = thus; **vimaanena** = by an aero plane; **divyena** = which was wonderful; **vapushhmataa** = having a beautiful form; **kshhipram** = quickly; **aaruruha** = ascended; **divam** = heaven."

"The son of the sage, whose senses were subdued, thus spoke and by a wonderful aero plane with beautiful form, quickly reached Heaven."

[Verse Locator](#)

स कृत्वा तु उदकम् तूर्णम् तापसः सह भार्यया ।
माम् उवाच महा तेजाः कृत अन्जलिम् उपस्थितम् ॥ २-६४-५२

52. saH taapasaH = that ascetic; mahaatejaaH = with great splendor; bhaaryayaa saha = along with his wife; tuurNam = soon; udakam kR^itvaa = performed the ceremony offering water to his dead son; uvaacha = and spoke; maam = to me; upasthitam = who was standing near him; kR^itaanjalim = with folded hands."

"That ascetic with great splendor along with his wife soon performed the ceremony offering water to his dead son and spoke to me, who was standing near him with folded hands."

[Verse Locator](#)

अद्य एव जहि माम् राजन् मरणे न अस्ति मे व्यथा ।
यत् शरेण एक पुत्रम् माम् त्वम् अकार्षीर् अपुत्रकम् ॥ २-६४-५३

53. raajan = O;king! Tvam = you; yat = for which reason; akaarshhii = have made; maam = me; ekaputram = who had only one son; aputram = without a son; shareNa = by an arrow; jahi = kill; maam = me; adyaiva = now itself; naasti = there is no; vyathaa = fear; maraNe = about death; me = to me."

"O, king! You have made me, without a son, by killing my one and the only one son, by an arrow. You kill me also now. I am not frightened about death."

[Verse Locator](#)

त्वया तु यद् अविज्ञानान् निहतः मे सुतः शुचिः ।
तेन त्वाम् अभिशप्स्यामि सुदुःखम् अतिदारुणम् ॥ २-६४-५४

54. yat = for which reason; me = my; shuchiH = was killed; tvayaa = by you; aviG^yaanaat = through ignorance; tena = for that reason; abhishapsyaami = I shall curse; suduHkham = most painful; atidaaruNam = and very cruel; tvam = (on) you."

"Since you have killed my holy son through ignorance, I shall pronounce a most painful and very cruel curse on you."

[Verse Locator](#)

पुत्र व्यसनजम् दुःखम् यद् एतन् मम साम्प्रतम् ।
एवम् त्वम् पुत्र शोकेन राजन् कालम् करिष्यसि ॥ २-६४-५५

55. yat: = which;etat = this;duHkham = agony; putravvyasanam = caused by the loss of my son;saampratam = at present; raajan = O; king; tvam = you; kaalam karishhyati = will die; putrashokena = by the loss of your son"

"O, king! Even as I am suffering from agony now because of the loss of my son, in the same manner; you will also die due to agony caused by the loss of your son."

[Verse Locator](#)

अज्ञानात्तु हतो यस्मात् क्षत्रियेण त्वया मुनिः ।
तस्मात्त्वाम् नाविशत्याशु ब्रह्महत्या नराधिप ॥ २-६४-५६

56. naraadhipa = O; king! Yasmaat = from; which cause; muniH = the sage; hataH = was killed; tvayaa = by you; kshhatriyeNa = the warrior; aG^yaanaat = by ignorance; tasmaat =

from that; **brahmahatya** = the sin of killing a Brahmin; **na avishati** = will not take possession; **aashu** = quickly; **tvaam** = of you."

"O, king! Since the sage was killed by you, belonging to the warrior class, through ignorance, the son of killing a Brahmin will not take possession of you."

[Verse Locator](#)

त्वामप्येतादृशो भावः क्षिप्रमेव गमिष्यति ।
जीवितान्तकरो घोरो दातारमिव दक्षिणा ॥ २-६४-५७

57. **bhaavaH** = a feeling; **etatR^ishaH** = similar to this; **jiivitaantakaraH** = which makes life extinct; **ghoraH** = and awful; **kshhiprameva** = will indeed quickly; **gamishhyati** = come; **tvampi** = to you too; **daataaram iva** = as a merit accrues to a donor; **dakshhiNaa** = of a donation to the priest."

"A feeling similar to this, which makes the life awful and extinct, will indeed quickly come to you, even as a merit accrues to the donor of a donation to the priest."

[Verse Locator](#)

एवम् शापम् मयि न्यस्य विलप्य करुणम् बहु ।
चितामारोप्य देहम् तन्मिथुनम् स्वर्गमभ्ययात् ॥ २-६४-५८

58. **nyasya** = pronouncing; **shhaapam** = the curse; **evam** = thus; **tat** = that; **mithunam** = couple; **bahuvilapya** = wept many times; **karuNam** = pitiable; **aaropya** = placed; **deham** = their body; **chitaam** = on the funeral pile; **abhyaat** = and proceeded; **svargam** = to heaven."

"Pronouncing the curse thus on me, that couple wept many times pitiable, placed their body on the funeral pile and proceeded to heaven."

[Verse Locator](#)

तदेतच्चिन्तयानेन स्मरतु पापम् मया स्वयम् ।
तदा बाल्यात्कृतम् देवि शब्दवेध्यनुकर्षिणा ॥ २-६४-५९

59. **devi** = O; **Kausalya!** **Tat** = such; **etat** = of this; **paapam** = sin; **kR^itam** = committed; **baalyaat** = through ignorance; **svayam** = myself; **tadaa** = then; **shabdavedhyanukashhaNaa** = by invoking an arrow and hitting an invisible object the sound of which was only heard; **smR^itam** = is remembered by me; **chintayaanena** = on reflection."

"O, Kausalya! The sin I myself committed through ignorance on that day, by invoking an arrow and hitting an invisible object the sound of which was heard, I remember it now on reflection over it."

[Verse Locator](#)

तस्यायम् कर्मणो देवि विपाकः समुपस्थितः ।
अपथ्यैः सह सम्भुक्ते व्याधिरन्नरसे यथा ॥ २-६४-६०

60. **devi** = O; **Queen!** **VyaathiH yathaa** = as a disease (comes); **sambhukte sati** = after eating; **annarase** = a nutriment; **apathyaiH saha** = mixed with forbidden things; **ayam vipaakaH** = this result; **samupasthitaH** = came; **tasya karmaNaH** = of that (sinful) act."

"O, Kausalya! As a disease comes sometime after eating a nutriment mixed with forbidden things, this present occurrence came as a result of the sinful act by me long ago."

[Verse Locator](#)

तस्मान् माम् आगतम् भद्रे तस्य उदारस्य तत् वचः ।
यद् अहम् पुत्र शोकेन सम्यक्ष्याम्य् अद्य जीवितम् ॥ २-६४-६१

61. **bhadre** = my dear lady! **Tat vachaH** = that word; **tasya** = of that sage; **udaarasya** = who was noble; **aham yat samtyakshhyaami** = that I shall give up; **jiivitam** = my life; **putrashokena** = due to grief for the loss of my son; **aagatam** = has come (true); **mama** = to me; **adya** = now."

"O, my dear lady! Those words of that noble sage, saying that I shall give up my life due to grief for the loss of my son, have come true to me now."

[Verse Locator](#)

चक्षुर्भ्याम् त्वाम् न पश्यामि कौसल्ये साधु मांस्फुश ।
इत्युक्त्वा स रुदंस्त्रस्तो भार्यामाह च भूमिपः ॥ २-६४-६२

62. **kausalye** = O; **Kausalya! na pashyaami** = I am not able to see; **tvaam** = you; **chakshhubhyaam** = with my eyes.spR^isha = touch; **maam** = me; **saadhu** = well; **iti** = thus; **uktvaa** = spoke; **bhuumipaH** = king Dasaratha; **trasto** = terribly; **rudan** = weeping; **ahacha** = and again said; **bhaaryaam** = to his wife:

"O, Kausalya! I am not able to see you with my eyes. Touch me well" Thus speaking, King Dasaratha, terribly weeping said to his wife as follows:

[Verse Locator](#)

एतन्मे सदृशम् देवि यन्मया राघवे कृतम् ।
सदृशम् तत्तु तस्यैव यदनेन कृतम् मयि ॥ २-६४-६३

63. **devi** = O; queen!; **yat** = that which; **kR^itam** = was done; **mayaa** = by me; **raaghava** = in respect of Rama; **na sadR^isham** = was not befitting of me; **yat** = That which; **kR^itam** = was done; **anena** = by Rama; **mayi** = in my case; **tattu** = that then; **sadR^isham** = was befitting; **tasyaiva** = to him only."

"O, queen! The wrong that was done by me in respect of Rama was not befitting of me. But the good that was done by Rama in my case was worthy only of him."

[Verse Locator](#)

दुर्वृत्तमपि कः पुत्रम् त्यजेद्भुवि विचक्षणः ।
कश्च प्रव्राज्यमानो वा नासूयेत्पितरम् सुतः ॥ २-६४-६४

64. **kaH** = which; **vichakshhaNaH** = wise man; **bhuvi** = in this world; **tyajet** = can abandon; **putram** = his son; **durvR^ittamapi** = even if; **of a bad conduct?** **KaH** = which; **sutaH** = son; **pravraajyamano api** = even if he is sent to exile; **naasuuyet** = cannot become angry; **pitaram** = with his father? "

"Which wise man on this earth can abandon his son, even if he is of a bad conduct? Which son, even if he is sent to an exile, cannot become angry with his father?"

[Verse Locator](#)

यदि माम् संस्पृशेद् रामः सकृदद्य लभेत वा ।
यमक्षयमनुप्राप्ता द्रक्ष्यन्ति न हि मानवाः ॥ २-६४-६५

65. **raamaH** = can Rama; **adya** = now; **samspr^ishet** = touch; **maam** = me; **sakR^it** = forthwith? **labhetavaa** = or can approach me ? **maanavaaH** = Men; **anupraaptaaH** = who attained; **yamakshhayam** = the world of Yama; **na drakshhyanti hi** = cannot indeed see their kith and kin."

"Can Rama now touch me or approach me forth with? Men who attained the world of Yama (god of death) cannot even see their kith and kin."

[Verse Locator](#)

चक्षुषा त्वाम् न पश्यामि स्मृतिर् मम विलुप्यते ।
दूता वैवस्वतस्य एते कौसल्ये त्वरयन्ति माम् ॥ २-६४-६६

66. **kausalye** = O; **Kausalya! na pashyaami** = I am not able to see; **tvaam** = you; **chakshhushhaa** = with my eyes; **mama** = My; **smR^itiH** = memory; **vilupyate** = is fading away; **ete duutaaH** = these messengers; **vai vasvatasya** = of Yama; **tvarayanti** = are hastening; **maam** = me.

"O, Kausalya! I am not able to see you with my eyes. My memory- power is fading away. Messengers of Yama (god of death) are hastening me to come."

[Verse Locator](#)

अतः तु किम् दुःखतरम् यद् अहम् जीवित क्षये ।
न हि पश्यामि धर्मज्ञम् रामम् सत्य पराक्यमम् ॥ २-६४-६७

67. **kimnu** = what are be; **duHkhataram** = more sorrowful; **ataH** = than = aham na pashyaami hi itiyat = that thus I am not able to see; **raamam** = Rama; **dharmajJNam** = who knows righteousness; **satyaparaakramam** = who is a truly brave man; **jiivitakehhaya** = at the time of my death?"

"What can be more sorrowful than the fact I am not able to see Rama, who knows righteousness and who is a truly brave man, at the time of my death?"

[Verse Locator](#)

तस्यादर्शनजः शोकः सुतस्याप्रतिकर्मणः ।
उच्चोषयति मे प्राणान्वारि स्तोकमिवातवः ॥ २-६४-६८

68. **shokaH** = the grief; **adarshanajaH** = arising out of non-appearance; **tasya sutasya** = of that son; **apratikramaNaH** = who performs unparalleled actions.; **uchchhshhoyati** = is drying up; **prapaaNan** = my lives; **aatapaH iva** = as sun shine(dries up)stokam vaari = a water drop."

"The grief arising out of non-appearance of that son, who performs unparalleled actions, is parching up my life, as sun- shine dries up a water drop"

[Verse Locator](#)

न ते मनुष्या देवाः ते ये चारु शुभ कुण्डलम् ।
मुखम् द्रक्ष्यन्ति रामस्य वर्षे पञ्च दशे पुनः ॥ २-६४-६९

69. **ye** = who; **punaH** = will again; **drakshhyanti** = see; **paNchadashevarshhe** = in the fifteenth year; **chaaru** = the lovely; **mukham** = face; **raamasya** = of Rama; **subhakuNdalam** = with hand some ear-rings; **te** = they; **na manushhya** = are not humans; **devaaH** = but celestials."

"They are not humans but celestials, who will be able to see again in the fifteenth year, the beautiful face of Rama, wearing his handsome ear-rings."

[Verse Locator](#)

पद्म पत्र ईक्षणम् सुभ्रु सुदम्ष्ट्रम् चारु नासिकम् ।
धन्या द्रक्ष्यन्ति रामस्य तारा अधिप निभम् मुखम् ॥ २-६४-७०

70. dhanyaaH = the fortunate; drakshhyanti = can see; mukham = the face; raamasya = of Rama; padmapatrekshhaNam = with its eyes resembling lotus leaves; subhruH = with its beautiful eye brows; sudamshhTram = with its comely row of teeth; chaarunaasikam = charming nose; taaraadhipanibham = looking like a moon."

"The fortunate can see the face of Rama, looking like a moon, with its eyes resembling lotus leaves, with beautiful eye brows, with a comely row of teeth and a charming nose."

[Verse Locator](#)

सदृशम् शारदस्य इन्दोह् फुल्लस्य कमलस्य च ।
सुगन्धि मम नाथस्य धन्या द्रक्ष्यन्ति तन् मुखम् ॥ २-६४-७१

71. dhanyaaH = fortunate (are they); yaH = who; drakshhyanti = can see; mukham = the face; raamasya = of Rama; sadR^isham = resembling; shaaradasya = the autumnal; indoH = moon; sugandhi = sweat-smelling; phullasya kamalasya cha = and also resembling a full-blown lotus."

"Fortunate are they, who can see the sweat smelling face of Rama, resembling the autumnal moon and also a full- blown lotus."

[Verse Locator](#)

निवृत्त वन वासम् तम् अयोध्याम् पुनर् आगतम् ।
द्रक्ष्यन्ति सुखिनो रामम् शुक्रम् मार्ग गतम् यथा ॥ २-६४-७२

72. sukhinaH = happy ones; drakshhyanti = can see; raamam = Rama; nivR^itta vanavaasam = having finished his exile; aagatam = and come; punaH = back; ayodhyaam = to Ayodhya; shukram yathaa = like the planet Venus; maarga gatam = coming from a journey."

"Happy ones can see Rama, who having finished his exile, will come to Ayodhya like the planet Venus coming from a journey."

[Verse Locator](#)

कौसल्ये चित्त मोहेन हृदयम् सीदतीव मे ।
वेदये न च समुक्तान् शब्दस्पर्शरसानहम् ॥ २-६४-७३

73. kausalye = O; Kausalya! me hR^idayam = my heart; siidatiiva = is sinking down; chittamohena = by delusion of mind; aham = I; na chavadaye = am not able to grasp; samyuktaam = related; shabdasparsha rasaam = the sound touch and the smell."

"O, Kausalya! My heart is sinking down by delusion of mind. I am not able to grasp the related sound, touch and the smell."

[Verse Locator](#)

चित्तनाशाद्विपद्यन्ते सर्वाण्येवेन्द्रियाणि मे ।
क्षिणस्नेहस्य दीपस्य संसक्ता रश्मयो यथा ॥ २-६४-७४

74. sarvaaNyeva = all of; me = my; indriyaaNi = senses; vipadyante = are scared away; chitta naashaat = due to mental break down; rashmayaH yathaa = like rays of light; diipasya = of a lamp; kshhiiNa snehasya = whose oil is exhausted; samsaktaaH = starts stammering."

"All of my senses are getting scared away due to mental break down, as rays of light of a lamp whose oil is exhausted, starts spluttering."

[Verse Locator](#)

अयम् आत्म भवः शोको माम् अनाथम् अचेतनम् ।

संसादयति वेगेन यथा कूलम् नदी रयः ॥ २-६४-७५

75. **ayam** = this; **shokaH** = grief; **aatmabhavaH** = which is caused by my own self; **samsaadayati** = is collapsing; **maam** = me; **anaatham** = who am helpless; **achetanam** = and invisible; **kuulam yathaa** = like a river bank (being collapsed); **vegena** = by the floods; **nadiirayaH** = of a river stream."

"This grief caused by my own self is collapsing me, who am helpless and insensible, like a river bank being collapsed by the floods of a river stream."

[Verse Locator](#)

हा राघव महा बाहो हा मम आयास नाशन ।

हा पितृप्रिय मे नाथ हाद्य क्वासि गतः सुत ॥ २-६४-७६

76. **kva** = where; **gataH asi** = have you gone? **Mahaabaaho** = O; mighty armed! **Haa raaghava** = O; **Rama! Mama aayasenaashana** = O; **annihilator of my grief! Haa** = Alas!; **haa pitR^ipriya** = O; **darling of your father! Me naatha** = O; my protector!; **haa suta** = O; my son!"

"O, mighty armed! O, Rama! O, annihilator of my grief! Alas! O, darling of your father! O, my protector! O, my son! Where have you gone?"

[Verse Locator](#)

हा कौसल्ये नशिष्यामि हा सुमित्रे तपस्विनि ।

हा नृशंसे ममामित्रे कैकेयि कुलपांसनि ॥ २-६४-७७

77. **haa kauslye** = O; **Kausalya! haa sumitre** = O; **Sumitra! Tapasvini** = the miserable! **Haa** = alas; **Kaikeyi** = Kaikeyi! O; **Kaikeyi! NR^ishamse** = cruel one! **Amitro** = my enemy! **Kulapaamsani** = the disgrace of my family! **Nashishhyaami** = I am dying!"

"O, Kausalya! O, Sumitra, the miserable! Alas! O, Kaikeyi, the cruel one! My enemy! The disgrace of my family! I am going to die."

[Verse Locator](#)

इति रामस्य मातुश्च सुमित्रायाश्च सन्निधौ ।

राजा दशरथः शोचन् जीवित अन्तम् उपागमत् ॥ २-६४-७८

78. **iti** = in this manner; **raajaa** = the king; **dasharathaH** = Dasaratha; **iti** = thus; **sochan** = weeping; **upaagamat** = reached **jiivitaantam** = the end of his life; **sannidhou** = in the presence; **raamasya maatasya** = of Rama`s mother; **sumitraayaaHcha** = and Sumitra.

In this manner, King Dasaratha weeping as aforesaid, reached the end of his life in the presence of Kausalya and Sumitra.

[Verse Locator](#)

यथा तु दीनम् कथयन् नर अधिपः ।

प्रियस्य पुत्रस्य विवासन आतुरः ।

गते अर्ध रात्रे भृश दुःख पीडितः ।

तदा जहौ प्राणम् उदार दर्शनः ॥ २-६४-७९

79. **naraadhipaH** = king Dasaratha; **udaara darshanaH** = of noble appearance; **kathayan** = thus speaking; **diinam** = miserable and distressed ; **putrasya vivaasanaaturaH** = for sending his son to exile; **gate artharaatre** = by the time the mid-night passed; **yadaa** =

when; **bhR^ishaduHkhapiiDitaH** = stricken with extreme grief; **jahou** = abandoned; **praaNam** = his life; **tadaa** = then.

King Dasaratha of noble appearance, thus speaking, who was already miserable and distressed for sending his son to exile, felt afflicted with extreme grief by the time the mid- night passed and forthwith abandoned his life.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुःषष्टितमः सर्गः

Thus completes 64th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79

© August 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 65

Verses converted to UTF-8, Nov 09

Introduction

At the dawn of the next day, panergysts and servants arrived at the palace to serve the king. Some women, who were empowered to go near the bed, detected the king's death and started crying loudly. Kausalya and Sumitra suddenly woke up from their slumber and came to know of the king's death. All the wives of Dasaratha wept miserably. The gynaecium was filled with men and women who felt bewildered with fear and restlessness; when the king met with his appointed end.

[Verse Locator](#)

अथ रात्र्याम् व्यतीतायाम् प्रातर् एव अपरे अहनि ।
वन्दिनः पर्युपातिष्ठंस् तत् पार्थिव निवेशनम् ॥ २-६५-१
सूताः परमसंस्काराः मङ्गळाश्चोत्तमश्रुताः ।
गायकाः स्तुतिशीलाश्च निगदन्तः पृथक् पृथक् ॥ २-६५-२

1; 2. **atha** = thereafter; **raatryaam vyatiitaayaam** = while the night passed away; **praataH eva** = at the dawn itself; **apare** = of the following; **ahari** = day; **paryupaatishhThan** = there approached; **tat** = that; **paarthiva niveshanam** = residence of the emperor; **paramasamskaaraaH** = highly cultured; **uttamashrutaaH** = excellently learned; **suutaaH** = bards; **maNgaLaashcha** = who were pronouncers of benedictions; **stutishiilaaH** = and whose custom was to eulogize the king; **gaayakaaH** = as well as singers; **vandinaH** = and panegyrist; **nigadantaH** = pronouncing ; **pR^ithak pR^ithak** = in different styles.

While the night passed away, there arrived at the residence of the emperor, at the dawn of the next day, highly cultured and excellently learned bards who were pronouncers of benedictions and whose custom was to eulogize the king, as well as singers and panegyrist uttering recitations in different styles.

[Verse Locator](#)

राजानम् स्तुताम् तेषामुदात्ताभिहिताशिषाम् ।
प्रासादाभोगविस्तीर्णः स्तुतिशब्दो ह्यवर्तत ॥ २-६५-३

3. **teshaam** = their; **stutishabdaH** = sounds of praises; **udattaabhitaashishhaa** = uttering benedictions in a loud voice; **stuvataam** = and pronouncing accolades; **raajaanan** = of the king; **aavartatahi** = pervaded; **praasaadaabhogavistiirNaH** = in full; the interior area of the palaces.

Their sounds of praises, uttering benedictions in a loud voice and pronouncing accolades of the king, pervaded in full the interior area of the palace.

[Verse Locator](#)

ततस्तु स्तुवताम् तेषाम् सूतानाम् पाणिवादकाः ।
अवदानान्युदाहृत्य पाणिवादा नवादयन् ॥ २-६५-४

4. tataH = then; teshhaam suutaanaam = while those bards; stuvataam = were uttering praises; paaNivaadakaaH = some others who make noises of claps; avaadayaan = pronounced claps; udaahR^itya = illustrating; avadaanaami = the glorious acts (of Dasaratha).

While those bards are uttering praises, others who make a bang of claps, patted the claps, eulogizing the previous glorious acts of Dasaratha.

[Verse Locator](#)

तेन शब्देन विहगाः प्रतिबुद्धा विसस्वनुः ।
शाखास्थाः पञ्जरस्थाश्च ये राजकुलगोचराः ॥ २-६५-५

5. ye = which; vihagaaH = birds; raajakula gocharaaH = dwelling in the royal palaces; shaakhaasthaaH = on the branches of trees; panjarasthaaHcha = and in cages; pratibuddhaaH = were awakened; tena shabdena = by that sound; visasvanuH = began to twitter.

The birds dwelling in royal palaces perched on the branches of trees and others in cages were awakened by that sound and began to twitter.

[Verse Locator](#)

व्याहृताः पुण्यशब्दाश्च वीणानाम् चापि निस्स्वनाः ।
आशीर्गेयम् च गाथानाम् पूरयामास वेश्म तत ॥ २-६५-६

6. puNya shabdaashcha = the auspicious words; vyaahR^taaH = uttered; nissvanaaHcha = and the notes; viiNaanaam = of Vina; aashiirgeyamcha = as well as blissful songs; gaathaanaam = of the metric verses; puurayaamaasa = filled; tat = that; veshma = palace.

The auspicious words uttered by bards parrots etc and the notes of Vina as well as blissful songs of the metric verses filled that palace.

[Verse Locator](#)

ततः शुचि समाचाराः पर्युपस्थान कोविदः ।
स्त्री वर्ष वर भूयिष्ठाउपतस्थुर् यथा पुरम् ॥ २-६५-७

7. tataH = then; yathaa puram = as before; shuchi samaachaaraaH = those who maintain pure practices; paryupasthaana kovidaaH = and those who were skilled in the services to the king; striivarshhavarabhuyishhThaaH = most of whom were women and eunuchs; upatasthuH = arrived to serve(the king).

Then, as before, persons who maintain pure practices and those who were skilled in the services to the king, most of whom were women and eunuchs, arrived there to serve the king.

[Verse Locator](#)

हरि चन्दन सम्पृक्तम् उदकम् कान्वनैः घटैः ।
आनिन्युः स्नान शिक्षा आज्ञा यथा कालम् यथा विधि ॥ २-६५-८

8. snaana shikshhaajjNaaH = those who took care of royal ablutions; aaninyuH = brought; udakam = water; harichandana samvR^iktam = sprinkled with yellow sandal; kaaNchanaiH = in golden; ghaTaiH = pitchers; yathaakaalam = in accordance with the appropriate time; yathaavidhi = and according to the set procedures.

Those who took care of royal ablutions brought water sprinkled with yellow sandal in golden pitchers in accordance with appropriate time and the set procedures.

[Verse Locator](#)

मन्गल आलम्भनीयानि प्राशनीयान् उपस्करान् ।
उपनिन्युस् तथा अपि अन्याः कुमारी बहुलाः स्त्रियः ॥ २-६५-९

9. **tathaa** = in that manner; **striyaHapi** = women too; **kumariibahuLaaH** = most of whom were virgins; **upaninyuH** = brought; **maNgaLaalamba niiyaani** = all that were pleasing to touch; **praashaniiyaan** = eatables; **upaskaraan** = decorations and ornaments.

In that manner, women too most of whom were virgins brought all that were pleasing to the touch, eatables, decorative clothing and ornaments.

[Verse Locator](#)

सर्वलक्षणसम्पन्नम् सर्वम् विधिवदर्चितम् ।
सर्वम् सुगुणलक्स्मीवत्तद्भूवाभिहारिकम् ॥ २-६५-१०

10. **sarvam** = all; **tat** = that; **abhihaarikam** = which was brought near him; **abhuut** = was; **sarva lakshhaNasampannam** = rich with all auspicious characteristics; **architam** = was offered with reverence; **vidhivat** = as per prescribing scriptures; **sarvam** = all that; **suguna lakshhmiivat** = was extremely graceful.

All that was brought near him was endowed with all auspicious characteristics offered with reverence as per prescribed scriptures. All that was extremely graceful.

[Verse Locator](#)

ततः सूर्योदयम् यावत्सर्वम् परिसमुत्सुकम् ।
तस्थावनुपसम्प्राप्तम् किम् स्वित्युपश ॥ २-६५-११

11. **tataH** = thereafter; **sarvam** = all that retinue; **parisamutsukam** = greatly excited; **anupasampraaptam** = without coming near to the king; **upashaNkitam** = with a suspicion; **kim svit iti** = as to what was it; **tasthou** = stayed thus; **suuryodayam yaavat** = till sun rise.

All that retinue, greatly excited as they were, without coming near to the king and with a suspicion as to what was it, stayed thus till sunrise.

[Verse Locator](#)

अथ याः कोसल इन्द्रस्य शयनम् प्रत्यनन्तराः ।
ताः स्त्रियः तु समागम्य भर्तारम् प्रत्यबोधयन् ॥ २-६५-१२

12. **atha** = then; **yaaH striyaH** = which women; **anantaraaH** = have no hindrance; **shayanam prati** = towards the bed; **kosalendraaya** = of Dasaratha; **taaH tu** = those women only; **samaagamya** = approached; **bhartaram** = their lord; **pratyabodhayan** = and woke him up.

The women who were empowered to go near the bed of Dasaratha went in proximity to him and woke him up.

[Verse Locator](#)

तथाप्युचितवृत्तास्ता विनयेन नयेन च ।
न ह्यस्य शयनम् स्पृष्ट्वा किम् चिदप्युपलेभिरे ॥ २-६५-१३

13. **tathaapi** = even so; **taaH** = those women; **uchitavR^ttaaH** = having proper conduct; **vinayena** = by their modesty; **nayena** = (and) by their prudence; **spR^ishhTvaa** = touched; **shayanam** = the bed; **asya** = of Dasaratha; **na upalebhire** = and could not detect; **kimchit api** = anything either.

Even so, those modest and prudent women with proper conduct, touched Dasaratha's bed and could not detect any sign of life whatsoever in him.

[Verse Locator](#)

ताः स्त्रीयः स्वप्नशीलज्ञास्वेष्टासंचलनादिषु ।
ता वेपथु परीताः च राज्ञः प्राणेषु शङ्किताः ॥ २-६५-१४
प्रतिस्रोतः तृण अग्राणाम् सदृशम् संचकम्पिरे ।

14. **taaH striiyaH** = those women; **svapnashiilajJNaaH** = knew the condition of a body in sleep; **cheshhTaa samchalanaadishhu** = by its gestures; movements and others; **taaH** = those women as such; **shaNkitaH** = were apprehensive; **raajJNaH** = of the king's; **praaNeshhu** = life; **vepathupariitaaHcha** = possessed of tremor; **samchakaashire** = and were revealing; **pratisrotastR^iNaagraaNaaam** = like tips of reeds standing against a stream.

Those women knew the condition of a body in sleep, by its gestures, movements and others. As such, they were possessed of tremor apprehensive as they were about the king's life and they resembled like tips of reeds standing against a stream.

[Verse Locator](#)

अथ सम्वेपमनानाम् स्त्रीणाम् दृष्ट्वा च पार्थिवम् ॥ २-६५-१५
यत् तत् आशङ्कितम् पापम् तस्य जज्ञे विनिश्चयः ।

15. **atha** = now; **dR^ishhTvaacha** = on seeing; **paarthivam** = the king; **tasya** = its; **vinishchayaH** = certainty; **jaG^ye** = arose; **sandehamaanaanaam** = in the minds of doubting; **striiNaam** = women; **yat** = of which; **paapam** = calamity; **aashaNkitam** = that was apprehended.

Now, seeing the king, certainty arose in the minds of those doubting women about the calamity (of death) that was apprehended.

[Verse Locator](#)

कौसल्या च सुमित्रा च पुत्रशोकपराजिते ॥ २-६५-१६
प्रसुप्ते न प्रबुध्येते यथा कालसमन्विते ।

16. **putra shoka paraajite** = overpowered by grief for their sons; **prasupte** = the slumbering; **kausalyaacha** = Kausalya; **sumitraacha** = and Sumitra; **na prabudhyate** = did not wake up; **kaalasamanvite yathaa** = as if they were completely possessed of death.

Overpowered by grief for their sons, the slumbering Kausalya and Sumitra did not wake up, as though they were completely overtaken by death.

[Verse Locator](#)

निष्प्रभा च विवर्णा च सन्ना शोकेन सन्नता ॥ २-६५-१७
न व्यराजत कौसल्या तारेव तिमिरावृता ।

17. **kausalya** = Kausalya; **nishhprabhaacha** = bereft of luster; **vivarNaa** = pale faced; **sannaa** = emaciated; **shokena** = by grief; **sannataa** = and dispirited; **na vyaraajata** = did not shine brightly; **taareva** = like a star; **timiraavR^itaa** = hidden away in darkness.

Kausalya bereft of luster, pale faced, emaciated with grief and dispirited, did not shine brightly (as before) like a star hidden away in darkness.

कौसल्यानन्तरम् राज्ञः सुमित्रा तदन्तर्नरम् ॥ २-६५-१८

न स्म विभ्राजते देवी शोकाश्रुलुलितानना ।

18. devii = the queen; kausalyaa = Kausalya; anantaram = immediately close; raajJNaH = to the king; sumitraa = and sumitra; tadanantaram = on her side; na sma vibhrajate = was not shining (as before); shokaashru lulitaananaa = with her face ruffled by tears of grief.

The queen Kausalya, immediately close to the king and with Sumitra on her side, was not shining as before with her face ruffled by tears of grief.

Verse Locator

ते च दृष्ट्वा तथा सुप्ते शुभे देव्यौ च तम् नृपम् ॥ २-६५-१९

सुप्तमे वोद्गतप्राणमन्तः पुरमन्यत ।

19. antaHpuram = the gynaecium; dR^ishhTvaa = having seen; te devyon shubhe = those distinguished queens; supte = sleeping; tam = and that; nR^ipam = king; tathaa = in that manner; aamanyata = thought; udgatapraaNam = that the king had lost his life; suptameva = while merely sleeping.

The persons in the gynaecium, having seen those distinguished queens in slumber and also the king in that manner, thought that the king had lost his life while just sleeping.

Verse Locator

ततः प्रचुक्रुशुर् दीनाः सस्वरम् ता वर अन्गनाः ॥ २-६५-२०

करेणवैव अरण्ये स्थान प्रच्युत यूथपाः ।

20. tataH = then; taaH varaaNganaaH = those beautiful women; diinaH = miserably; prachukrushuH = cried loudly; sasvaram = with their voice; kareNavaH iva = like female elephants crying; sthaana prachyuta yuuthapaaH = removed from their place; araNye = in the forest.

Then, those beautiful women miserably cried loudly with their voice, like female elephants crying when their group leader an elephant was removed from their place in the forest.

Verse Locator

तासाम् आक्रन्द शब्देन सहसा उद्गत चेतने ॥ २-६५-२१

कौसल्या च सुमित्रा च त्यक्त निद्रे बभूवतुः ।

21. kausalyaacha = Kausalya and; sumitraacha = Sumitra; sahasaa = suddenly; udgatachetane = obtained consciousness; taasaam aakranda shabdena = by their sound of cries; babhuuvatuH = and became; tyakta nidre = relieved of sleep.

Kausalya and Sumitra suddenly obtained consciousness by the sound of their cries and woke up from sleep.

Verse Locator

कौसल्या च सुमित्रा च दृष्ट्वा स्पृष्ट्वा च पार्थिवम् ॥ २-६५-२२

हा नाथ इति परिक्रुश्य पेततुर् धरणी तले ।

22. kausalyaacha = Kausalya; sumitraacha = and Sumitra; dR^ishhTvaa = on seeing; spR^ishhTvaa = and touching; paarthivam = the king; parikrushya = cried; haanaathaa iti = as ♦O; lord! patatuH = and fell; dharaNiitala = on the ground.

Kausalya and Sumitra, on seeing and touching king Dasaratha, cried 'O, Lord!' and fell on the ground.

[Verse Locator](#)

सा कोसल इन्द्र दुहिता वेषमाना मही तले ॥ २-६५-२३
न बभ्राज रजो ध्वस्ता तारा इव गगन च्युता ।

23. veshhTamaanaa = rolling; mahiitale = on the floor; rajodhvastaa = and covered by dust; saa = that; kausalyendra duhitaa = daughter of Kosala king; Kausalya; na babhraaja = was not shining; taareva = like a star; chyutaa = slipped down; gaganaat = from the sky.

Rolling on the floor and covered by dust, Kausalya the daughter of Kosala king was not shining as before and resembled a star falling down from the sky.

[Verse Locator](#)

नृपे शान्तगुणे जाते कौसल्याम् पतिताम् भुवि ॥ २-६५-२४
आपश्यंस्ताः स्त्रियः सर्वा हताम् नागवधूमिव ।

24. nR^ipe = the king; jaate = became; shaantaguNe = one whose virtues were destroyed; ie. Deceased; taaHstriyaH = all the women; apashyan = saw; kausalya = Kausalya; patitaam = who fell; bhuvi = on the ground; naagavadhuu miva = like a female elephant; hataam = which was killed (and felled on ground).

While the king was deceased, all the women saw Kausalya who fell on the floor appearing as a female elephant, which was killed and felled on the ground.

[Verse Locator](#)

ततः सर्वा नरेन्द्रस्य कैकेयीप्रमुखाः स्त्रियः ॥ २-६५-२५
रुदन्त्यः शोकसन्तप्ता निपेतुर्गतचेतनाः ।

25. tataH = thereafter; kaikeyiipramukhaaH = Kaikeyi and others; sarve = all; narendrasya = the king's; striyaH = women; rudantyaH = were weeping; shokasantaptaaH = being afflicted by grief; nipetuH = fell; gatachetanaaH = unconscious.

Kaikeyi and all other wives of king Dasaratha were weeping afflicted by grief and fell unconscious.

[Verse Locator](#)

ताभिः स बलवान्नादः क्रोशन्तीभिरनुद्रुतः ॥ २-६५-२६
येन स्फीतीकृतो भूयस्तद्गृहम् समनादयत् ।

26. balavaan = great; saHnaadaH = that noise; anudrutaH = supplemented; taabhiH = by those women; kroshantiibhiH = wailing; sphiitiikR^itaH = was made greater; bhuuyaH = more; yena = by which; tat = that; gR^iham = house;

That great noise was supplemented by those wailing women, bloated by which, it rendered the house all the more noisy.

[Verse Locator](#)

तत् समुत्त्रस्त सम्भ्रान्तम् पर्युत्सुक जन आकुलम् ॥ २-६५-२७
सर्वतः तुमुल आक्रन्दम् परिताप आर्त बान्धवम् ।

27; 28. tatsadma = that gynoeceium; naradevasya = of the king; iiyushhaH = who met; dishhTaantam = the appointed end (death); santrapta sambhraanta paryutsaka janaakulam = was filled with people bewildered with fear and restlessness; tumulaakrandam = with tumultuous wailing; sarvataaH = all around; paritaapaartabaandhavan = having relatives disturbed by sorrow; nipatitaanandam = with its happiness withered away; sadyaH = suddenly; babhuuva = and became; diinaviklaba darshanam = a sight of misery and despondency.

That gynaecium of the king who met his appointed end was filled with people who felt bewildered with fear and restlessness, with tumultuous wail all around, and crowded with relatives disturbed by sorrow, with happiness withered away in it suddenly and became a sight of misery and despondency.

[Verse Locator](#)

अतीतम् आज्ञाय तु पार्थिव ऋषभम् ।

यशस्विनम् सम्परिवार्य पत्नयः ।

भृशम् रुदन्त्यः करुणम् सुदुःखिताः ।

प्रगृह्य बाहू व्यलपन् अनाथवत् ॥ २-६५-२९.

29. aajjNaaya = knowing; yashasvinam = the glorious; paarthivarshhabham = king of excellence; atiitam = had passed away; (his wives); samparivaarya = surrounded him; suduHkhitaH = with great sorrow; karuNam = pitiably; rudantyaH = wailing; bhrusham = profusely; vylapan = and lamented; pragR^ihya = grasping; baahum = their hands; (one another); anaathavaat = like orphans.

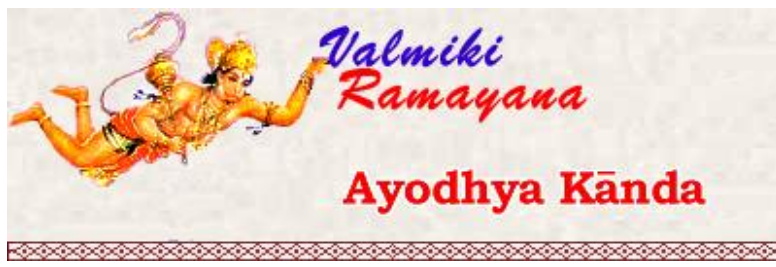
Knowing that the glorious king of excellence had passed away, the king's wives surrounded him with great sorrow; pitiably wailing profusely and lamented, grasping their hands one another, like orphans.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चषष्टितमः सर्गः

Thus completes 65th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 66

Verses converted to UTF-8, Nov 09

Introduction

Kausalya reproaches Kaikeyi for her wrong deeds, while weeping profusely for her husband's death. The chamberlains reverently remove Kausalya from the place of the king's body, which they later keep in a trough filled with oil. The ministers and other functionaries return to their abodes, when the night fell in darkness.

[Verse Locator](#)

तम् अग्निम् इव संशान्तम् अम्बु हीनम् इव अर्णवम् ।
हतप्रभम् इव आदित्यम् स्वर्गथम् प्रेक्ष्य भूमिपम् ॥ २-६६-१
कौसल्या बाष्प पूर्ण अक्षी विविधम् शोक कर्षिता ।
उपगृह्य शिरः राज्ञः कैकेयीम् प्रत्यभाषत ॥ २-६६-२

1;2. **prekshhya** = Seeing; **tam paarthivam** = that king; **svargastham** = who was dead; **agnimiva** = like fire; **samshaantam** = which is fully extinguished; **aarNavamiva** = like an ocean; **ambuhiinam** = bereft of water; **aadityamiva** = like the sun; **hataprabham** = dimmed in luster; **kausalya** = Kausalya; **upagR^ihya** = holding; **raaG^YaH** = the king's; **shiraH** = head; **baashhpapuurNaakshhii** = having her eyes filled with tears; **shokakarshhitaa** = who was stricken with grief; **vividham** = of various sorts; **abhaashhata** = spoke; **kaikeyiim prati** = to Kausalya (as follows):

Seeing the aforesaid deceased king, who looked like a fully extinguished fire, a waterless ocean and a lusterless sun, Kausalya holding the king's head on her lap with her eyes full of tears and who was stricken with grief of various sorts, spoke to Kausalya as follows:

[Verse Locator](#)

सकामा भव कैकेयि भुन्क्व राज्यम् अकण्टकम् ।
त्यक्त्वा राजानम् एक अग्रा नृशंसे दुष्ट चारिणि ॥ २-६६-३

3. **Kaikeyi** = " O Kaikeyi; **nR^ishanse** = the cruel one; **dushhTachaariNi** = and the evil doer! Bhava = you be there; **sakaama** = having fulfilled your desires; **tyaktvaa** = deserting; **raajaanam** = the king; **bhuN^jvaa** = you can enjoy; **raajyam** = the kingdom; **ekaagraa** = undisturbed; **akaNtakam** = and with out any hindrance."

"O Kaikeyi the cruel one and the doer of evils! You be there, having fulfilled your desires. Deserting the king, you can enjoy the kingdom undisturbed and without any hindrance.

[Verse Locator](#)

विहाय माम् गतः रामः भर्ता च स्वर् गतः मम ।
विपथे सार्थ हीना इव न अहम् जीवितुम् उत्सहे ॥ २-६६-४

4. **raamaH** = Rama; **vihaaya** = has left; **maam** = me; **gataH** = and gone (to the forest); **mama** = My; **bharataacha** = husband also; **svargataH** = has gone to heaven; **aham** = I; **na utsahe** = do not wish; **jiivitum** = to live; **saartha hiinena** = as left behind by a caravan; **vipathe** = in a wrong road"

"Rama has left me and gone to the forest. My husband too has left for heaven. I do not wish to live, as one left behind by a caravan in a wrong road."

[Verse Locator](#)

भर्तारम् तम् परित्यज्य का स्त्री दैवतम् आत्मनः ।
इच्छेज् जीवितुम् अन्यत्र कैकेय्याः त्यक्त धर्मणः ॥ २-६६-५

5. **kaastrii** = which woman; **ichchhet** = would wish; **jiivitum** = to survive; **parityajya** = leaving; **aatmanaH tam bhartaaram** = her that husband; **daivatam** = who was divine?; **kaikeyyaaH anyatra** = except Kaikeyi; **tyakda dharmaNaH** = who was kicked off righteousness."

"Which woman would wish to survive, leaving her husband who was divine, except Kaikeyi who kicked off righteousness?"

[Verse Locator](#)

न लुब्धो बुध्यते दोषान् किम् पाकम् इव भक्षयन् ।
कुब्जा निमित्तम् कैकेय्या राघवाणान् कुलम् हतम् ॥ २-६६-६

6. **lubdaH** = a greedy person; **na buddhyate** = cannot understand; **doshhaan** = one's faults. **Bhakshhayanniva** = like one who eats; **kimpaakam** = a forbidden dish; **kubjaanimiHan** = Due to that hump-backed woman; **kulam** = the race; **raaghavaaNaam** = of Raghu dynasty; **hitam** = has been destroyed; **kaikeyyaa** = by Kaikeyi."

"A greedy person cannot understand one's faults, like one who eats a forbidden dish. Due to that hump- backed woman, Kaikeyi has ruined the race of Raghu dynasty."

[Verse Locator](#)

अनियोगे नियुक्तेन राज्ञा रामम् विवासितम् ।
सभार्यम् जनकः श्रुत्वा पतितप्स्यति अहम् यथा ॥ २-६६-७

7. **shrutvaa** = hearing; **raamam** = that Rama; **sabhaaryam** = along with his wife; **vivaasitam** = have been sent to exile; **raaG^yaa** = by the king; **myuktena** = coerced; **aniyoge** = to do an unworthy act; **janakaH** = Janaka; **paritapsyati** = will profusely lament; **aham yathaa** = as I do."

"Hearing Rama along with his wife have been sent to exile by the king as he was coerced as he was (Kaikeyi) to do an unworthy act, Janaka will profusely lament as I do."

[Verse Locator](#)

स मामनाथाम् विधवाम् नाद्य जानाति धार्मिकः ।
रामः कमल पत्र अक्षो जीव नाशम् इतः गतः ॥ २-६६-८

8. **saH raamaH** = that Rama; **dharmikaH** = the pious man; **kamala patraakshhaH** = having eyes like lotus leaves; **gataH** = having got; **naasham** = disappeared; **itaH** = from here; **jiivam** = even though; surviving; **adya** = now; **na jaanaati** = does not know; **maam** = me; **anaadham** = to have become support-less; **vidhavaam** = widow."

"Rama the pious man who is possessed of like lotus leaves, and who has disappeared from here even though living, now does not know me to have because a support -less widow."

[Verse Locator](#)

विदेह राजस्य सुता तहा सीता तपस्विनी ।

दुःखस्य अनुचिता दुःखम् वने पर्युद्विजिष्यति ॥ २-६६-९

9. **tathaa** = even so; **siitaa** = Sita; **sutaa** = the daughter; **videha raajasya** = of king of Videha; **tapasvinii** = the pitiable lady; **anuchitaa** = and who is unworthy; **duHkhasya** = of lamentation; **parudvijishhyati** = will get frightened; **duHkham** = with grief; **vane** = in the forest."

"Even so, Sita, the daughter of king of Videha, the pitiable lady and who is unworthy of lamentation, will get frightened with grief in the forest.

[Verse Locator](#)

नदताम् भीम घोषाणाम् निशासु मृग पक्षिणाम् ।

निशम्य नूनम् संस्त्रस्ता राघवम् संश्रयिष्यति ॥ २-६६-१०

10. **santraptaa** = greatly alarmed; **nishamya** = to hear; **bhimaghoshhaNaam** = fearfully crying; **mR^igapakshhiNaam** = wild animals and birds; **nadataam** = making their noises; **nishaasu** = in nights; **samshrayishhyaH** = she will take refuge; **nuunam** = surely; **raaghavam** = with Rama."

"Greatly alarmed to hear the fearful cries of wild animals and birds making their noises in nights, surely she will cling herself to Rama.

[Verse Locator](#)

वृद्धः चैव अल्प पुत्रः च वैदेहीम् अनिचिन्तयन् ।

सो अपि शोक समाविष्टः ननु त्यक्ष्यति जीवितम् ॥ २-६६-११

11. **saHapi** = Janaka too; **vR^iddhashchaiva** = who is aged; **alpa putrashcha** = and who was not having sons; **anuchintayan** = will be thinking; **vaidehiim** = of Sita; **shokamaavishhTaH** = over whelmed with grief; **tyakshhyatinanu** = and will surely abandon; **jiivitum** = his life."

"Janaka too who is aged, and who is not having sons, will be thinking of Sita, over whelmed with grief and will surely abandon his life.

[Verse Locator](#)

साहमद्यैव दिष्टान्तम् गमिष्यामि पतिव्रता ।

इदम् शरीरमालिङ्ग्य प्रवेक्ष्यामि हुताशनम् ॥ २-६६-१२

12. **adyaiva** = today itself; **saa aham** = I too; **pativrataa** = in devotion to my husband; **gamishhyaami** = will get; **dishhTaantam** = my appointed end; **pravakshhyaami** = I shall enter; **hutaasham** = the fire; **aaliN^gya** = duly embracing; **idam** = this; **shariiram** = body of my husband"

"Today itself, I too in devotion to my husband, will meet my appointed end. I shall enter the fire, duly embracing this body of my husband.

[Verse Locator](#)

ताम् ततः सम्परिष्वज्य विलपन्तीम् तपस्विनीम् ।

व्यपनिन्युः सुदुःख आर्ताम् कौसल्याम् व्यावहारिकाः ॥ २-६६-१३

13. **vyaavakaari kaaH** = chamberlains; **vyapanyuH** = reverently removed; **tataH** = from that place; **taam kausalyaa** = that Kausalya; **tapasviniim** = who was unfortunate; **suduHkhaartaam** = who was in the excess of her grief; **samparishhvajya** = and closely embracing her dead husband.

The chamberlains reverently removed from that place that unfortunate Kausalya, who was in excess of her grief and was closely embracing her dead husband.

[Verse Locator](#)

तैल द्रोण्याम् अथ अमात्याः सम्वेश्य जगती पतिम् ।
राज्ञः सर्वाणि अथ आदिष्टाः चक्रुः कर्माणि अनन्तरम् ॥ २-६६-१४

14. **atha** = thereafter; **amaatyaaH** = the ministers; **aadishhTaaH** = assigned; **samveshya** = kept; **jagatiipatim** = the king; **tailadroNyaam** = in an oil through; **chakruH** = and did; **sarvaaNi** = all karmaaNi = the acts; **anantaram** = that were to be done thereafter; **raaN^gaH** = for the king.

The ministers assigned for the job kept the king in an oil trough and did all the acts that were to be done thereafter.

[Verse Locator](#)

न तु सम्कलनम् राज्ञो विना पुत्रेण मन्त्रिणः ।
सर्वज्ञाः कर्तुम् ईषुस् ते ततः रक्षन्ति भूमिपम् ॥ २-६६-१५

15. **mantriNaH** = the ministers; **sarvaG^yaaH** = who were knowing all such matters; **na iishhuH** = were not willing; **kartum** = to do; **samkalanam** = cremation; **raaG^yaH** = for the king; **vinaa putreNa** = in the absence of his sons; **tataH** = and that is why; **rakshhantu** = preserved; **bhuumipam** = the king.

The ministers who were knowing all such matters were not willing to do cremation for the king in the absence of his sons and that is why preserved the king's body .(in an oil through).

[Verse Locator](#)

तैल द्रोण्याम् तु सचिवैः शायितम् तम् नर अधिपम् ।
हा मृतः अयम् इति ज्ञात्वा स्त्रियः ताः पर्यदेवयन् ॥ २-६६-१६

16. **jJNaatraa** = knowing; **tam naraadhipam** = that the king; **shaayitam** = also laid down; **taila droNyaam** = in an oil through; **taaH** = those ; **striyaH** = women; **puryadevayan** = cried; **iti** = thus: "haa = Alas! Ayam = He; **mR^itaH** = is dead!"

Seeing that the king was laid down in an oil through by the ministers those women in the gynaeceum cried "Alas! He is dead!"

[Verse Locator](#)

बाहून् उद्यम्य कृपणा नेत्र प्रस्रवणैः मुखैः ।
रुदन्त्यः शोक सन्तप्ताः कृपणम् पर्यदेवयन् ॥ २-६६-१७

17. **mukhaiH** = with their faces; **netra prasravaNaiH** = with eyes flowing with tears; **kR^ipaNaaH** = the miserable women; **udyamya** = lifted up; **baahuun** = their arms; **rudantyaH** = and while weeping; **shokasantaptaaH** = stricken with grief; **kR^ipaNaa** = pitiably; **paryadevayaa** = lamented as follows:-

Crying their faces with eyes flowing with tears, the miserable women through up their arms, stricken with grief as they were and pitiably lamented as follows:

[Verse Locator](#)

हा महाराज रामेण सततम् प्रियवादिना ।
विहीनाः सत्यसन्धेन किमर्थम् विजहासि नः ॥ २-६६-१८

18. "haa mahaaraaja = Alas! Great king! ViviinaaH = when we are deprived; raameNa = of Rama; priya vaadinaa = who speaks lovingly; satatam = always; satya sandhena = and keeps up his promise; kimartham = why; vijahaasi = have you left; naH = us?"

"Alas! Great king! When we are already deprived of Rama who speaks lovingly and who always keeps up his promise, why have you left us?"

[Verse Locator](#)

कैकेय्या दुष्टभावाया राघवेण वियोजिताः ।

कथम् पतिघ्न्या वत्स्यामः समीपे विधवा वयम् ॥ २-६६-१९

19. viyojitaa = far in distance; raaghaveNa = Rama; katham = how; vayam = shall we; vidhaavaH = without our husband; vatyaaayaH = = live; samiipe = in proximity; kaikeyyaaH = to Kaikeyi; dushhTabhaavayaaH = of perverse nature; patighnaaH = and who killed her husband?"

"Far in distance from Rama, how shall we without our husband, live in proximity to Kaikeyi of wretched nature, who killed her husband?"

[Verse Locator](#)

स हि नाथः सदास्माकम् तव च प्रभुरात्मवान् ।

वनम् रामो गतः श्रीमान् विहाय नृपतिश्रियम् ॥ २-६६-२०

20. saH = that; raamaH = Rama; naathaH = who was a protector; sadaa = always; asmaakam = to us; tava cha = and to you; prabhuH = a capable person; aatmavaan = a prudent man; shriimaan = an eminent man; gataH hi = has indeed gone; vanam = to the forest; vihaaya = living; nR^ipatishriyam = the loving kingdom."

"Rama, a protector to you and all of us as well as a capable, prudent and an eminent man, has indeed gone on exile to the forest, leaving this lovely kingdom."

[Verse Locator](#)

त्वया तेन च वीरेण विना व्यसनमोहिताः ।

कथम् वयम् निवत्स्यामः कैकेय्या च विदूषिताः ॥ २-६६-२१

21. katham = how; vayam = can we; viduushhitaaH = by Kaikeyi; vyasana mohihataa = who is stupefied; by evil passion; nivatsyaamaH = live; tvayaa vinaa = and without that heroic Rama."

"How can we, being disgraced by Kaikeyi, and stupefied by evil passion, live without you and the heroic Rama."

[Verse Locator](#)

यया तु राजा रामश्च लक्ष्मणश्च महाबलः ।

सीतया सह सम्यक्ताः सा कमन्यम् न हास्यति ॥ २-६६-२२

22. yayaa = by which Kaikeyi; raajaa = the king; raamashcha = Rama; lakshmaNashcha = Lakshmana; mahaabalah = of great strength; along with Sita; samtyaktaaH = were abandoned; saa = by her; kam = whom; anyam = else; na haasyati = cannot be abandoned?"

"Whom else will Kaikeyi by whom have been abandoned the king as well as Rama along with Lakshmana great strength and Sita- not abandon?"

[Verse Locator](#)

ता बाष्पेण च सम्वीताः शोकेन विपुलेन च ।
व्यवेष्टन्त निरानन्दा राघवस्य वरस्त्रीयः ॥ २-६६-२३

23. **baashhpeNa** = with tears; **vipulena** = with excessive; **shokenacha** = agony; **raaghavasya** = Dasaratha's; **taaH varastriyaH** = those excellent wives; **sam vii taah** = together in arrow; **vyaveshhTanta** = rolled on the ground; **niraanandaaH** = sorrowful as they were."

"With tears and excessive agony, those excellent Dasaratha's wives together in a row, rolled on the ground, sorrowful as they were."

[Verse Locator](#)

निशा नक्षत्र हीना इव स्त्री इव भर्तृ विवर्जिता ।
पुरी न अराजत अयोध्या हीना राज्ञा महात्मना ॥ २-६६-२४

24. **ayodhayaa purii** = the city of Ayodhya; **hiinaa** = bereft; **raaG^yaa** = of the king Dasaratha; **mahaatmanaa** = the high soled; **naaraaJata** = was splendour less; **nisheva** = as a night; **chandra vihiinaa** = without moon; **striiva** = and as a woman; **bhartR^ivihiinaa** = without husband."

The city of Ayodhya, bereft of the high-soled king Dasaratha, was splendour-less, as a night without moon and as awoman without husband.

[Verse Locator](#)

बाष्प पर्याकुल जना हाहा भूत कुल अन्गना ।
शून्य चत्वर वेश्म अन्ता न बभ्राज यथा पुरम् ॥ २-६६-२५

25. **baashhpa paryaakula janaa** = people disturbed with tears; **haahaabhuuta kulaaN^ganaa** = with virtuous women raising cries of distress; **shuunyachatvara veshmantaa** = its cross roads and entrances of horses looking desolate ; (the city of Ayodhya); **na babhraaja** = did not shine; **yathaapuram** = as before.

With people disturbed with tears, with virtuous women raising cries of distress and with its cross -roads and entrances of houses looking desolate, the city of Ayodhya did not shine as before.

[Verse Locator](#)

गत प्रभा द्यौर इव भास्करम् विना ।
व्यपेत नक्षत्र गणा इव शर्वरी ।
निवृत्तचारः सहसा गतो रविः ।
प्रवृत्तचारा राजनी ह्युपस्थिता ॥ २-६६-२६

26. **naraadhipte** = (while)the king; **gate tu** = has gone; **tridivam** = to heaven; **shokaat** = due to misery; **nR^ipaaNga naasu** = the king's wives; **mahiitalasthaasucha** = were lying on the ground; **raviH** = the sun; **sahasaa** = quickly; **gataH** = went away; **nivR^iHachaayaaH** = retreating its movement. **rajanii** = The night; **upaasthita hii-** = approaches; **pravR^iHachaaraa** = darkness having proceeded to spread.

While the king has gone to heaven due to grief and while the king's wives were lying on the ground , the sun suddenly went away retreating its movement. The night approached, with its darkness having proceeded to spread throughout.

[Verse Locator](#)

ऋते तु पुत्रादहनम् महीपते ।

नरोचयन्ते सुहृदः समागताः ।

इतीव तस्मिन् शयने न्यवेशय ।

न्विचिन्त्य राजानमचिन्त्य दर्शनम् ॥ २-६६-२७

27. suR^idaH = the friends and relatives; samaagataaH = who came there; na rochayante = did not like; mahiipateH = the king's; dahanam = cremation; putraatR^ite = in the absence of his sons; itivaa = Thus; vichintya = thinking; nyaveshayan = kept; raajaanam = the king; achintya darshanam = of inconceivable sight; tasmin shayane = in that resting place.

The friends and relatives who came there, did not like the king's cremation in the absence of his sons. Thus thinking, they kept the king of inconceivable sight in that resting place(oil-trough)

[Verse Locator](#)

गतप्रभा द्यौरिव भास्करम् विना ।

व्यपेतनक्षत्रगणेव शर्वरी ।

पुरी बभासे रहिता मह आत्मना ।

न च अस्र कण्ठ आकुल मार्ग चत्वर ॥ २-६६-२८

28. rahitaa = deserted by; mahaatmanaa = the high-soled Dasaratha; asrakaNThaakula maargachatvaara = with its roads and cross-roads filled with people choked with tears in their throats; purii = the city of Ayodhya; dyouriva = looking like sky; bhaaskaram vinaa = without sun; sharvariiva = and like night; vyapeta nakshhaatragnaNa = with its multitude of stars disappeared ; nababhaase = did not shine; gata prabhaa = with its light having gone away.

Deserted by the high-soled Dasaratha, with its roads and cross roads filled with people choked with tears in their throats, the city of Ayodhya, looking like sky without sun and night with its multitude of stars disappeared, did not shine with its light having gone away.

[Verse Locator](#)

नराः च नार्यः च समेत्य सम्यशो ।

विगर्हमाणा भरतस्य मातरम् ।

तदा नगर्याम् नर देव समक्षये ।

बभूवुर् आर्ता न च शर्म लेभिरे ॥ २-६६-२९

29. tadaa = then; naradeva samkshhaye = while the king was dead; naraashcha = men; naaryashcha = and women; nagaryaam = in the city; samatya = converged; samghashah = in groups; vigarhamaaNaaH = abusing; bharatasya = Bharata's; maataram = mother; babhuuvaH = become; aartaaH = disturbed; nachalebhiva = and did not obtain; sharma = happiness.

After the king's death, men and women in the city converged in groups, abusing Bharata's mother, became disturbed and did not obtain happiness.

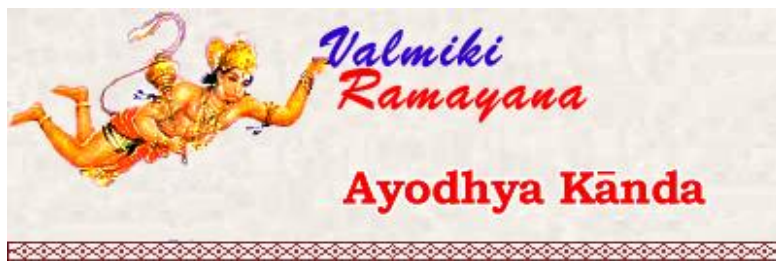
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे दृष्टितम सर्गः

Thus completes 66th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

© October 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 67

Verses converted to UTF-8, Nov 09

Introduction

That night in Ayodhya passed over with agony. At sunrise the Brahmins who enthrone a person as a king, assembled and requested Vasista the family priest of Ikshvakus to select a youth to be crowned as a king of Ayodhya. They enunciated the various evil consequences of allowing the country without a king and leaving it in anarchy.

[Verse Locator](#)

आक्रन्दितनिरानन्दा सास्रकमृजनाविला ।

आयोध्यायामतितता सा व्यतीयाय शर्वरी ॥ २-६७-१

1. saa sarvarii = that night; ayodhyaayaam = in Ayodhya; aakrandita niraanandaa = which was joyless with a weeping tone; saasrakaNThajanaavilaa = thronged with people with tears in their throats; vyatiitaaya = passed away; atitaayaa = very much dragging.

That night in Ayodhya, which was joyless in a weeping tone and thronged with people with tears in their throats, slowly passed over.

[Verse Locator](#)

व्यतीतायाम् तु शर्वर्याम् आदित्यस्य उदये ततः ।

समेत्य राज कर्तारः सभाम् ईयुर् द्विजातयः ॥ २-६७-२

2. tataH = afterwards; sharvaryaam = when the night. Vyatiitaayaam = was passing away; udaye = and with rising; aadityasa = of the sun; dvijaatayaH = the brahmanas; raajakartaaraH = who place a king on the throne; sametya = together; iiyuH = went; sabhaam = to the assembly.

At sunrise, when the night had passed over, the Brahmins who place a king on the throne, together gathered at the assembly.

[Verse Locator](#)

मार्कण्डेयो अथ मौद्गल्यो वामदेवः च काश्यपः ।

कात्ययनो गौतमः च जाबालिः च महा यशाः ॥ २-६७-३

एते द्विजाः सह अमात्यैः पृथग् वाचम् उदीरयन् ।

वसिष्ठम् एव अभिमुखाः श्रेष्ठः राज पुरोहितम् ॥ २-६७-४

3;4. maarkaNdeyaH = Markandeya; atha = and; moudgalyaH = Moudgalya; vaamadevaH = Vamadeva; kaasyapaH = Kasyapa; kaatyaayanaH = Katyayana; goutamaashcha = Goutama; mahaayashaaH = the greatly famous; jaabaalishcha = Jabali; etc;;these; dvijaaH = Brahmanas; amaatyaiHscha = along with ministers; abhimukhaaH = turned their face; vashishhThameva = towards Vasista; shreshhTaham = the

excellent; **raajapurohitam** = royal priest; **pR^ithak** = and one by one; **udiirayan** = spoke; **vaacham** = words:

Markandeya, Moudgalya, Vamadeva, Kasyapa, Katyayana, Goutama and the greatly famous Jabali-all these Brahmans together with the ministers turned towards the excellent royal priest Vasishtha and one by one spoke as follows:

[Verse Locator](#)

अतीता शर्वरी दुःखम् या नो वर्ष शत उपमा ।
अस्मिन् पञ्चत्वम् आपन्ने पुत्र शोकेन पार्थिवे ॥ २-६७-५

5. **asmin** = "This; **paarthiva** = king; **aapanne** = having obtained; **paNchatvam** = death; **putrashokena** = due to grief for his sons; **yaa** = which night; **varshhashatopamaa** = which was equal to a hundred years; **naH** = to us; **sharvarii** = that night; **atiitaa** = has passed away; **duHkham** = with great difficulty."

"King Dasaratha having obtained death due to grief born of separation from his sons (Rama and Lakshmana), the night which burdened like a hundred years, has passed over with great difficulty."

[Verse Locator](#)

स्वर् गतः च महा राजो रामः च अरण्यम् आश्रितः ।
लक्ष्मणः च अपि तेजस्वी रामेण एव गतः सह ॥ २-६७-६

6. **mahaaraajaH** = the monarch; **svargatashcha** = has gone to heaven; **raamashcha** = Rama; **aashritaH** = took retreat; **araNyam** = in a forest. **tejasvii** = The brilliant; **lakshhmaNashcha** = Lakshmana; **gataH** = went; **raameNaiva saha** = along with Rama in the same manner."

"The monarch has gone to heaven. Rama took retreat in a forest. The brilliant Lakshmana followed suit and went along with Rama."

[Verse Locator](#)

उभौ भरत शत्रुघ्नौ ककेकयेषु परम् तपौ ।
पुरे राज गृहे रम्ये मातामह निवेशने ॥ २-६७-७

7. **ubhou** = both; **bharata shatrughnou** = Bharata and Satrughna; **paramtapou** = the annihilators of enemies; **ramye maataamaha ni veshane** = are encamped in the beautiful house of their maternal uncle; **pure** = in the city; **raajagR^iie** = of Rajagriha; **kaikeyeshhu** = in the kingdom of Kekaya."

"Both Bharata and Satrughna, the annihilator of enemies, are encamped in the beautiful house of their maternal uncle in the city of Rajagriha in the kingdom of Kekaya."

[Verse Locator](#)

इक्ष्वाकूणाम् इह अद्य एव कश्चित् राजा विधीयताम् ।
अराजकम् हि नो राष्ट्रम् न विनाशम् अवाप्नुयात् ॥ २-६७-८

8. **kashchit** = anyone; **ikshhvaakuunaam** = in Ikshvaku dynasty; **iha** = here; **vidhiyataam** = should be made; **raajaa** = a king; **adyaiva** = today itself; **naH** = our; **raashhTram** = nation; **araajakam** = without a king; **samavaapnuyaat** = will obtain; **hi** = indeed; **vinaasham** = a collapse."

"Hence, let anyone here in Ikshvaku dynasty be made a king today itself lest our nation without a king should result in a collapse indeed."

[Verse Locator](#)

न अराजले जन पदे विद्युन् माली महा स्वनः ।
अभिवर्षति पर्जन्यो महीम् दिव्येन वारिणा ॥ २-६७-९

9. **parjanyaH** = clouds; **vidyunmaalii** = with a garland of lightnings; **mahaasvanaH** = and with a great noise; **naabhivarshhati** = will not be showering; **vaariNaa** = with water; **divyena** = from sky; **mahiim** = on earth; **janapade** = in a country; **araajake** = without a king."

"Lightning clouds in the sky with a great noise of thunder, will not yield rain on the land in a country without a king."

[Verse Locator](#)

न अराजके जन पदे बीज मुष्टिः प्रकीर्यते ।
न अराकके पितुः पुत्रः भार्या वा वर्तते वशे ॥ २-६७-१०

10. **janapade** = in a country; **araajake** = without a king; **biijamushhTih** = even a fist of seeds; **naprakiinyate** = are not dispersed; **putraH** = a son; **bhaaryaavaa** = or a wife; **navartate** = does not abide; **vashe** = in the authority; **pituH** = of a father; **araajake** = in an anarchy."

"Even a fist of seeds are not disbursed in a ruler- less land. In anarchy, even a son is not amenable to the control of a father nor a wife in the authority of her husband."

[Verse Locator](#)

अराजके धनम् न अस्ति न अस्ति भार्या अपि अराजके ।
इदम् अत्याहितम् च अन्यत् कुतः सत्यम् अराजके ॥ २-६७-११

11. **araajake** = in a rulerless land; **naasti** = there is no; **dhanam** = wealth; **araajake** = where there is no king; **naasti** = there is no; **bhaaryaapi** = (faithful) wife. **anyat** = Another; **atyaahitam** = very dangerous thing; **idam cha** = is there; **araajake** = In a rulerless land; **kutaH** = how can there be; **satyam** = truth?"

"In a rulerless land, there is no wealth. Where there is no king, there is no (faithful) wife. Another very dangerous thing is there. In a ruler less territory, how can there be truth? "

[Verse Locator](#)

न अराजके जन पदे कारयन्ति सभाम् नराः ।
उद्यानानि च रम्याणि हृष्टाः पुण्य गृहाणि च ॥ २-६७-१२

12. **araajake** = In a ruler less; **janapade** = country; **naraaH** = people; **nakaarayante** = do not arrange; **sabhaam** = assembly; **hR^ishhTaaH** = with delight; **ramyaaNi** = beautiful; **udyaanaani** = parks; **puNyagR^ihaaNi** = or temples."

"In a ruler- less country, people do not cause to make a delightful assembly nor erect beautiful parks or temples."

[Verse Locator](#)

न अराजके जन पदे यज्ञ शीला द्विजातयः ।
सत्राणि अन्वासते दान्ता ब्राह्मणाः संशित व्रताः ॥ २-६७-१३

13. **araajake** = In a rulerless; **janapade** = territory; **yaN^gashiilaH** = Those who frequently perform sacrificial rites; **daantaaH** = those who are self restraint; **brahmaNaaH** = those who have divine knowledge; **samshitavrataaH** = those who firmly adhere to a vow; **dvijaatayaH** = and brahmanas; **na anvaasate** = do not carry out; **sattraaNi** = Soma sacrifices."

"In a ruler- less territory, those who frequently perform sacrificial rites, those who have self-restraint, those who firmly adhere to a vow as well as Brahmins do not carry out Soma sacrifices."

[Verse Locator](#)

न अराजके जनपदे महायज्ञेषु यज्वनः ।

ब्राह्मणा वसुसम्पन्ना विसृजन्त्याप्तदक्षिणाः ॥ २-६७-१४

14. araajake = in a ruler less; janapade = land; vasusampannaaH = who accomplished wealth; yajvanaH = and sacrificers; mahaa yaN^geshhu = in great sacrificial rites; na visR^ijanti = do not bestow; aapta dakshhi NaaH = proper gifts."

"In a rulerless land, Brahmins who obtained wealth and sacrificers in great sacrificial rites do not bestow proper gifts"

[Verse Locator](#)

न अराजके जन पदे प्रभूत नट नर्तकाः ।

उत्सवाः च समाजाः च वर्धन्ते राष्ट्र वर्धनाः ॥ २-६७-१५

15. araajake = In a ruler less; janapade = territory; utsavaashcha = festivals; samaajaashcha = and gatherings; raashhTra vardhanaaH = exalting the kingdom; prabhuuta naTa nartakaaH = having actors and dancers; na vardhante = are not intensified."

"In a ruler- less territory, festivals and gatherings exalting the kingdom in which actors, and dancers exhibit their talents are not frequently arranged"

[Verse Locator](#)

न अराजके जन पदे सिद्ध अर्था व्यवहारिणः ।

कथाभिर् अनुरज्यन्ते कथा शीलाः कथा प्रियैः ॥ २-६७-१६

16. araajake = in a ruler less; janapade = land; vyavahaariNaH = litigants; na = do not; siddhaarthaH = do not get their disputes settled; kathaashiilaaH = and those who frequently narrate stories; na anurajyante = do not gratify; kathaapriyaiH = story-lovers; kathaabhiH = with their stories."

"In a ruler less land, litigants do not get their disputes settled and persons who have a knack for narrating stories do not gratify story- lovers with their tales."

[Verse Locator](#)

न अराजके जनपदे उद्यानानि समागताः ।

सायाह्ने क्रीडितुम् यान्ति कुमार्यो हेमभूषिताः ॥ २-६७-१७

17. araajake = in a rulerless; janapade = territory; kumaaryaaH = girls; samaagataaH = together; hemabhuushhitaaH = adorned in gold; na yaanti = do not go; udyanaani = to parks; kriiDitum = to play; saayaahne = in the evening."

"In a ruler less territory, girls adorned in gold do not go together to parks to play there in the evening."

[Verse Locator](#)

न अराजके जन पदे वाहनैः शीघ्र गामिभिः ।

नरा निर्यान्ति अरण्यानि नारीभिः सह कामिनः ॥ २-६७-१८

18. **araajake** = in a lord less; **janapade** = land; **kaaminaH** = lustful; **naraaH** = men; **na niryaanti** = do not go out; **naaribhiH** = with ladies; **araNyaani** = to forests; **shiighragaamibhiH** = in speedily moving. **vaahanaiH** = vehicles."

"In a lord less land, lustful men do not go out to woods with ladies in speedily moving vehicles"

[Verse Locator](#)

न अराकजे जन पदे धनवन्तः सुरक्षिताः ।

शेरते विवृत द्वाराः कृषि गो रक्ष जीविनः ॥ २-६७-१९

19. **araajake** = in a lord less; **janapade** = land; **dhanavantaH** = living on agriculture and cattle rearing; **na sherate** = do not sleep; **surakshhitaaH** = well protected; **vivR^itadvaaraaH** = with their doors open."

"In a lord less land, rich people living on agriculture and cattle rearing do not sleep in their abodes well protected, with their doors open"

[Verse Locator](#)

न अराजके जनपदे बद्धघण्टा विषाणीनः ।

आटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः ॥ २-६७-२०

20. **janapade** = in a land; **araajake** = without an emperor; **kuNjaraaH** = elephants; **shhashTi haayanaaH** = with sixty years of age; **na aaTanti** = do not roam; **baddhaghaNTaa vishhaaNinaH** = with bells tied around their tusks ; **raajamaargeshhu** = on royal highways."

"In a land without emperor, sixty year old elephants with bells tied around their tusks, do not roam around on royal high ways

[Verse Locator](#)

न अराजके जनपदे शरान् सम्ततमस्यताम् ।

श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने ॥ २-६७-२१

21. **janapade** = in a land; **araajake** = without a king; **upaasane** = while practicing; **ishhvastraaNaam** = the use of bows; **talanirghoshhaH** = the noise of plucking the bow string with the palm; **asyataam** = of archers who discharge; **sharaan** = arrows; **santatam** = continuously; **na shruuyati** = is not heard."

"In a ruler less land, the noise of plucking the bow string with the palm, produced by archers continuously discharging arrows while practicing the use of their bows, is not heard."

[Verse Locator](#)

न अराजके जन पदे वणिजो दूर गामिनः ।

गच्चन्ति क्षेमम् अध्वानम् बहु पुण्य समाचिताः ॥ २-६७-२२

22. **araajake** = in a ruler less; **janapade** = land; **vaNijaH** = traders; **duura gaaminaH** = who go to distant places; **bahuvaNya samaachitaa** = along with several merchandises; **na gachchhanti** = can not travel; **kshhemam** = safely; **adhvaanam** = on the path."

"In a rulerless land, traders who go to distant places, carrying with them several merchandises, cannot travel safely in their voyages."

[Verse Locator](#)

न अराजके जन पदे चरति एक चरः वशी ।

भावयन् आत्मना आत्मानम् यत्र सायम् गृहो मुनिः ॥ २-६७-२३

23. **araajake** = in rulerless; **janapade** = land; **muniH** = a monk; **ekacharaH** = who wanders alone; **vashii** = who has subdued his senses; **bhaavayan** = who meditates; **aatmaanaa** = himself; **aatmaanam** = on the soul; **yatrasaayamgR^ihaH** = and who takes up an abode wherever evening overtakes him; **nacharati** = cannot roam around."

"In a rulerless land, a monk who wanders alone, who has subdued his senses, who mediates himself on the soul and who takes up an abode wherever evening overtakes him, cannot roam around the city."

[Verse Locator](#)

न अराजके जन पदे योग क्षेमम् प्रवर्तते ।

न च अपि अराजके सेना शत्रून् विषहते युधि ॥ २-६७-२४

24. **araajake** = in a rulerless; **janapade** = land; **yogakshhemam** = gain and security; **na pravartate** = are not established; **araajake** = In anarchy ; **senaa** = army; **na vishhahate** = can not conquer; **shatruun** = enemies; **yudhi** = in battle."

"In a rulerless land; gain and security are not duly established. In anarchy, army cannot conquer enemies in battle."

[Verse Locator](#)

न अराजके जनपदे हृष्टैः परमवाजिभिः ।

नराः सम्यान्ति सहसा रथैश्च परिमण्डिताः ॥ २-६७-२५

25. **araajake** = in a rulerless; **janapade** = land; **naraaH** = people; **parimanDitaaH** = beautifully adorned; **na samyaanti** = cannot go; **sahasaa** = fast; **paramavaajibhiH** = in excellent horses; **rathaishcha** = and chariots; **hR^ishhTaiH** = cheerfully."

"In a rulerless land, people beautifully adorned, cannot go fast cheerfully in excellent horses and chariots."

[Verse Locator](#)

न अराजके जनपदे नराः शास्त्रविशारदाः ।

सम्पदन्तोऽवतिष्ठन्ते वनेषूपवनेषु च ॥ २-६७-२६

26. **araajake** = in a rulerless; **janapade** = land; **naraaH** = persons; **shaashtra vishaaradaaH** = skilled in sacred scripts; **na avatishhThante** = can not sit; **vaneshhu** = in forests; **upavaneshhu** = and groves; **samvadantaH** = speaking together."

"In a rulerless land, persons skilled in sacred treatises cannot sit speaking together in forests and groves."

[Verse Locator](#)

न अराजके जनपदे माल्यमोदकदक्षिणाः ।

देवताभ्यर्चनार्थं कल्प्यन्ते नियतैर्जनैः ॥ २-६७-२७

27. **araajake** = in a rulerless; **janapade** = territory; **maalyamodakadakshhiNaaH** = garlands; sweetmeats and gifts; **devataabhyarchanaarthaaya** = for the purpose of worshipping deities; **nakalpayante** = are not arranged; **niyataiH** = by the appointed; **janaiH** = persons."

"In a rulerless land, floral garlands, sweet-meats and gifts for the sake of offering to the deities, are not arranged by the appointed persons."

न अराजके जनपदे चन्दनागुरुषिताः ।

राजपुत्रा विराजन्ते वसन्त इव शाखिनः ॥ २-६७-२८

28. **araajake** = in a rulerless; **janapade** = land; **raajaputraaH** = royalprinces; **chanda naaguru ruushhitaah** = smeared with paste of sandal and aloe wood; **na raajante** = do not look brilliantly; **shakhiraH iva** = like trees; **vasante** = in springtime."

"In a rulerless land, royal princes smeared with paste of sandal and aloe-wood do not figure brilliantly like trees in a spring time."

[Verse Locator](#)

यथा हि अनुदका नद्यो यथा वा अपि अतृणम् वनम् ।

अगोपाला यथा गावः तथा राष्ट्रम् अराजकम् ॥ २-६७-२९

29. **anuudaaH** = waterless; **yathaa** = like; **nadyaH** = the rivers; **yathaa** = like; **atR^iNam** = a lawnless; **vanam** = garden; **yathaa vaa** = and like ; **agopaalaaH** = cowherd less; **yaavah** = cows; **yathaatahaa** = in the same manner; **araajakam** = is a rulerless; **raashhTram** = country."

"A rulerless country is like the water less rivers, like the lawn less garden and like the cowherd less cows."

[Verse Locator](#)

ध्वजो रथस्य प्रज्ञानम् धूमो ज्ञानम् विभावसोः ।

तेषाम् यो नो ध्वजो राज स देवत्वमितो गतः ॥ २-६७-३०

30. **dhvajaH** = A flag; **praG^yaanam** = is an identity; **rathasya** = for a chariot; **dhuumaH** = smoke; **jjNaanam** = is an identity; **vibhaavasoH** = for fire; **teshaam** = for such; **naH** = of us; **yaH** = who; **dhvajaH** = like a flag; **saH raajaa** = that king; **gatah** = obtained; **devatvam** = godhead; **itaH** = from here."

"A flag is an identity for a chariot. A smoke is an identity for a fire. King Dasaratha, like a flag, was an identity for us and he has left the world for a heavenly abode."

[Verse Locator](#)

न अराजके जन पदे स्वकम् भवति कस्यचित् ।

मत्स्याइव नरा नित्यम् भक्षयन्ति परस्परम् ॥ २-६७-३१

31. **araajake** = in a rulerless; **janapade** = land; **na bhavati** = there is no; **svakam** = one's own property; **kasyachit** = for any one; **naraaH** = persons ; **nityam** = always; **bhakshhyanti** = eat away; **parasparam** = each other; **matsyaah iva** = like eating fishes .

"In a rulerless land, there is no one's own property for any one. Like fishes, persons always eat away each other."

[Verse Locator](#)

येहि सम्भिन्न मर्यादा नास्तिकाः चिन्न संशयाः ।

ते अपि भावाय कल्पन्ते राज दण्ड निपीडिताः ॥ २-६७-३२

32. **yehi** = which; **naastikaaH** = atheists; **sambhinnamaryaadaah** = who were separated from the right path; **te api** = they also; **raajadaNDitapiiDitaaH** = have been tormented; with punishment by the king; **chhinna samshayaH** = and now their fear being dispelled; **kalpante** = are able to excercise; **bhaavaaya** = their temperament."

"The atheists, who were separated from their right path and who had been tormented; with punishment earlier by the king, are now without fear and are able to exercise their old temperament (due to anarchy)"

[Verse Locator](#)

यथा दृष्टिः शरीरस्य नित्यमेवप्रवर्तते ।

तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥ २-६७-३३

33. **yathaa** = how; **dR^IshhTiH** = the eye-sight; (is helpful); **nityameva** = regularly; **pravartate** = for the proper setting in motion; **shariirasya** = of the body; **tathaa** = in the same manner; **narendraH** = a king; **prabhavaH** = is the cause of existence; **satya dharmayoH** = for truth and righteousness; **raashhTrasya** = of the country."

"As the eye sight is helpful regularly for a proper setting -in-motion of the body, so also a king is the cause of existence for truth and righteousness of a country."

[Verse Locator](#)

राजा सत्यम् च धर्मश्च राजा कुलवताम् कुलम् ।

राजा माता पिता चैव राजा हितकरो नृणाम् ॥ २-६७-३४

34. **raajaa** = the king; **satyamcha** = is truthfulness; **dharmashcha** = and righteousness; **kulavataam** = belonging to a noble family; **kulam** = in a race; **raajaa** = the king; **maata** = is a mother; **pitaachaiva** = and even a father; **raja** = the king; **hitakaraH** = is a benefactor; **nR^iNaam** = to people."

"The king is truthfulness and righteousness personified in him. In a race, he belongs to a noble family. The king is a mother and a father. The king is a benefactor to people."

[Verse Locator](#)

यमो वैश्रवणः शक्रो वरुणश्च महाबलः ।

विशेष्यन्ते नरेन्द्रेण वृत्तेन महाता ततः ॥ २-६७-३५

35. **tataH** = hence; (the god of death); **Yama** = (the god of riches); **shakraH** = Indra (the ruler of celestials); **varuNashcha** = Varuna (the ruler of waters); **mahaabalaH** = of great strength; **viseshhyante** = are out stretched; **narendreNa** = by the king; **mahataa** = of the high; **vR^ittena** = conduct."

"Hence, Yama (the god of Death); Kubera (the god of riches), Indra (the ruler of celestials) and the very mighty Varuna (the Lord of Waters) are outstretched by the a high and eminent conduct."

[Verse Locator](#)

अहो तमैव इदम् स्यान् न प्रज्ञायेत किंचन ।

राजा चेन् न भवेन् लोके विभजन् साध्व् असाधुनी ॥ २-६७-३६

36. "**aho** = Alas! **raajaana bhavedyati** = If a king is not there; **loke** = in the world; **vibhajan** = discriminating; **saadhvasaadhunii** = between good and evil; **idam** = this world; **syaat** = will be; **tamaH** = dark; **iva** = as it were; **na kimchana** = Nothing; **na prajaayata** = will be clearly perceived."

"Alas! If a king is not there in the world, with his power of discrimination between good and evil, this world will be dark and nothing will be clearly perceived."

[Verse Locator](#)

जीवति अपि महा राजे तव एव वचनम् वयम् ।
न अतिक्रमामहे सर्वे वेलाम् प्राप्य इव सागरः ॥ २-६७-३७

37. mahaaraajye jiivatyapi = even when the emperor was alive; vayam = we; sarve = all of us; naatikramaamahe = did not transgress;; tava = your; vachanameva = words; praapyeva = as with obtaining; velaam = the coast; saagaraH = by an ocean."

"Even when the emperor was alive, we all of us did not transgress your words, only any more than an ocean transgresses its coast."

[Verse Locator](#)

स नः समीक्ष्य द्विज वर्य वृत्तम् ।
नृपम् विना राज्यम् अरण्य भूतम् ।
कुमारम् इक्ष्वाकु सुतम् वदान्यम् ।
त्वम् एव राजानम् इह अभिषिन्वय ॥ २-६७-३८

38. dvijararya = O; the excellent Brahmana! SaH = such of you; samikshhya = after reviewing; vR^Ittam = the circumstance; raajyam = the kingdom; nR^ipam vinaa = without a king; araNyabhuutam = becoming a jungle; tvamena = you yourself; abhishhiNcha = anoint; kumaaram = a youth; ikshhvaakusutam = born in Ikshvaku dynasty; tathaanyam = or any one else; iha = here; raajaanam = as king."

"O, the excellent Brahmana! After renewing the circumstances here and seeing that the kingdom is becoming a jungle without a king, you yourself anoint a youth born in Ikshvaku race or anyone here as a king."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तषष्ठितमः सर्गः

Thus completes 67th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 68

Verses converted to UTF-8, Nov 09

Introduction

With the concurrence of Markandeya and other sages, Vasistha instructs messengers to call back Bharata and Satrughna from their maternal uncle's house. The messengers leave immediately for the capital of Kekaya, riding their fast horses. They cross Ganga River at Hastinapura, then Saranda River and reach Abhikala village. Then, they cross the holy river of Ikshumati and proceed through Bahlika kingdom in Sudama mountain range to Vishnupada and finally reach the city of Girivraja.

[Verse Locator](#)

तेषाम् तत् वचनम् श्रुत्वा वसिष्ठः प्रत्युवाच ह ।

मित्र अमात्य गणान् सर्वान् ब्राह्मणांस् तान् इदम् वचः ॥ २-६८-१

1. shrutvaa = hearing; teshaam = their; vachanam = words; vasishhTaH = Vasishtha; pratyuvaachaha = replied; idam vachaH = by the words; taan = to that; mitra amaatyagaNaam = group of friends and ministers; sarvaan brahmaNaan = and to all the Brahmans.

Hearing their words, Vasistha replied thus to that group of friends as well as ministers and to all the Brahmans (assembled there):

[Verse Locator](#)

यद् असौ मातुल कुले पुरे राज गृहे सुखी ।

भरतः वसति भ्रात्रा शत्रुघ्नेन समन्वितः ॥ २-६८-२

तत् शीघ्रम् जवना दूता गच्चन्तु त्वरितैः हयैः ।

आनेतुम् भ्रातरौ वीरौ किम् समीक्षामहे वयम् ॥ २-६८-३

2; 3. asou bharataH = that Bharata; datta raajya = who was given kingdom (by Dasaratha); samanvitaH = together; shatrughnena = with Satrughna; yat = for which reason; vasati = staying; param = as a very; sukhii = happy man; maatulakule = in his maternal uncle's house; tat = for that reason; anetum = to bring back; viirou = the heroic; bhraatarou = brothers; duutaH = messengers; tvaritaiH = by fast running; hayaiH = horses; gachchhantu = be gone; shiighram = quickly; kim = what; vayam = are we; samiikshhaamahe = to think of(in this matter)?"

"Bharata, who was given kingdom (by Dasaratha) is staying very happily in his maternal uncle's home, along with Satrughna. Hence messengers in fast running horses are to be sent quickly to bring back those heroic brothers. What are we to think of further in this matter?"

[Verse Locator](#)

गच्चन्तु इति ततः सर्वे वसिष्ठम् वाक्यम् अब्रुवन् ।

तेषाम् तत् वचनम् श्रुत्वा वसिष्ठो वाक्यम् अब्रवीत् ॥ २-६८-४

4. tataH = then; sarve = all of them; abruvan = uttered; vaakyam = the words; vasishhTham = to Vasista; iti = saying; gachchantu = "Let them be sent"; shrutvaa = Hearing; tat = those; vachanam = words; teshhaam = of theirs; vasishhThaH = Vasishta; abraviit = spoke; vaakyam = these words:

Then all of them uttered words agreeing to send the messengers quickly. Hearing their words, Vasistha spoke as follows:

[Verse Locator](#)

एहि सिद्ध अर्थ विजय जयन्त अशोक नन्दन ।
श्रूयताम् इतिकर्तव्यम् सर्वान् एव ब्रवीमि वः ॥ २-६८-५

5. siddhaartha = O; Siddhartha! Vijaya = O; Vijaya! Jayanta = O; Jayanta! Asoka = O; Asoka! Nandana = O; Nandana! Ehi = please come; aham = I; braviimi = am telling; vaH = you; sarvaanena = all; shruuyataam = Hear; itikartavyam = that which is to be done."

"O, Siddhartha! O, Jay anta! O, Vijaya! O, Ashoka! O, Nandana! Please come. I am telling you all. Hear that which is to be done"

[Verse Locator](#)

पुरम् राज गृहम् गत्वा शीघ्रम् शीघ्र जवैः हयैः ।
त्यक्त शोकैः इदम् वाच्यः शासनात् भरतः मम ॥ २-६८-६

6. gatvaa = after hearing; shiighram = quickly; itaH = from here; shiigra javaiH = by rapidly running; hayaiH = horses; puram = the city; raajagR^iham = of Rajagriha; tvakta shokaiH = by you; whose grief is relieved; vaachyaH = are to be told; bharataH = to Bharata; idam = those words; mama = as my; shaashanaat = orders."

"After starting quickly from here by traveling in rapidly running horses, you reach the city of Rajagriha. After relieving yourself of the grief, you have to tell Bharata these words as my orders:"

[Verse Locator](#)

पुरोहितः त्वाम् कुशलम् प्राह सर्वे च मन्त्रिणः ।
त्वरमाणः च निर्याहि कृत्यम् आत्ययिकम् त्वया ॥ २-६८-७

7. purohitaH = the royal priests; sarve = and all; mantrinashcha = the ministers; praaha = are asking; kushalam = about your welfare; niryaahi = come forth by starting; tvaramaaNaHcha = quickly; atyaayikam = there is a very urgent; kR^ityam = work; tvayaa = with you."

"The royal priest and other ministers are asking about your welfare. Come forth, by starting quickly. There is a very urgent work with you."

[Verse Locator](#)

मा च अस्मै प्रोषितम् रामम् मा च अस्मै पितरम् मृतम् ।
भवन्तः शंसिषुर् गत्वा राघवाणाम् इमम् क्षयम् ॥ २-६८-८

8. gatvaa = after going; bhavantaH = you; maa shamsishhuH = do not tell; asmai = him; raamam = that Rama; proshhitam = has gone to exile; pitaram = that his father; mR^itam = is dead; imam = and this; kshhayam = calamity; raaghavaaNaam = to the descendents Raghu dynasty."

"After going there, do not tell him that Rama has gone to exile or that his father is dead or about this calamity occurred to the descendents of Raghu dynasty."

[Verse Locator](#)

कौशेयानि च वस्त्राणि भूषणानि वराणि च ।

क्षिप्रम् आदाय राज्ञः च भरतस्य च गच्छत ॥ २-६८-९

9. gachchhata = go; kshhipram = quickly; aadaaya = taking; kausheyaani vastraani = silk clothes; varaaNi = and excellent; bhuushhaNaani = ornaments; raaj^Nashcha = to the king; bharatasya = and to Bharata."

"Go quickly, taking silk clothes and excellent ornaments to the king and to Bharata "

[Verse Locator](#)

दत्तपथ्यशना दूताजग्मुः स्वम् स्वम् निवेशनम् ।

केकयांस्ते गमिष्यन्तो हयानारुह्य सम्मतान् ॥ २-६८-१०

10. te duutaH = those messengers; gamishhyantaH = who are going to leave for; kekayaan = the land of Kekayas; datta pathyashanaaH = being given eatables required on their way; aaruuhya = mounting; sammataan = admirable; hayaan = horses; jagmhuH = went; svam svam = to their respective; niveshanam = house.

The messengers, who are going to leave for the land of Kekayas, took sufficient eatables required on their way and went to their respective houses, by riding on their admirable horses.

[Verse Locator](#)

ततः प्रास्थानिकम् कृत्वा कार्यशेषमनन्तरम् ।

वसिष्ठेनाभ्यनुज्ञाता दूताः सम्वरिता ययुः ॥ २-६८-११

11. tataH = then; duutaaH = the messengers; kR^itvaa = having executed; kaarya seshham = remaining deeds; anantaram = to be done thereafter; prastaanikam = for the journey; abhyaanuG^yaataaH = and having been given permission; vasishhThena = by Vasista; yayuH = proceeded; samtvaritaa = quickly.

Having completed all the remaining preparations for the journey and having been permitted by Vasista, the messengers quickly proceeded (to the destination).

[Verse Locator](#)

न्यन्तेनापरतालस्य प्रलम्बस्योत्तरम् प्रति ।

निषेवमाणास्ते जग्मुर्नदीम् मध्येन मालिनीम् ॥ २-६८-१२

12. te = those messengers; jugmuH = went on; nishhevamaaNaaH = touching; maaliniim nadiim = Malini River; madhyena = (flowing)between; nyantena = the passing; aparataalasya = Aparatala Mountain; uttaram prati = and the northern end; pralambasya = of Pralamba Mountain.

Those messengers went on touching Malini River, flowing between the passing Aparatala Mountain and the northern end of Pralamba Mountain.

[Verse Locator](#)

ते हस्तिनापुरे गङ्गाम् तीर्त्वा प्रत्यङ्मुखा ययुः ।

पाञ्चलदेशमासाद्य मध्येन कुरुजाङ्गलम् ॥ २-६८-१३

सरांसि च सुपूर्णानि नदीश्च विमलोदकाः ।

निरीक्षमाणास्ते जग्मुर्दूताः कार्यवशाद्द्रुतम् ॥ २-६८-१४

13; 14. te duutaaH = these messengers; tiirtvaa = having crossed; gaNgaam = Ganga River; hastinaapura = at Hastinapura; yayuH = proceeded; pratyaNmukhaaH = towards west; aasaadya = reaching; paanchaala deshah = Panchala

kingdom; **madhyenakurujaaNgalam** = passing through the middle of Kurujangala region; **niriikshhamaaNaaH** = and observing; **supuurNaani** = well filled; **saraamsicha** = lakes; **nadiishcha** = and rivers; **vinalodakaaH** = with clear water; **jagmuH** = went; **drutam** = briskly; **kaaryavashaat** = due to pressing nature of their mission.

Having crossed Ganga River at Hastinapura, they proceeded towards west and, reaching Panchala kingdom through Kuru Jangala and observing well filled lakes and rivers with clear water, the aforesaid messengers went briskly, due to the pressing nature of their mission.

[Verse Locator](#)

ते प्रसन्नोदकाम् दिव्याम् नानाविहगसेविताम् ।
उपातिजगुर्वेगेन शरदण्डाम् जनाकुलाम् ॥ २-६८-१५

15. **te** = they; **vegena** = speedily; **upaatijagmuH** = went crossing; **divyaam** **sharadaNDaam** = the beautiful Saradanada river; **prasannodakaam** = containing clear water; **jalaakulam** = but also full with water; **naanaavihagasevitam** = frequented by various kinds of birds.

They speedily moved on, crossing the beautiful Saradanda River, containing clear water frequented by various kinds of birds.

[Verse Locator](#)

निकूलवृक्षमासाद्य दिव्यम् सत्योपयाचनम् ।
अभिगम्याभिवाद्यम् तम् कुलिङ्गाम् प्राविशन् पुरीम् ॥ २-६८-१६

16. **aasaadya** = reaching; **divyam** = a holy; **nikuula vR^ikshham** = coastal tree; **satyopayaachanam** = called Satyopayaachanam (so called because prayers made to it become fulfilled); **abhigamya** = and going round clockwise; **tam** = it; **te** = the messengers; **pravishan** = entered; **kuliNgaampuriim** = the city of Kulinga.

Reaching a holy coastal tree called Satyopayaachana (so called because prayers made to it become fulfilled); which was worthy of salutation and going round it clockwise (as a mark of respect) the messengers entered the city of Kulinga

[Verse Locator](#)

अभिकालम् ततः प्राप्यते बोधिभवनाच्च्युताम् ।
पितृपैतामहीम् पुण्याम् तेरुरिक्षुमतीम् नदीम् ॥ २-६८-१७

17. **tataH** = from there; **praapya** = having reached; **abhikaalam** = a village called Abhikala; **te** = they; **teruH** = crossed; **puNyaam** = the holy; **ikshhumatiim** = Ikshumati river; **chyutaam** = which was falling down; **bodhibhavanaat** = from Bodhibhavana mountain; (which region was) **pitR^ipaitaamahim** = associated with the father and grandfather of Dasaratha.

From there having reached a village named Abhikala, they crossed the holy Ikshumati River, which was flowing down from Bodhibhavana Mountain. This region was associated with the father and grandfather of Dasaratha.

[Verse Locator](#)

अवेक्ष्याज्जलिपानांश्च ब्राह्मणान् वेदपागान् ।
ययुर्मध्येन बाह्लीकान् सुदामानम् च पर्वतम् ॥ २-६८-१८

18. **avekshhya** = seeing; **braahmaNaan** = Brahmans; **vedapaaragaam** = skilled in Vedas; **aNjalipaanaan** = who survived by only drinking water through hollows of their palms; **yayuH** = (they) proceeded; **baahlikaanmadhyena** = through Bahlika kingdom; **parvatamaha** = towards a mountain; **sudaamaanam** = called Sudaman.

Seeing Brahmans skilled in Vedas who survived by only drinking water through hollows of their palms, they proceeded through Bahlika kingdom towards a mountain called Sudama.

[Verse Locator](#)

विष्णोः पदम् प्रेक्षमाणा विपाशाम् चापि शाल्मालीम् ।
नदीर्वापीस्तटाकानि पल्वलानि सरांसि च ॥ २-६८-१९
पस्यन्तो विविधांश्चापि सिमहव्याग्रमृगद्विपान् ।
ययुः पथातिमहता शासनम् भर्तुरीप्सवः ॥ २-६८-२०

19; 20. **prekshhamaaNaam** = perceiving; **vishnoHpadam** = a locality called Vishnupadam; **vipaashaachaapi** = Vipasa river; **shaalmaliimchaapi** = Salmali trees; **nadiiH** = rivers; **vaapiiH** = ponds; **taTaakaani** = lakes; **palvalaani** = pools; **saraamsicha** = and lakes; **pashyantaH** = and seeing; **vividhaan** = many kinds; **simha vyaaghra mR^igadvipaana** = of lions; tigers; antelopes; and elephants; **yayuH** = went; **atimahataa pathaa** = by that lofty high way; **iipsanam** = to execute that command; **bhartuH** = of their master.

Perceiving a locality called Vishnu padam, Vipasa river, Salmali trees, rivers, ponds, tanks, pools and lakes, as well as seeing many kinds of lions, tigers, antelopes and elephants, they proceeded by that broad lofty high way desirous as they were to execute the command of their master.

[Verse Locator](#)

ते श्रान्त वाहना दूता विकृष्टेन सता पथा ।
गिरि व्रजम् पुर वरम् शीघ्रम् आसेदुर् अन्जसा ॥ २-६८-२१

21. **te duutah** = those messengers; **shraanta vaahanaaH** = having tired horses; **vikR^ishhTena** = because of long; **pathaa** = path; **tataH** = then; **aaseduH** = reached; **shiighram** = quickly; **aNjusaa** = and safely; **puraveram** = to the excellent city; **girivrajam** = of Girivraja.

Those messengers, though riding on tired horses on a long route, reached quickly and safely to the excellent city of Girivraja.

[Verse Locator](#)

भर्तुः प्रिय अर्थम् कुल रक्षण अर्थम् ।
भर्तुः च वंशस्य परिग्रह अर्थम् ।
अहेडमानाः त्वरया स्म दूता ।
रात्र्याम् तु ते तत् पुरम् एव याताः ॥ २-६८-२२

22. **priyaartham** = for the sake of fulfilling beloved object; **bhartuH** = of their master (Vasishta); **kula rakshhaNaartham** = for the sake of preserving the royal family; **parigrahaartham** = for the sake of keeping up prestige; **vamshasya** = of the race; **bhartuH** = of the sovereign; **te duutaaH** = those messengers; **yaataaH** = quickly reached; **tat** = that; **purameva** = city; **raatrayaam** = in the night; **ahedaamanaaH** = respectfully.

For the sake of fulfilling the beloved object of their master (Vasistha), for the sake of preserving the royal family and for keeping up the prestige of the sovereign race, those messengers quickly and respectfully reached that city in the night.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टषष्ठितमः सर्गः

Thus completes 68th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 68

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

© December 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 69

Verses converted to UTF-8, Nov 09

Introduction

Bharata experiences a bad dream on that very night in which the messengers entered the city of Girivraja. His friends in the palace arranged entertainment like recitation of stories, playing of musical instruments, stage plays and jokes to make him cheerful. Even then, his depression was not gone. Bharata explains in detail his unpleasant dream in its different forms to his friends.

[Verse Locator](#)

याम् एव रात्रिम् ते दूताः प्रविशन्ति स्म ताम् पुरीम् ।
भरतेन अपि ताम् रात्रिम् स्वप्नो दृष्टः अयम् अप्रियः ॥ २-६९-१

1. **yaameva raatrim** = on which very night; **te duutaaH** = those messengers; **pravishantisma** = entered; **taam puriim** = that city; **taam raatrim** = on that night; **ayam** = this; **apriyah** = unpleasant; **svapneH** = dream; **dR^ishhTaH** = was viewed; **bharatena api** = by Bharata also.

On that very night those messengers entered the city; Bharata also had experienced an unpleasant dream.

[Verse Locator](#)

व्युष्टाम् एव तु ताम् रात्रिम् दृष्ट्वा तम् स्वप्नम् अप्रियम् ।
पुत्रः राज अधिराजस्य सुभृशम् पर्यतप्यत ॥ २-६९-२

2. **putraH** = the son; **raajaadhiraajasya** = of Dasaratha; the paramount sovereign; **dR^ishhTvaa** = after seeing; **tam** = that; **apriyam** = unpleasant; **svapnam** = dream; **vyushhTaam eva** = just at the dawn; **taam raatrim** = of that night; **paryatapyata** = felt anguished; **subhR^isham** = very much.

Bharata, the son of Dasaratha the paramount sovereign, after seeing that unpleasant dream just at the dawn of that night, felt very much anguished.

[Verse Locator](#)

तप्यमानम् समाज्ञाय वयस्याः प्रिय वादिनः ।
आयासम् हि विनेष्यन्तः सभायाम् चक्रिरे कथाः ॥ २-६९-३

3. **samaajJNaaya** = knowing; **tapyamaanam** = to be in anguish; **vayasyaaH** = his friends; **priya vaadinaH** = who speak kind words; **chakrire** = arranged; **kathaaH** = (recitation of) stories; **sabhaayaam** = in the palace; **vineshhyantaH hi** = to indeed erase; **aayaasam** = his worry.

Knowing Bharata to have been in anguish, his graceful speaking friends arranged recitation of stories in the palace; so as to erase his anguish.

वादयन्ति तथा शान्तिम् लासयन्ति अपि च अपरे ।
नाटकानि अपरे प्राहूर् हास्यानि विविधानि च ॥ २-६९-४

4. **vaadayanti** = (some) played musical instruments; **shaantim** = for his peacefulness. **tathaa** = In the same manner; **apare** = some others; **laasayantyapi** = arranged for playing; **naaTakaani** = of dramas; **apare** = and some others; **praahuH** = told; **vividhaani** = various types; **haasyaani** = of jokes.

Some played musical instruments for bringing about peacefulness. Likewise some others arranged for exhibition of dramas and some others told various types of jokes.

Verse Locator

स तैः महात्मा भरतः सखिभिः प्रिय वादिभिः ।
गोष्ठी हास्यानि कुर्वद्भिर् न प्राहृष्यत राघवः ॥ २-६९-५

5. **saH** = that; **mahaatmaa** = high-soled; **bharataH** = Bharata; **raaghavaH** = born in Raghu dynasty; **na praahR^ishhyata** = could not be made cheerful; **sakhibhiH** = by his friends; **priya vaadibhiH** = who speak gentle words; **goshhThiihaasyaani** = by stage plays or jokes.

That high-soled Bharata born in Raghu Dynasty could not be made cheerful by his gently speaking friends by stage-plays or jokes.

Verse Locator

तम् अब्रवीत् प्रिय सखो भरतम् सखिभिर् वृतम् ।
सुहृद्भिः पर्युपासीनः किम् सखे न अनुमोदसे ॥ २-६९-६

6. **priyasakhaH** = A close friend; **abraviit** = spoke; **tam bharatam** = to that Bharata; **vR^tam** = surrounded; **sakhibhiH** = by his companions (as follows); "**sakhe** = O;friend! Kim = why; **na anumodase** = are you not rejoicing; **paryupaasiinaH** = even when entertained; **suhR^idbhiH** = by your friends?"

A close friend spoke to Bharata, who was surrounded by his companions, as follows, "O, friend! Why are you not rejoicing, even when entertained by your friends?"

Verse Locator

एवम् ब्रुवाणम् सुहृदम् भरतः प्रत्युवाच ह ।
शृणु त्वम् यन् निमित्तम् दैन्यम् एतत् उपागतम् ॥ २-६९-७

7. **bharataH** = Bharata; **pratyuvaachaH** = replied; **suhR^idam** = to the friend; **bruuvaNam** = who spoke; **evam** = thus; "**tvam** = you; **shruNu** = hear; **yannimittam** = for which reason; **etat** = this; **dainyam** = depression; **upaagatam** = came; **me** = to me."

Bharata replied to the friend who spoke thus, as follows "You listen to me the reason for which this depression came to me"

Verse Locator

स्वप्ने पितरम् अद्राक्षम् मलिनम् मुक्त मूर्धजम् ।
पतन्तम् अद्रि शिखरात् कलुषे गोमये हृदे ॥ २-६९-८

8. **adraakshham** = I have seen; **svapne** = a dream; **pitaram** = (in which) my father; **maliname** = with soiled body; **mukta muurdhajam** = with his hair disheveled; **patantam** = was falling; **adri shikharaat** = from the top of a mountain; **kalushhe** = into a polluted; **gomayahrade** = pond defiled with cow dung."

"I have seen a dream in which my father with his soiled body and with his hair disheveled, was falling from the top of a mountain into a polluted pond defiled with cow dung.

[Verse Locator](#)

प्लवमानः च मे दृष्टः स तस्मिन् गोमय ह्रदे ।
पिबन् अञ्जलिना तैलम् हसन् इव मुहुर् मुहुः ॥ २-६९-९

9. saH = he; dR^ishhTaH = was seen; me = by me; (as he was) plavamaanaH = floating; tasmin = in that; gomayahrude = pond defiled with cow dung; piban = drinking; tailam = an oil; aNjalinaa = through his hollowed palms; hasan = and laughing; muhurmuHuH = again and again."

"He was seen by me, as he was floating in that pond defiled with cow dung, drinking an oil through his hollowed palms and laughing again and again"

[Verse Locator](#)

ततः तिलोदनम् भुक्त्वा पुनः पुनर् अधः शिराः ।
तैलेन अभ्यक्त सर्व अन्गः तैलम् एव अवगाहत ॥ २-६९-१०

10. tataH = thereafter; bhuktvaa = having eaten; tilodanam = cooked rice mixed with gingelly seeds; punah punah = repeatedly; adhaH shiraah = with his head bent down; abhyakta sarraaNg^aH = with his whole body smeared; tailam = with oil; anvagaahata = (he) plunged into; tailameva = the oil itself."

"Thereafter, having eaten cooked rice mixed with gingelly seeds repeatedly, with his head bent down and with his whole body smeared with oil, he plunged into the oil itself

[Verse Locator](#)

स्वप्ने अपि सागरम् शुष्कम् चन्द्रम् च पतितम् भुवि ।
सहसा च अपि संशान्तम् ज्वलितम् जात वेदसम् ॥ २-६९-११
औपवाह्यस्य नागस्य विषाणम् शकलीकृतम् ।
सहसा चापि संशान्तम् ज्वलितम् जातवेदसम् ॥ २-६९-१२
अवदीर्णम् च पृथिवीम् शुष्कामः च विविधान् द्रुमान् ।
अहम् पश्यामि विध्वस्तान् सधूमामः चैव पार्वतान् ॥ २-६९-१३

11; 12; 13. aham = I; pashyaami = saw; svapne = in the dream; saagaram = the ocean; shushhkam = dry up; chandram = the moon; patitam = fall; bhuvim = on the ground; jagatiim = the earth; uparuddhaam = molested; samaavR^itaam iva = as if covered; tamasaa = by darkness; vishhaaNam = a tusk; naagasya = of an elephant; oupavaahyasya = on which the monarch rode; shakaliikR^itam = broken to pieces; jvalitam = a blazing; jaatavedanam = fire; sahasaa = suddenly; samshaantam = extinguished; pR^ithiviim = the earth; avadiirNaamcha = riven; vividhaan = the various; drumaan = trees; shushhkaamcha = dry up; parvataan = the mountains; vidhvastaan = whirl up; sadhuumaan = into a mist."

"I saw in the dream, the ocean dry up, the moon fall on the ground, the earth molested as if covered by darkness, a tusk of an elephant (on which the monarch rode) broken to pieces, a blazing fire suddenly extinguished, the earth riven, the various trees dry up, and the mountains whirl up into a mist."

[Verse Locator](#)

पीठे कार्ष्णायसे च एनम् निषण्णम् कृष्ण वाससम् ।
प्रहसन्ति स्म राजानम् प्रमदाः कृष्ण पिन्गलाः ॥ २-६९-१४

14. enam raajaanam = this king; kR^ishhNa vaasanam = wearing black clothes; nishhaNNam = sitting; piiThe = on a stool; kaarshhNaaayase = made of iron; pramaadaaH = and women ; kR^IshhNa piNgalaaH = in black and reddish brown; prahasanti = were laughing with mockery."

"I saw my father in the dream, wearing black clothes, sitting on a stool made of iron and women with black and reddish brown complexion deriding the king."

[Verse Locator](#)

त्वरमाणः च धर्म आत्मा रक्त माल्य अनुलेपनः ।
रथेन खर युक्तेन प्रयातः दक्षिणा मुखः ॥ २-६९-१५

15. dharmaatmaa = my father; the virtuous man; raktamaalyaanulepanaH = adorned with red garlands and his body besmeared with sandal paste; rathena = seated in a chariot; kharayuktena = drawn by asses; prayaataH = proceeded; tvaramaaNashcha = towards south."

"My father, the virtuous man, adorned with red garlands and his body besmeared with sandal paste and seated in a chariot drawn by asses, proceeded hurriedly towards the south."

[Verse Locator](#)

प्रहसन्तीव राजानम् प्रमदा रक्तवासिनी ।
प्रकर्षन्ती मया दृष्टा राक्षसी विकृतासना ॥ २-६९-१६

16. raakshhasii premadaa = a female demon; raktavaasinii = wearing red clothes; vikR^itaananaa = with an ugly face; dR^ishhTaa = was seen; mayaa = by me; prakarshhanti = dragging away; raajaanam = the king; prahasantiiva = while laughing."

"I saw an ugly faced female demon, wearing red colored clothes, laughingly dragging away the king."

[Verse Locator](#)

एवम् एतन् मया दृष्टम् इमाम् रात्रिम् भय आवहाम् ।
अहम् रामः अथ वा राजा लक्ष्मणो वा मरिष्यति ॥ २-६९-१७

17. etat = this; bhayaavaham = fearful (dream); dR^ishhTam = was seen; evam = thus; imaam raatrim = in that night; aham = I; athavaa = or; raajaa = the king; lakshhmaNoovaa = or Lakshmana; marishhyati = may die."

"This fearful dream was seen thus by me during that night. I myself or the king or Lakshmana may die."

[Verse Locator](#)

नरः यानेन यः स्वप्ने खर युक्तेन याति हि ।
अचिरात् तस्य धूम अग्रम् चितायाम् सम्प्रदृश्यते ॥ २-६९-१८

18. yaH = which; naraH = person; svapne = in a dream; (sees); yaati = going; yaanena = in a vehicle; kharayuktena = yoked with donkeys; dhuuma = the smoke; chitaayaam = on the funeral pyre; samprdR^ishyate = will be seen; agra = ascending; tasya = of him; achiraat = within a short time."

"If in a dream, a person sees a man going in a chariot, yoked with donkeys, the smoke of a funeral pyre will soon be seen ascending him."

[Verse Locator](#)

एतन् निमित्तम् दीनो अहम् तन् न वः प्रतिपूजये ।
शुष्यति इव च मे कण्ठो न स्वस्थम् इव मे मनः ॥ २-६९-१९

19. **etannimittam** = for this reason; **aham** = I; **diinaH** = am broken hearted. **tat** = Hence; **na pratipuujaye** = I am not able to honor. **vaH** = you; **me** = My; **kaNThaH** = throat; **shushhyatiivacha** = drying up. **me** = My; **manaH** = mind; **na svastham** = is not at ease."
"For this reason, I have become broken hearted. Hence, I am not able to treat you properly. My throat seems to be drying up. My mind is not at ease."

[Verse Locator](#)

न पश्यामि भयस्थानम् भयम् चैवोपधारये ।
भ्रष्टश्च स्वरयोगो मे चाया चोपहता मम ॥ २-६९-२०
जुगुप्सन् इव च आत्मानम् न च पश्यामि कारणम् ।

20. **na pashyaami** = I do not see; **bhayasthaanam** = the root cause of fear; **upadhaaraye** = (But) I am experiencing; **bhayam chaiva** = a fear indeed; **me** = My; **svarayogaH** = voice; **bhrashhTaH** = is choked; **mama** = My; **chhaayaacha** = luster; **upahataa** = is effected; **jugupsanniva** = I abhor; **aatmaanam me** = myself; **na pashyaami** = and do not see; **kaaraNamcha** = a reason."

"I do not see the root cause of this fear. But I am experiencing a fear indeed. My voice is choked. My luster is affected. I abhor me myself and I do not see a reason for it."

[Verse Locator](#)

इमाम् हि दुहस्वप्न गतिम् निशाम्य ताम् ।
अनेक रूपाम् अवितर्किताम् पुरा ।
भयम् महत् तद् हृदयान् न याति मे ।
विचिन्त्य राजानम् अचिन्त्य दर्शनम् ॥ २-६९-२१

21. **tat** = that; **mahat** = great; **bhayam** = fear; **na yaati** = is not going; **me hR^idayaat** = from my heart; **nishhaamya** = by seeing; **imaam** = this; **taam** = such; **duHsvapnegatim** = a course of a bad dream; **aneka ruupaam** = in many forms; **atarkitaam** = not imagined; **puraa** = earlier; **vichintya** = and thinking; **raajaanaam** = of the king; **achintyadarshanam** = in an inconceivable sight."

"That great fear is not going away from my heart, having seen such a course of this bad dream in varied forms and which dream was not imagined by me earlier and also reflecting on that inconceivable sight of the king."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनसप्ततितमः सर्गः

Thus completes 69th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 69

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 70

Verses converted to UTF-8, Nov 09

Introduction

The messengers entered the city of Rajagriha and meet the king Kekeya and prince Yudhajit. They request Bharata to start for Ayodhya urgently. Bharata seeks permission from king Kekeya his maternal uncle. King Kekeya gives permission to Bharata to leave for Ayodhya and bestows him various gifts. Bharata and Satrughna along with men, elephants and horses start his journey for Ayodhya.

[Verse Locator](#)

भरते ब्रुवति स्वप्नम् दूताः ते क्लान्त वाहनाः ।
प्रविश्य असह्य परिखम् रम्यम् राज गृहम् पुरम् ॥ २-७०-१
समागम्य तु राज्ञा च राज पुत्रेण च अर्चिताः ।
राज्ञः पादौ गृहीत्वा तु तम् ऊचुर् भरतम् वचः ॥ २-७०-२

1; 2. **bharate** = (while)Bharata; **bruvati** = was telling; **svapnam** = about the dream; **te duutaH** = those messengers; **klaantavaahanaaH** = whose horses were tired; **pravishya** = entered; **ramyam** = beautiful; **puram** = city; **raajagR^iham** = called Rajagriha; **asahyaparigham** = which has too big a palace-gate; **samaagamya** = met; **raajJNaacha** = the king Kekeya; **raajaputreNa** = and the prince Yudhajit; **architaaH** = were received by them hospitably; **gR^ihiitvaa** = grasped(in salutation); **paadou** = the feet; **raaN^gaH** = of the king Kekeya; **uuchuH** = and spoke; **tam bharatam** = to that Bharata; **vachaH** = (the following) words:-

While Bharata was narrating his dream, the messengers whose horses were tired, entered the beautiful city called Rajagriha, which has too big a palace-gate and met the king Kekeya and the prince Yudhajit, who received them hospitably. They saluted the feet of the king Kekeya and spoke the following words to Bharata:

[Verse Locator](#)

पुरोहितः त्वा कुशलम् प्राह सर्वे च मन्त्रिणः ।
त्वरमाणः च निर्याहि कृत्यम् आत्ययिकम् त्वया ॥ २-७०-३

3. **purohitaH** = the family priest; **praaha** = was asking; **tvaam** = your; **kushalam** = welfare; **sarve** = All; **mantriNashcha** = the ministers also; (were asking about your welfare); **niryaahi** = come forth indeed; **tvaramaaNaHcha** = quickly. **atyayikam** = There is an urgent; **kR^ityam** = work; **tvayaa** = with you."

"Vasistha, the family-priest and all the ministers were asking about your welfare. Come forth indeed quickly. There is an urgent work with you."

[Verse Locator](#)

इमानि च महार्हाणि वस्त्राण्याभरणानि च ।
प्रतिगृह्य विशालाक्ष मातुलस्य च दापय ॥ २-७०-४

4. vishaalaakshha! O; **Bharata the wide-eyed man!** **PratigR^ihya** = Take; **imaani** = these; **mahaarhaaNi** = very valuable; **vastraaNi** = clothes; **aabharaNaanicha** = and jewels; **daapaya** = and arrange to give; **maatulasya** = to your maternal uncle."

"O, Bharata the wide-eyed man! Take these very valuable clothes and jewels and give them to your maternal uncle"

[Verse Locator](#)

अत्र विंशति कोट्यः तु नृपतेर् मातुलस्य ते ।
दश कोट्यः तु सम्पूर्णाः तथैव च नृप आत्मज ॥ २-७०-५

5. **nR^ipaاتمaja** = O; **prince! Atr** = in these; **vimshatikoTyaH** = a hundred crores; **nR^ipataH** = are to be given to the king Kekeya; **tathaivacha** = and like wise; **sampuurNaaH** = a full; **dashakoTyastu** = ten crores ; **te** = your; **maatulasya** = maternal uncle."

"O, prince! In these jewels and clothes, a worth of hundred crores is to be given to the king Kekeya and likewise a worth of ten crores in full to your maternal uncle."

[Verse Locator](#)

प्रतिगृह्य च तत् सर्वम् स्वनुरक्तः सुहृज् जने ।
दूतान् उवाच भरतः कामैः सम्प्रतिपूज्य तान् ॥ २-७०-६

6. **bharataH** = Bharata; **svanuraktaH** = who had a great affection; **suhR^ijjane** = towards his kind hearted relatives; **pratigR^ihya** = took; **tat sarvam** = all that; **taan duutaan samprati puujya** = honored those messengers greatly; **kaamaiH** = with gifts of their liking; **uvaacha** = and spoke (as follows):

Bharata, who had a great affection towards his kind hearted relatives, took all that, honored these messengers profusely with gifts of their liking and spoke(as follows) :

[Verse Locator](#)

कच्चित् सुकुशली राजा पिता दशरथो मम ।
कच्चिच् च अरागता रामे लक्ष्मणे वा महात्मनि ॥ २-७०-७

7. **kachchit** = "I hope that; **mama pitaa** = my father; **raajaa dasharathaH** = king Dasaratha; **sukushalii** = is quite safe; **aarogyotaa** = there is health; **raame** = in Rama; **mahaatmani** = and in the high soled; **lakshhmaNecha** = Lakshmana."

"I hope that king Dasaratha, my father is quite safe. I also hope that Rama and the high-soled Lakshmana are well."

[Verse Locator](#)

आर्या च धर्म निरता धर्मज्ञा धर्म दर्शिनी ।
अरोगा च अपि कौसल्या माता रामस्य धीमतः ॥ २-७०-८

8. **kausalya** = (Is) Kausalya; **aaryaacha** = the venerable lady; **dharmanirataa** = who is intent on piety; **dharmaN^ga** = who knows righteousness; **dharmadarshinii** = who visualizes righteousness; **maataa** = and mother; **raamasya** = of Rama; **dhiimataH** = the wise; **api arogaa** = also healthy?"

"Is Kausalya, the venerable lady, who is intent on virtue, who knows righteousness, who visualizes goodness and who is the mother of the wise Rama, also well? "

[Verse Locator](#)

कच्चित् सुमित्रा धर्मज्ञा जननी लक्ष्मणस्य या ।
शत्रुघ्नस्य च वीरस्य सारोगा च अपि मध्यमा ॥ २-७०-९

9. **kachchit** = I hope that; **saa sumitraapi** = that Sumitra; **yaa** = who; **dharmaG^yaa** = knows righteousness; **jananii** = who is the mother; **lakshhmanasya** = of Lakshmana; **shatrughnasyacha** = and of Satrughna; **viirasya** = the valiant; **madhyamaa** = and our middle mother; **arogaa** = is healthy."

"I hope that Sumitra, who knows righteousness, who is the mother of Lakshmana as well as the heroic Satrughna and our middle mother, is well."

[Verse Locator](#)

आत्म कामा सदा चण्डी क्रोधना प्राज्ञ मानिनी ।
अरोगा च अपि कैकेयी माता मे किम् उवाच ह ॥ २-७०-१०

10. **kaikeyi** = (Is) Kaikeyi; **aatmakaamaa** = who loves herself; **sadaa** = forever; **chaNDii** = fiery lady; **krodhanaa** = of wrathful nature; **praaG^yamaaninii** = priding herself to be highly intelligent; **me maataa** = and my mother; **api aroga** = also healthy? kim = What; **uvaachaha** = did she say?"

"As Kaikeyi, who loves herself, a forever fiery lady of wrathful nature, who prides herself to be highly intelligent and my mother, also well? What did she say?"

[Verse Locator](#)

एवम् उक्ताः तु ते दूता भरतेन महात्मना ।
ऊचुः सम्प्रश्रितम् वाक्यम् इदम् तम् भरतम् तदा ॥ २-७०-११

11. **uktvaaH** = having been spoken; **evam** = thus; **bharatena** = by Bharata; **mahaatmanaa** = the high soled; **te duutaaH** = those messengers; **tadaa** = then; **uuchuH** = spoke; **idam vachaH** = these words; **saprashrayam** = respectfully; **tam bharatam** = to that Bharata:

On hearing the words of the high soled Bharata, those messengers then respectfully spoke to Bharata as follows:

[Verse Locator](#)

कुशलाः ते नर व्याघ्र येषाम् कुशलम् इच्चसि ।
श्रीश्च त्वाम् वृणुते पद्मा युज्यताम् चापि ते रकः ॥ २-७०-१२

12. **"naravyaaghra** = O; **tiger among men!** **Yeshhaam** = whose; **kushalam** = welfare; **ichchhasi** = do you desire; **te** = they; **kushalaah** = are safe; **shriiH** = the goddess of prosperity; **padmaa** = holding a lotus in her hand; **vR^iNute** = awaits; **tvaam** = you; **te** = Let your; **rathaH** = chariot; **yujyataamchaapi** = be made ready."

"O, tiger among men! Those, of whom you do enquire, are all well. The goddess of prosperity, holding a lotus in her hand, awaits you. Let your chariot be made ready."

[Verse Locator](#)

भरतः च अपि तान् दूतान् एवम् उक्तः अभ्यभाषत ।
आपृच्चे अहम् महा राजम् दूताः सम्त्वरयन्ति माम् ॥ २-७०-१३

13. **evam** = thus; **uktaH** = spoken; (by the messengers); **bharatashchaapi** = Bharata also; **abhyabhaashhata** = spoke; **taan duutaan** = to those messengers(as follows); "**aham** = I; **apR^ichchhe** = will get permission; **mahaaraajam** = from the monarch; (saying); "**duutaah** = the messengers; **samtvarayanti** = are hastening; **maam** = me."

Hearing the words Bharata spoke to the messengers as follows: "I will get permission from the monarch(to leave for Ayodhya) saying that the messengers are hastening me up."

[Verse Locator](#)

एवम् उक्त्वा तु तान् दूतान् भरतः पार्थिव आत्मजः ।
दूतैः संचोदितः वाक्यम् मातामहम् उवाच ह ॥ २-७०-१४

14. **bharataH** = Bharata; **paarthivaatmajaH** = the prince; **samchoditah** = being asked to move quickly; **duutaiH** = by the messengers; **evam** = thus; **uktvaa** = spoke; **taan duutaan** = to the messengers; **uvaachaha** = and uttered; **vaakyam** = these words; **maataamaham** = to his maternal uncle:

Bharata the prince having been asked to move quickly (to Ayodhya) by the messengers, spoke as aforesaid to those messengers and uttered the following words to his maternal uncle:

[Verse Locator](#)

राजन् पितुर् गमिष्यामि सकाशम् दूत चोदितः ।
पुनर् अपि अहम् एष्यामि यदा मे त्वम् स्मरिष्यसि ॥ २-७०-१५

15. **raajan** = O; king! **duutachoditaah** = asked by the messengers to move quickly; **gamishhyaami** = I am going; **pituH** = to my father's; **sakaasham** = presence. **eshhyaami** = I shall come; **punarapi** = again; **yadaa** = whenever; **tvam** = you; **smarishhyasi** = recall; **me** = me."

"O, king! Requested by the messengers to come to Ayodhya urgently, I am going to my father's presence. I shall again come, whenever you recall me."

[Verse Locator](#)

भरतेन एवम् उक्तः तु नृपो मातामहः तदा ।
तम् उवाच शुभम् वाक्यम् शिरस्य् आघ्राय राघवम् ॥ २-७०-१६

16. **tadaa** = then; **nR^ipaH** = the king Kekeya; **maataa mahaH** = the maternal uncle; **uktaH** = having been spoken; **bharatena** = by Bharata; **evam** = as aforesaid; **aaghraaya** = smelling; **shirasi** = the head; **taam raaghavam** = of that Bharata; **uvaacha** = spoke; **shubham** = these auspicious ; **vaakyaam** = words:

Hearing the words of Bharata, the king Kekeya, his maternal uncle smelled (as a token of affection) the head of Bharata and spoke the following auspicious words:

[Verse Locator](#)

गच्च तात अनुजाने त्वाम् कैकेयी सुप्रजाः त्वया ।
मातरम् कुशलम् ब्रूयाः पितरम् च परम् तप ॥ २-७०-१७

17. **gachchha** = go; **taata** = my dear child! **anujaane** = I am permitting; **tvaam** = you; **tvayaa** = by you; **kaikeyii** = Kaikeyi; **suprajaaH** = has a good son; **paramtapa** = O; the scourge of foes! **BruuyaaH** = Ask; **kushalam** = the welfare; **maataram** = of your mother; **pitaracha** = and father."

"Go, my dear child! I am permitting you. Kaikeyi is fortunate to have a good son like you. Bear my greetings to your mother and father."

[Verse Locator](#)

पुरोहितम् च कुशलम् ये च अन्ये द्विज सत्तमाः ।
तौ च तात महा इष्वासौ भ्रातरु राम लक्ष्मणौ ॥ २-७०-१८

18. **taata** = my dear child! **Bruuhi** = Ask for; **kushalam** = welfare; **purohitam** = of the family priest; **ye** = which; **anye** = other; **dvijasattamaaH** = foremost of Brahmins; **maheshhvaasou** = wielders of great bows; **tou** = those; **bhraatarou** = brothers; **raama lakshmaNou** = Rama and Lakshmana."

" My dear child! Pay obeisance to your family priest, the other illustrious Brahmins and your brothers Rama and Lakshmana the wielders of bows."

[Verse Locator](#)

तस्मै हस्ति उत्तमामः चित्रान् कम्बलान् अजिनानि च ।
अभिसत्कृत्य कैकेयो भरताय धनम् ददौ ॥ २-७०-१९

19. **kaikeyaH** = the king Kekeya; **abhisatkR^itya** = treating him hospitably; **dadou** = gave; **tasmai** = that; **bharataaya** = Bharata; **hastyuttamaan** = the best of elephants; **chitraan** = variously colored; **kambaLaan** = woolen clothes; **ajinaani** = antelope skins; **dhanam** = and riches(gold;silver vessels etc)

The king Kekaya, treating him hospitably gave that Bharata the best of elephants, woolen clothes of varied colors, antelope skins and riches (gold and silver vessels etc).

[Verse Locator](#)

रुक्म निष्क सहस्रे द्वे षोडश अश्व शतानि च ।
सत्कृत्य कैकेयी पुत्रम् केकयो धनम् आदिशत् ॥ २-७०-२०

20. **kekeyaH** = the king Kekeya; **satkR^itya** = in honor of him; **aadishat** = gave; **dhanam** = as gifts; **dve** = two; **rukma nishhkasahasre** = thousand coins of gold; **shhoDasha** = sixteen; **ashvashataanicha** = hundred horses.

The king Kekeya generously gave as gifts to Bharata, two thousands coins of gold and sixteen hundred horses.

[Verse Locator](#)

तथा अमात्यान् अभिप्रेतान् विश्वास्यामः च गुण अन्वितान् ।
ददाव् अश्व पतिः शीघ्रम् भरताय अनुयायिनः ॥ २-७०-२१

21. **tathaa** = likewise; **ashvapatiH** = aswapati; **dadou** = gave; **anuyaayinaH** = some attendants; **abhipretaan** = who were dear; **vishvaasyaan** = reliable; **guNaanvitaan** = endowed with virtues; **amaatyaan** = and inmates of his palace; **bharataaya** = to Bharata.

Likewise, Aswapati sent some attendants, who were dear, reliable, endowed with virtues and inmates of his palace with Bharata (to accompany him on the return journey)

[Verse Locator](#)

ऐरावतान् ऐन्द्र शिरान् नागान् वै प्रिय दर्शनान् ।
खरान् शीघ्रान् सुसम्युक्तान् मातुलो अस्मै धनम् ददौ ॥ २-७०-२२

22. **maatulaH** = his maternal uncle; **dadou** = gave; **dhanam** = as presents; **naagaan** = elephants; **airaavataan** = of Airavata race; **aindrashiraan** = born in Indrasira mountain range; **priya darshanaan** = and which were charming to behold; **kharaan** = and mules; **shiighraan** = which could walk quickly; **susamyuktaan** = and were well trained.

Yuddhajit, his maternal uncle gave him as gifts, elephants of Airavata race born in Indrasira mountain-range and which were charming to behold as well as mules which could walk quickly and were well trained

[Verse Locator](#)

अन्तः पुरे अतिसम्वृद्धान् व्याघ्र वीर्य बल अन्वितान् ।
दम्ष्ट्र आयुधान् महा कायान् शुनः च उपायनम् ददौ ॥ २-७०-२३

23. **dadou** = (he) gave; **upaayanam** = as a gift; **shunashcha** = dogs also; **ati samvR^iddhaan** = which were well nourished; **antaHpura** = in the gynaeceum; **vyaaghre viirya balaanvitaan** = which had vitality and strength equal to tigers; **mahaakaayaan** = which were large bodied; **damshhTraa yudhaan** = and which used tusks as weapons.

He gave as a gift, large bodied dogs, which were well nourished in the gynoeceum, possessing strength and vitality of a tiger and which were using their tusks as weapons.

[Verse Locator](#)

स मातामहम् आपृच्य मातुलम् च युधा जितम् ।
रथम् आरुह्य भरतः शत्रुघ्न सहितः ययौ ॥ २-७०-२४

24. **dhanam** = the wealth of gifts; **dattam** = bestowed by; **kekayendra** = the king Kekeya; **naabhyanandata** = did not rejoice; **saH** = that; **bharataH** = Kaikeyi's son; **gamanatvarayaa** = who was in a hurry to go; **tadaa** = then.

The wealth of gifts bestowed by the king Kekeya did not rejoice Bharata, Kaikeyi's son, who was then in a hurry to go.

[Verse Locator](#)

बभूव ह्यस्य हृदते चिन्ता सुमहती तदा ।
त्वरया चापि दूतानाम् स्वप्नस्यापि च दर्शनात् ॥ २-७०-२५

25. **tvarayaachaapi** = due to goading; **duutaanaam** = of messengers; **darshanaachchaapi** = and visualization; **svapnasya** = of the dream; **sumahatii** = a very big; **chintaa** = worry; **babhuuva hi** = was formed; **asya hR^idaye** = in his heart; **tadaa** = then.

Due to goading of messengers and visualization of the dream, a very big worry was formed at that time in his heart.

[Verse Locator](#)

स स्ववेश्माभ्यतिक्रम्य नरनागश्वसम्वृतम् ।
प्रपेदे सुमहच्छ्रीमान् राजमार्गमनुत्तमम् ॥ २-७०-२६

26. **shriimaan** = the glorious; **saH** = Bharata; **abhyatikramya** = crossed; **svaveshma** = his palace; **sumahat** = which was very big; **nara naagaashva savR^itam** = augmented with men, elephants and horses; **prapede** = and entered; **anuttamam** = the excellent; **raajamaargam** = royal high way.

The glorious Bharata crossed his very big palace, augmented with men elephants and horses and entered the excellent royal high way.

[Verse Locator](#)

अभ्यतीत्य ततोऽपश्यदन्तः पुरमुदारधीः ।
ततस्तद्भरतः श्रीमानाविवेशानिवारितः ॥ २-७०-२७

27. **udaaradhiH** = the sagacious Bharata; **abhyatiitya** = crossed the royal highway; **apashyat** = as saw; **antaHpuram** = the gynaeceia; **tatah** = thereafter; **anivaritaH** = unhindered; **shriimaan** = the glorious; **bharataH** = Bharata; **aavivesha** = entered; **tat** = that gynoeceia.

The sagacious Bharata crossed the royal high way and perceived the gynoeceia. Then, the glorious Bharata entered those gynoeceia.

[Verse Locator](#)

स माता महमापृच्य मातुलम् च युधाजितम् ।
रथमारुह्य भरतः शत्रुघ्नसहितो ययौ ॥ २-७०-२८

28. **saH bharataH** = that Bharata; **aapR^ichchhya** = took leave of; **maataamaham** = his maternal grand father; **maatulam** = and his maternal uncle; **yudhaajit** = Yuddhajit; **yayon** = and set out; **aaruhya** = mounted; **ratham** = on chariot; **Satrughna sahitah** = along with Satrughna.

Bharata took leave of his maternal grandfather and also Yudhajit, his maternal uncle and set out on a chariot (for Ayodhya) along with Satrughna.

[Verse Locator](#)

रथान् मण्डल चक्रामः च योजयित्वा परः शतम् ।
उष्ट्र गो अश्व खरैः भृत्या भरतम् यान्तम् अन्वयुः ॥ २-७०-२९

29. **paraH shataan** = with more than hundred; **rathaan**** = chariots; **ratna vichitraamshcha** = variegated with jewels; **yojayitvaa** = yoked to; **ushhTra goshva balaih** = camels; bullocks; horses; and mules; **bhR^ityaaH** = servants; **anvayuH** = followed; **bharatam** = Bharata; **yaantam** = as he departed.

With more than hundred chariots variegated with jewels yoked to camels, bullocks, horses and mules as also servants followed Bharata as he departed.

Instead of "rathaan maNdalachakraamshcha", "rathaan ratnavichitraamshcha" in the old version is taken -as the clause "chariots with round wheels " appears to be meaningless.

[Verse Locator](#)

बलेन गुप्तः भरतः महात्मा ।
सह आर्यकस्य आत्म समैः अमात्यैः ।
आदाय शत्रुघ्नम् अपेत शत्रुर् ।
गृहात् ययौ सिद्धैव इन्द्र लोकात् ॥ २-७०-३०

30. **guptaH** = being protected; **balena** = by the army; **mahaatmaa** = the high soled; **bharataH** = Bharata; **apeta shatruH** = who was free from enemies; **adaaya** = and taking; **shatrughnam** = shatrughna; **amaatyaiH saha** = along with companies; **aatmasamaih** = good enough to him; **yayon** = started; **gR^ihaat** = from the palace; **aaryakasya** = of his venerable maternal uncle; **indralokaadiva** = as from the world of celestials; **siddhah** = a Siddha(a semi divine being of great purity and perfection and said to possess supernatural faculties).

Being protected by the army, the high soled Bharata, who was free from enemies, taking Shatrughna along with other companions good enough to him, started from the palace of his venerable maternal uncle, as a Siddha(a semi- divine being of great purity and perfection and said to possess supernatural faculties) would start from Indraloka(the world of celestials).

Thus completes 70th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 70

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 71

Verses converted to UTF-8, Nov 09

Introduction

Spending seven nights in his journey, crossing various streams and rivers and passing through many woods and territories, Bharata reaches the city of Ayodhya, from there ,he finds the city of Ayodhya in a forlorn mood and discusses this situation with the charioteer. With an apprehensive and gloomy mind, he enters his father's house.

[Verse Locator](#)

स प्रान् मुखो राज गृहात् अभिनिर्याय वीर्यवान् ।
ततः सुदामाम् द्युतिमान् सन्तीर्वावेक्ष्य ताम् नदीम् ॥ २-७१-१
ह्लादिनीम् दूर पाराम् च प्रत्यक् स्रोतः तरन्गिणीम् ।
शतद्रुम् अतरत् श्रीमान् नदीम् इक्ष्वाकु नन्दनः ॥ २-७१-२

1;2. saH raaghavaH = that Bharata; dyutimaan = who was brilliant; shriinaan = glorious; ikshhvaaku kulanandanaH = and a rejoice to Ikshvaku dynasty; abhiniryaaya = marching in; praanmukhaH = easterly direction; raajagR^ihaat = from the city of Rajagriha; tatah = thereafter; avekshhya = observing; samtiirya = and crossing; taam = that; sudaamaam nadiim = Sudama river; hlaadiniim = and Hladini river; duuraapaaram = the wide one; atarat = and also crossed; shatadruum nadiim = shatadru river; pratyaksrotantaraNgiNiim = whose stream flowed towards the eastern direction.

That brilliant and glorious Bharata, who was a rejoice to Ikshvaku dynasty marching in easterly direction from the city of Rajagriha, thereafter observing and crossing Sudama* river as well as the wide Hladini river, whose stream flowed towards eastern direction.

The route Bharata drove was a different one from the route the messengers had taken from Ayodhya to Rajagriha. This is a longer route and it took a complete week for Bharata to reach Ayodhya

[Verse Locator](#)

एल धाने नदीम् तीर्त्वा प्राप्य च अपर पर्पटान् ।
शिलाम् आकुर्वतीम् तीर्त्वाग्नेयम् शल्य कर्तनम् ॥ २-७१-३
सत्य संधः शुचिः श्रीमान् प्रेक्षमाणः शिला वहाम् ।
अत्ययात् स महा शैलान् वनम् चैत्र रथम् प्रति ॥ २-७१-४

saH = that Bharata; satyasandhaH = who kept up his promise; shuchiH = the pure man in heart; shriimaan = the illustrious man; tiirtvaa = crossing; nadiim = shatadru river; elaadhaane = at Eladhana village; praapyaacha = reaching; aparaparpataam = the region of aparaparpata; tiirtvaa = crossing; aakurvatiim = Akurvati; shilaam = a rocky hill; prekshhyamaaNah = seeing; aaG^yeyam = the village of Agneyam; shalyakartanam = Salyakartana village; shilaavahaam = and silavaha river; atyayaat = and crossed; mahaashailaan = huge mountains; and traveled; chaitrathavanam prati = towards the woods of chaitraratha.

The pure and illustrious Bharata, who kept up his promise, crossing shatradru river at Eladhana village, reaching the region of Aparaparpata, crossing a rocky hill called akurvati, seeing the villages of Agneyam and salyakartana as well as Silavaha river, crossed huge mountains and traveled towards the woods of Chitraratha.

[Verse Locator](#)

सरस्वतीम् च गङ्गाम् च उग्मेन प्रतिपद्य च ।
उत्तरम् वीरमत्स्यानाम् भारुण्डम् प्राविशद्वनम् ॥ २-७१-५

5. w.wM - pratipadya = arriving at; yugmena = the confluence of; sarasvatiimcha = saraswati river; gaNgaacha = and Ganga river; (Bharata); pravishat = entered; bhaaruN^Damvanam = the woods of Bharunda; uttaram = the north; viiramatsyaanaam = of Viramatsya region.

Arriving at the confluence of Saraswati and Ganga rivers, Bharata entered the woods of Bharmuda, the north of Viramatsya region.

[Verse Locator](#)

वेगिनीम् च कुलिङ्ग आख्याम् ह्यादिनीम् पर्वत आवृताम् ।
यमुनाम् प्राप्य सन्तीर्णो बलम् आश्वासयत् तदा ॥ २-७१-६

6. praapya = reaching; samtiirNa = and crossing; kuliNgaakhyaam = a river named Kulinga; veginiim = which is swift; parvataavR^itaam = surrounded by mountains; hlaadini = and requesting; yamuunaam = as well as Yamuna river; tadaa- and there; badam = the army; aashvaasayat = was made to rest.

Reaching and crossing a refreshing river named Kulinga, which is swift and surrounded by mountains as well as Yamuna river, the army was then made to rest there.

[Verse Locator](#)

शीतीकृत्य तु गात्राणि क्लान्तान् आश्वास्य वाजिनः ।
तत्र स्नात्वा च पीत्वा च प्रायात् आदाय च उदकम् ॥ २-७१-७

7. shiitiikR^iya = making cool; gaatraaNi = the limbs; klaantaan = of the tired; vaajinaH = horses; by bathing them; aashvaasya = and cheering them up; tatra = there; snaatvaa = taking bath(himself);piitvaacha = drinking; udakam = water; aadaaya = and carrying it (future use) praayaata = (Bharata) proceeded further.

Making cool the limbs of the tired horses by bathing there and cheering up them, nay, taking a bath himself, drinking some water and carrying it for future use, Bharata proceeded further.

[Verse Locator](#)

राज पुत्रः महा अरण्यम् अनभीक्ष्ण उपसेवितम् ।
भद्रः भद्रेण यानेन मारुतः खम् इव अत्ययात् ॥ २-७१-८

8. bhadraH = the blessed; raajaputraH = bharata; the prince;atyayaat = traversed;mahaaraNyam = the huge forest; anabhiikshhNopasevitam = which was rarely frequented; bhadreNa = by his excellent; yaanena = chariot; khamiva = as through the atmosphere; maarutaH = the wind.

The blessed prince Bharata traversed that rarely frequented huge forest by his excellent chariot as the wind glides through an atmosphere.

[Verse Locator](#)

भागीरथीम् दुष्प्रतरामंशुधाने महानदीम् ।
उपायाद्राघवस्तूर्णम् प्राग्वटे विश्रुते पुरे ॥ २-७१-९

9. raaghavaH = Bharata; tuurNam = quickly; upaayat = reached; mahaanadiim = the great river; bhagiirathiim = Bhagirathi; dushhprataraam = which is difficult to be crossed; pure = at the city; praagvaTe = of pragvata; amshudhaane = in the region of Amsudhana.

Bharata soon reached the great river, Bharathi, which is difficult to be crossed, at the city of pragvata in the region of Amsudhana.

[Verse Locator](#)

स गङ्गाम् प्राग्वटे तीर्त्वे समायात्कुटिकोष्ठिकाम् ।
सबलस्ताम् स तीर्त्वाथ समायाद्धर्मवर्धनम् ॥ २-७१-१०

10. tiirvaa = crossing; gaNgaam = the river Ganga; praagvaTe = at the city of Pragvata; sah = he; samaayaayaat = reached; kuTikoshhThikaam = the river Kutikoshthka; tiirvaa = traversed; taam = it; sabalaH = along with his army; atha = and then; samaayaat = and arrived at; dharmavardhanam = the river of Dharmavardhana.

Crossing the River Ganga at the city of Pragvata, he reached the river Kulikoshthika, traversed it along with his army and then arrived at the region of Dharmavardhana.

[Verse Locator](#)

तोरणम् दक्षिण अर्धेन जम्बू प्रस्थम् उपागमत् ।
वरूथम् च ययौ रम्यम् ग्रामम् दशरथ आत्मजः ॥ २-७१-११

11. dasharathaatmajaH = Bharata; upaagamaat = reached; jambuuprastham = Jambuprastha village; dakshhiNaardhena = which is the southern part; toraNam = of torana region; (and from there)yayou = got; ramyam = a beautiful; gramamcha = village too; varuutham = called Varutha.

Bharata reached Jambuprasta village, which is located at the southern part of Torana region and from there he arrived at a beautiful village too, named Varutha.

[Verse Locator](#)

तत्र रम्ये वने वासम् कृत्वा असौ प्रान् मुखो ययौ ।
उद्यानम् उज्जिहानायाः प्रियका यत्र पादपाः ॥ २-७१-१२

12. kRR^itvaa = making; vaasam = a camp; ramie = in that beautiful; vane = forest; tatra = there; asou = Bharata; praaNmukhah = turned towards the east; yayou = and reached; udyaanam = a garden; ujjihaanaayaaH = in the city of Ujjihana; yatra = in which; (there are) priyakaH paadapaaH = a number of Kadamba trees.

Making a camp in that beautiful forest there, Bharata traveled towards the east and reached a garden in the city of Ujjihana, in which there are a number of Kadamba trees.

[Verse Locator](#)

सालांस् तु प्रियकान् प्राप्य शीघ्रान् आस्थाय वाजिनः ।
अनुज्ञाप्य अथ भरतः वाहिनीम् त्वरितः ययौ ॥ २-७१-१३

13. praapya = having reached; saalaan = sala trees; priyaakaan = kadamba trees; bharatah = Bharata; aasthayaa = yoked; shiighram = swifter; vaajenah = horses; (his chariot); anuG^yaapye = allowed; vaahiniim = his army; atha = to come after him; yayon = and went ahead; tvaritaH = quickly.

Having reached Sala and Kadamba trees, Bharata yoked swifter horses to his chariot, allowed his army to come after him and quickly went ahead.

[Verse Locator](#)

वासम् कृत्वा सर्व तीर्थे तीर्त्वा च उत्तानकाम् नदीम् ।
अन्या नदीः च विविधाः पार्वतीयैः अतः तुरम् गमैः ॥ २-७१-१४
हस्ति पृष्ठकम् आसाद्य कुटिकाम् अत्यवर्तत ।
ततार च नर व्याघ्रः लौहित्ये स कपीवतीम् ॥ २-७१-१५

14; 15. **vaasam** **kR^itvaa** = having halted; **sarvatiirtha** = in sarvatirtha; **tiirtvaa** = and having crossed; **uttaanikaam nadiim** = uttamika river; **vividhaaH** = and various; **anyaaH** = other; **nadiishcha** = rivers; **paarvatiiyaiH turaNgaiH** = by mountain-ponies; **aasaadya** = and reaching; **hastipR^ishhTaakam** = the village of Hastiprataka; (Bharata); **atyavartata** = crossed; **kTikaam** = river kutika; **taraara** = and traversed; **kapiivartiim** = the river kapivati; **lohityu** = at Lohitya village.

Having halted in Sarvatirtha village and having crossed Uttamika river and various other rivers by mountain-ponies and reaching Hast prasthaka village, Bharata crossed Kutika river and traversed kapivati river at Lohitya village.

[Verse Locator](#)

एक साले स्थाणुमतीम् विनते गोमतीम् नदीम् ।
कलिङ्ग नगरे च अपि प्राप्य साल वनम् तदा ॥ २-७१-१६
भरतः क्षिप्रम् आगच्छत् सुपरिश्रान्त वाहनः ।

16. **bharataH** = Bharata; (after crossing) **sthaaNumatiim** = Sthanumati river; **ekasaala** = at Ekasala village; **gomatiim nadiim** = and Gomati river; **vinate** = at Vinata village; **suprarishraanta vaahanah** = as the horses were very much tired; **praapya** = reached; **tadaa** = then; **saalavanam** = a grove of Sala trees; **kaliNganagarachhaapi** = at even kalinga city also; **aagachchhat** = and proceeded; **kshhipram** = quickly.

Bharata, after crossing Sthanumati river at Ekasala village and Gomati river at Vinata village, took rest at a grove of Sala trees at Kalinga city as the horses were very much tired and then proceeded quickly.

[Verse Locator](#)

वनम् च समतीत्य आशु शर्वर्याम् अरुण उदये ॥ २-७१-१७
अयोध्याम् मनुना राज्ञा निर्मिताम् स ददर्श ह ।

17. **samaatiitya** = driving through; **vanamcha** = the grove; **aastu** = quickly; **sharavaryaam** = in the night; **aruNodaya** = at dawn; **sandarshaha** = saw; **ayodhyaam** = the city of Ayodhya; **nirniitaam** = which was built; **manunaaraG^yaa** = by the king Manu.

Driving through grove quickly in the night, Bharata at the dawn saw the city of Ayodhya, which was earlier built by King Manu.

[Verse Locator](#)

ताम् पुरीम् पुरुष व्याघ्रः सप्त रात्र उषिटः पथि ॥ २-७१-१८
अयोध्याम् अग्रतः दृष्ट्वा रथे सारथिम् अब्रवीत् ।

18. **dR^IshhTvaa** = seeing ; **taam** = that; **ayodhyaam puriim** = city of Ayodhya; **agrataH** = in front; **saptaraatroshhitaH** = after spending seven nights; **pathi** = on his way; **purushhvyaaghraH** = that tiger among men; **abraviit** = spoke; **vaakyam** = these words; **saarathim** = to the charioteer.

Seeing the city of Ayodhya in front, after spending seven nights on his way, Bharata the tiger among men, spoke the following words to his charioteer:

[Verse Locator](#)

एषा न अतिप्रतीता मे पुण्य उद्याना यशस्विनी ॥ २-७१-१९
अयोध्या दृश्यते दूरात् सारथे पाण्डु मृत्तिका ।
यज्वभिर् गुण सम्पन्नैः ब्राह्मणैः वेद पारगैः ॥ २-७१-२०
भूयिष्ठम् ऋषैः आकीर्णा राज ऋषि वर पालिता ।

19;20. saarathe = O; charioteer! Eshhaa = this; yashasvinii = famous; ayodhya = city of Ayodhya; dR^ishyate- = appears; me = to me; naatipratiitaa = not clearly distinguishable. duuraat = from this distance. PaaNDum rittikaa = as a heap of white clay. puNyodyaanaa = beautiful gardens; aakiirNaa = a place filled with yajvabhiH = performers of sacrifices; guNasampanne = endowed with good qualities. Veda paaragaiH = Brahmins; bhuuyishhTham = most abundant; R^iddhaiH = in riches; raajarshhiparipaalita = and ruled by a royal sage.

"O, Charioteer! The famous city of Ayodhya comes into view vaguely to me from a distance, as a heap of white clay. It has beautiful gardens. It is filled with performers of sacrifices and with people endowed with good qualities as well as well versed in the Vedas and with Brahmins inmost abundant reaches , It is being ruled by a royal sage."

[Verse Locator](#)

अयोध्यायाम् पुरा शब्दः श्रूयते तुमुलो महान् ॥ २-७१-२१
समन्तान् नर नारीणाम् तम् अद्य न शृणोम्य् अहम् ।

21. puraa = Earlier; mahaan = abig; tumulaH = clattering; shabdaH = noise; nara naariinaam = of men and women; shruuyate = used to be heard; samantaat = all round; ayodhyaam = in Ayodhya; adya = Now; aham = I; na shR^iNomyaham = am not hearing; tam = that noise.

Earlier , a big clattering voice of men and women used to be heard all round in Ayodhya. Now, I am not hearing that voice."

[Verse Locator](#)

उद्यानानि हि साय अह्ने क्रीडित्वा उपरतैः नरैः ॥ २-७१-२२
समन्तात् विप्रधावद्भिः प्रकाशन्ते मम अन्यदा ।

22. udyanaani = the parks; prakaashantehi = which used to beam; naraiH = forth; samantaat = on all sides; saayaahne = in the evening; mama = to me; anyathaa = otherwise.

"The parks which used to beam with men streaming forth on all sides, having given up sporting in the morning after entering them in thee evening having spent the whole night in sport, now appear to me otherwise"

[Verse Locator](#)

तानि अद्य अनुरुदन्ति इव परित्यक्तानि कामिभिः ॥ २-७१-२३
अरण्य भूता इव पुरी सारथे प्रतिभाति मे ।

23. taami = these parks; parityaktaani = deserted; kaamibhiH = by the lovers; adya = now; anuruddantiiva = turn out to be miserable; saarathe = o; charioteer!me = to me; purii = the city; pratibhaati = appears; araNyabhuteva = to have changed into a forest.

"These parks deserted by the lovers now turn out to be dejected . O, charioteer! To me, the city appears to have changed into a forest."

[Verse Locator](#)

न हि अत्र यानैः दृश्यन्ते न गजैः न च वाजिभिः ॥ २-७१-२४
निर्यान्तः वा अभियान्तः वा नर मुख्या यथा पुरम् ।

24. atra = here; yathaapuuvam = as before; naramukhyaah = important persons; nadR^ishyante hi = indeed are not seen; niryaantovaa = going into the city; abhiyaantovaa = on coming out of it; yaanaiH = in carriages; na = nay; raajithiH = on horses too.

"Here, as before, important persons indeed are not seen going into the city or coming out it in carriages or on horses or on elephants."

[Verse Locator](#)

उद्यानानि पुरा भान्ति मत्तप्रमुदितानि च ॥ २-७१-२५
जनानाम् रतिसम्योगेष्वत्यन्तगुणवन्ति च ।

25. puraa = earlier; ndyaanaani = parks; shaanti = used to be conspicuously; matta pranuditaanicha = ezaited;with joy and gaiety; atyantaguNavanticha = and were most excellent ; ratisamyogeshhu = for love contacts; janaanaam = of men.

"Earlier parks used to be conspicuously excited with joy and gaiety and were most congenial for love contacts of men."

[Verse Locator](#)

तान्येतान्यद्य वश्यामि निरानन्दानि सर्वशः ॥ २-७१-२६
स्रस्तपर्णैरनुपथम् विक्रोशद्भिरिव द्रुमैः ।

26. pashyaami = Iam seeing; taanyena = those same parks; adya = today; niraanandaami = with lack of enjoyment; sarvashaH = on all sides; drumaiH = with trees; srastaparNaih = having their leaves fallen; anupatham = along the road; vikroshadbhiriva = looking a picture of dismay.

"I am seeing the same parks., today with lack of enjoyments on all sides and with trees having their leaves fallen along the road, looking like picture of dismay."

[Verse Locator](#)

नाद्यापि श्रूयते शब्दो मत्तानाम् मृगपक्षिणाम् ॥ २-७१-२७
सम्रक्ताम् मधुराम् वाणीम् कलम् व्याहरताम् बहु ।

27. adyaapi = even not; at dawn; shabdaH = sounds; mattaanaam = mR^igapakshhinaam = of animals and birds in rut;samraktaam = which an charming madhuraam = with sweet; vaaniim = tone; vyaahratam = uttering; bahu = with much; kalam = melody; nashruuyate = are not being heard.

"Even now at dawn, charming sounds with sweet and much melodious tone of animals and birds intoxicated with happiness are not being heard."

[Verse Locator](#)

चन्दनागुरुसम्पृक्तो धूपसम्मूर्चितोऽतुलः ॥ २-७१-२८
प्रवाति पवनः श्रीमान् किम् नु नाद्य यथापुरम् ।

28. kimnu = why does; yathaapuram = as before; bhriimaan = pure and auspicious; chandanaagarusamyuktaH = laden with aloes and sandal wood; pavanaH = breeze; dhumpasammuurchitaH = intensified with the pure of burnt incense; na pravaachi = not blow; adya = today?

"Why does, as before, pure and auspicious breeze laden with aloes and sandal wood intensified with the fume of burnt incense, not blow today?"

[Verse Locator](#)

भेरीमृदङ्गवीणानाम् कोणसम्घटितः पुनः ॥ २-७१-२९
किमद्य शब्दो विरतः सदाऽदीनगतिः पुरा ।

29. kim = why; adya = today; shabdaH = have the sounds; bheriimR^idaNga viiNaanaam = of kettle drums clay tomtoms and vinas; koNasamghaTTitaH = played upon with drum sticks or plums or fingers; virath = stopped; puraa = which formerly; sadaa adiinagatiH = never ceased; punaH = at any time.

"Why today have the sounds of kettledrums, clay tomtoms and Vinas played upon with drum-sticks or palms or fingers stopped which formerly never ceased at any time."

[Verse Locator](#)

अनिष्टानि च पापानि पश्यामि विविधानि च ॥ २-७१-३०
निमित्तानि अमनोज्ञानि तेन सीदति ते मनः ।

30. pashyaami = I perceive; vividhaani = various kinds; nimittaani = of omens; anishhTaani = which are undesirable; paapaani = sinful; amanujJNaani = and silly; tena = by this; me = my; manaH = mind; siidati = is dejected.

"I perceive various kinds of evil sinful and silly omens and by this, my mind is dejected."

[Verse Locator](#)

सर्वथा कुशलम् सूत दुर्लभम् मम बन्धुषु ॥ २-७१-३१
तथा ह्यसति सम्मोहे हृदयम् सीदतीव मे ।

31. suuta = O; charioteer! Durlabham = it is not possible; sarvattaa = that all; kushalam = should be well; mama bandhushhu = with my kinsfolk; tathaahi = as indeed; asati = even without; sammoho = any cause for a grievance; me = my; hR^Idayam = spirit; siidatiiva = is cast down.

"O, charioteer! It is not possible that all sounds be well with my kinsfolk, as indeed, even without anycause for a grievance, my spirit is cast down"

[Verse Locator](#)

विषण्णः शान्तहृदयस्त्रस्तः सुलुलितेन्द्रियः ॥ २-७१-३२
भरतः प्रविवेशाशु पुरीमिक्ष्वाकुपालिताम् ।

32. vishhaNNaH = despondent; shraanta = hR^idayaH = distressed in mind; trastaH = frightened; sululitendriyaH = and extremely; bharataaH = Bharata; ashu = quickly; pravivesha = entered; puriim = the city; ikshhvaakupaalitam = ruled by the descendents of Ikshvaku.

Despondent, distressed in mind, frightened and extremely entered the city, which was ruled by the descendents of Ikshvaku.

[Verse Locator](#)

द्वारेण वैजयन्तेन प्राविशत् श्रान्त वाहनः ॥ २-७१-३३

द्वाहस्थैः उत्थाय विजयम् पृष्टः तैः सहितः ययौ ।

33. shaanta vaahanaH = Bharata; with tired horses; praavishat = entered; dvaareNa = through the gate; vaijayantena = called Vijayanta; uktaH = greeted; vijayam = with slogans of victory; utthaaya = by the standing; dvaaHsthaiH = gate keepers; yayon = he went; sahitaH = along with; taiH = them.

Bharata, with his tired horses entered the city through Vijayanta gate. Greeted with slogans of victory by the standing gatekeepers, he went inside, along with others.

[Verse Locator](#)

स तु अनेक अग्र हृदयो द्वाहस्थम् प्रत्यर्च्य तम् जनम् ॥ २-७१-३४

सूतम् अश्व पतेः क्लान्तम् अब्रवीत् तत्र राघवः ।

34. saH = that; raaghavathtu = Bharata; on his part; anekaagra = hR^idayaH = with distracted mind; pratyarchya = responded to the salutations; tam = of those; janam = men; dvaastham = at the gate; tatra = there; abraviit; and spoke; suutam = who was beloved; ashvapatih = to Asvapati (as follows)

Bharata, with a distracted mind, responded to the salutations of those porters at the gate and those porters at the gate and spoke to the charioteer who was beloved to Asvapati as follows:

[Verse Locator](#)

किमहम् त्वरयानीतः कारणेन विनानघ ॥ २-७१-३५

अशुभाशङ्कि हृदयम् शीलम् च पततीव मे ।

35. anagha = O; faultless charioteer! Kim = why was; aham = I; aniitaH = brought; tvarayaa = so quickly; kaaraNena vinaa = without any reason? hR^idayam = my mind; ashubhaashaNki = is apprehending some evil; me = My; shiilamcha = energy is also; patatiiva = lost.

"O, the faultless charioteer! Why was I brought so quickly without any reason? My mind is apprehending some evil. I lost my all energy."

[Verse Locator](#)

श्रुता नो यादृशाः पूर्वम् नृपतीनाम् विनाशने ॥ २-७१-३६

आकाराः तान् अहम् सर्वान् इह पश्यामि सारथे ।

36. saarathe = O; charioteer! YaadR^ishaaH = were heard; naH = by us; puurvam = formerly; vinaashana = regarding ruin; nR^ipatiinaam = of kings; aham = I; pashyaami = am seeing; iha = here; sarvaam = all; taam = those; akaaraaan = signs.

"Whatever things were heard by us formerly in the same case of ruin of kings, I am seeing here all those signs."

[Verse Locator](#)

सम्मार्जनविहीनानि परुषाण्युपलक्षये ॥ २-७१-३७

असम्यतकवाटानि श्रीविहीनानि सर्वशः ।

बलिकर्मविहीनानि धूपसम्मेदनेन च ॥ २-७१-३८

अनाशितकुटुम्बानि प्रभाहीनजनानि च ।

अलक्स्मीकानि पश्यामि कुटुम्बिभवनान्यहम् ॥ २-७१-३९

37; 38; 39. aham = I; upalakshhaye = am seeing; kuTumibhavanaani = the family horses; parushhaaNi = for which the dirt; sammaarjana vihiinaani = was upswept; asamyata kavaaTaani = with doors wide open; shriihinaani = bereft of splendor; sarvashaH = on all sides; balikarmavihiinaani = no offerings are being made; dhuupasammodanevacha = no incense was burned; anaashitakuTumbaani = families are starving; prabhaahiina janaanicha = and people with lack of beautiful appearance; alakshhmiikaani = looking distressfully.

"I am seeing the family horses in which dirt is not swept away, with their doors wide open, bereft of splendor on all sides without any offerings being made, and with no incense burned. Families are starving and people look miserably without any charming appearance."

[Verse Locator](#)

अपेतमाल्यशोभानि असम्मुष्टाजिराणि च ।
देवागाराणि शून्यानि न चाभान्ति यथापुरम् ॥ २-७१-४०

40. devaagaaraaNi = the temples of gods; shuunyaani = are deserted; naabhaanticga = and have lost their radiance; apetamaalya shobhaani = with their splendor of floral decoration lost; asammR^ishhTaajiraaNicha = nor are any assembling to perform sacrifices; yathaapuram = as before.

"The temples of gods are deserted and have lost their radiance, with their splendor of floral decorations lost, nor are there any assembling to perform sacrifices as before."

[Verse Locator](#)

देवतार्चाः प्रविद्धाश्च यज्ञोष्ठ्यस्तथाविधाः ।
माल्यापणेषु राजन्ते नाद्य पण्यानि वा तथा ॥ २-७१-४१

41. devataarchaah = worships of the deities; pravidddhaaHcha = were placed aside; yajN^a gosshTyaH = Assemblies of prayers; tathaavidhaah = are also in the same condition; tathaa = and; paNyaani = saleable garlands; raraajante = are not adorning; maalyaapaNeshhu = the garland stands; adya = today.

"Worships of the deities were placed aside. Assemblies of prayers are also not adorned with saleable flowers and garlands today."

[Verse Locator](#)

दृश्यन्ते वणिजोऽप्यद्य न यथापूर्वमत्र वै ।
ध्यानसम्विग्नहृदयाः नष्टव्यापारयन्त्रिताः ॥ २-७१-४२

42. vaNijo api = even traders; nashhTavyaapaara yantritaa = who lost interest in trading tie ups; dhyaana samvigrahaR^idayaaH = and with their minds agitated with thoughts; na dR^ishyante = are not being seen; atra = here; yathaa puurvam = as before; adya = today.

"Even traders lost interest in trading tie-ups and their minds are tied up in thoughts. They are not being seen here today, as before."

[Verse Locator](#)

देवायतनचैत्येषु दीनाः पक्षिगणास्तथा ॥ २-७१-४३
मलिनम् च अश्रु पूर्ण अक्षम् दीनम् ध्यान परम् कृशम् ।
सस्त्री पुंसम् च पश्यामि जनम् उत्कण्ठितम् पुरे ॥ २-७१-४४

43;44. tathaa = and; pakshhigaNaaH = cluster of birds; diinaaH = look miserable; devaayataanachaityeshhu = in temples and large trees; pashyaami = I see; janam = the population; satriipumsam = of men and women; pure = in the city; utkaNThitam = look anguished; malinam = messy; diinam = miserable; ashru puurNaakshham = with their eyes held in tears; dhyaanaparam = thoughtful; kR^isham = and weak.

"Clusters of birds in temples and large trees in the city are looking desolate. The population of men and women in the city look thoughtful anguished weak messy and despondent with their eyes held in tears."

[Verse Locator](#)

इति एवम् उक्त्वा भरतः सूतम् तम् दीन मानसः ।
तानि अनिष्टानि अयोध्यायाम् प्रेक्ष्य राज गृहम् ययौ ॥ २-७१-४५

45. **prekshhya** = after seeing; **taani** = those; **anishhTaani** = evil omens; **ayodhyaayaam** = in Ayodhya; **bharataH** = Bharata; **diina maanasaH** = being broken hearted; **uktvaa** = and having spoken; **ityevam** = as aforesaid; **tam suutam** = to that charioteer; **yayou** = and went; **raajagR^iham** = to the royal palace.

After seeing those bad omens in Ayodhya, the broken hearted Bharata spoke to the charioteer as aforesaid and went to the royal palace.

[Verse Locator](#)

ताम् शून्य शृन्वा अटक वेश्म रथ्याम् ।
रजो अरुण द्वार कपाट यन्त्राम् ।
दृष्ट्वा पुरीम् इन्द्र पुरी प्रकाशाम् ।
दुःखेन सम्पूर्णतरः बभूव ॥ २-७१-४६

46. **dR^ishhTvaa** = beholding; **taam puriim** = that city of Ayodhya; **indra pura prakaasam** = that formerly possessed; the splendor of of the capital city of Indra; **shuunya shR^iNgaaTakaveshmarathyaam** = highways deserted; **rajo aruNadvaara kavaaTayantraam** = the doors and hinges covered with rust; **bharataH bhabhuua** = because; **sampuurNataraH** = overcome; **duHkhena** = with grief.

Beholding the city of Ayodhya, that formerly possessed the splendor of the capital city of Indra, now with its squares houses and high ways deserted, the doors and hinges covered with rust, Bharata was overcome with grief.

[Verse Locator](#)

बहूनि पश्यन् मनसो अप्रियाणि ।
यानि अन्न्यदा न अस्य पुरे बभूवुः ।
अवाक् शिरा दीन मना नहृष्टः ।
पितुर् महात्मा प्रविवेश वेश्म ॥ २-७१-४७

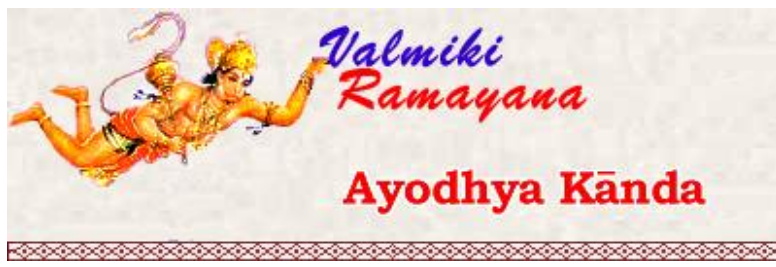
47. **pashyan** = seeing **apriyaaNi** = things disliked; **manasaH** = by the mind; **yaani** = which; **nababhuuvaH** = did not occur; **pure** = in the city; **anyadaa** = at the other times; **mahaatmaa** = the high soled Bharata; **avaakchchiraaH** = with his head bent down; **diinamanaaH** = and with his mind miserable; **pravivesha** = entered; **putuH** = his father's; **veshma** = house; **nahR^ishhTaH** = unhappily.

Seeing many things disenchanted to mind which did not occur at any time before in the city, the high soled Bharata with his head bent down and with his mind miserable gloomily entered his father's house.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकसप्ततितमः सर्गः

Thus completes 71th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 72

Verses converted to UTF-8, Nov 09

Introduction

Bharata does not find his father in the royal palace and goes to meet his mother. He asks his mother about the whereabouts his father. Kaikeyi informs Bharata about the death of Dasaratha. When Bharata enquired about Rama, Kaikeyi also discloses Rama's exile to the forest along with Sita and Lakshmana. She also narrates about the two boons she asked the king Dasaratha as well as how the king accepted her boons and sent Rama to exile. She further advises Bharata to meet the chief of Brahmans like Vasista and others to get himself crowned for the kingdom.

[Verse Locator](#)

अपश्यंस् तु ततः तत्र पितरम् पितुर् आलये ।
जगाम भरतः द्रष्टुम् मातरम् मातुर् आलये ॥ २-७२-१

1. tataH = thereafter; bharataH = Bharata; apashyan = not seeing; pitaram = his father; tatra = there; pituH = in his father's; aalaye = palace; jagaama = went; maatuH = to his mother's; aalaye = house; drashhTum = to see; maataram = his mother.

Not finding his father there in his father's palace, Bharata went to his mother's apartment to see his mother.

[Verse Locator](#)

अनुप्राप्तम् तु तम् दृष्ट्वा कैकेयी प्रोषितम् सुतम् ।
उत्पपात तदा हृष्टा त्यक्त्वा सौवर्ण मानसम् ॥ २-७२-२

2. dR^ishhTvaa = beholding; tam sutam = her son; proshhitam = who was absent from home; anupraaptam = and returned; kaikeyii = Kaikeyi; hR^IshhTaaa = was delighted; tadaa = and then; utpapaata = sprang up; tyaktvaa = leaving; souvarnam = her golden; aasanam = seat.

Beholding his son who was absent from home for long and returned, Kaikeyi was delighted and then sprang up, leaving her golden seat to receive him.

[Verse Locator](#)

स प्रविश्य एव धर्म आत्मा स्व गृहम् श्री विवर्जितम् ।
भरतः प्रेक्ष्य जग्राह जनन्याः चरणौ शुभौ ॥ २-७२-३

3. saH bharataH = that Bharata; dharmaatmaa = the righteous man; pravishyaiva = soon after entering; svagR^iham = his house; shriivivarjitam = which was devoid of splendor; pratijagraaha = grasped; jananyaaH = his mother's; shubhou = auspicious; charaNou = feet.

Soon after entering his house, which was devoid of any splendor, Bharata the righteous man, grasped the auspicious feet of his mother in obeisance.

[Verse Locator](#)

सा तम् मूर्ध्नि समुपाग्राय परिष्वज्य यशस्विनम् ।
अङ्के भरतम् आरोप्य प्रष्टुम् समुपचक्रमे ॥ २-७२-४

4. **saa** = She; **upagraaya** = smelled; **muurdhaani** = on the head; **tam bharatam** = of that Bharata; **yashasvinam** = the illustrious man; **parishhvajya** = embraced him; **aaropya** = made him to ascend; **aNke** = on her lap; **upachakram** = to ask questions.

Kaikeyi smelled (as mark of affection) the head of the illustrious Bharata, embraced him, made him to ascend on her lap and started questions.

[Verse Locator](#)

अद्य ते कतिचित् रात्र्यः च्युतस्य आर्यक वेश्मनः ।
अपि न अध्व श्रमः शीघ्रम् रथेन आपततः तव ॥ २-७२-५

5. **katichit** = how many; **raatryaH** = nights (have passed); **adya** = till today; **te** = to you; **chutasya** = since you have left; **aaryakaveshmanaH** = your maternal grand father's house? Apina = Is there no; **adhvashramaH** = travel fatigue; **tava** = to you; **aapatataH** = who came; **rathena** = in a chariot; **shiigrhram** = speedily?

"How many days passed since you have left your maternal grand father's house? Is there no travel fatigue to you, who have come speedily in a chariot?"

[Verse Locator](#)

आर्यकः ते सुकुशलो युधा जिन् मातुलः तव ।
प्रवासाच् च सुखम् पुत्र सर्वम् मे वक्तुम् अर्हसि ॥ २-७२-६

6. **putra** = O;son! **te** = your; **aaryakah** = grand father; **sukushalii** = doing well? **Tava** = your; **maatulaH** = maternal uncle; **yudhaajit** = Yudhhajit; (doing well)?; **sukham** = were you happy; **pravaasaat** = in being absent from home? **Arhasii** = be good enough; **vaktum** = to tell; **me** = me; **sarvam** = all.

"O,son! Is your grand father doing well? Is Yudhajit, your maternal uncle doing well? Were you happy in being absent from home ? Be good enough to tell me all?"

[Verse Locator](#)

एवम् पृष्ठः तु कैकेय्या प्रियम् पार्थिव नन्दनः ।
आचष्ट भरतः सर्वम् मात्रे राजीव लोचनः ॥ २-७२-७

7. **priyam** = affectionately; **pR^IshhTaH** = asked; **evam** = thus; **kaikeyya** = by Kaikeyi; **raajivaalochanaH** = the lotus eyed; **paarthivaa nandanaH** = prince; **bharataH** = Bharata; **aachashhTa** = told; **sarvam** = all; **maatre** = to his mother.

Affectionately enquired thus by Kaikeyi, the lotus eyed bharata, the prince, narrated all to his mother.

[Verse Locator](#)

अद्य मे सप्तमी रात्रिः च्युतस्य आर्यक वेश्मनः ।
अम्बायाः कुशली तातः युधाजिन् मातुलः च मे ॥ २-७२-८

8. **saptamii** = seventh; **raatriH** = night; **me** = to me; **adya** = today; **chyutasya** = since I left; **aryakaveshamanaH** = the grand father's house; **ambaayaaH** = The mother's; **taataH** = father; **me** = and my; **Yudhajit** = Yudhajit; **kushalii** = are well.

"It is seventh day to me today since I left the grand father's house. Yudhajit, your father as well as my maternal uncle are doing well"

यन् मे धनम् च रत्नम् च ददौ राजा परम् तपः ।

परिश्रान्तम् पथि अभवत् ततः अहम् पूर्वम् आगतः ॥ २-७२-९

9. yat = which; dhanamcha = gifts; ratnamcha = and jewels; dadou = were given; me = to me; rajaa = by the king; paramtapaH = who annihilates enemies; abhavat = became; parishraantam = tired; pathi = on the way; puurvam = before; tataH = then; aham = I; aagataH = came.

"Carrying the gifts and jewels, given to me by the king who annihilates enemies my followers became tired on the way and I arrived ahead of them"

[Verse Locator](#)

राज वाल्य हरैः दूतैः त्वर्यमाणो अहम् आगतः ।

यद् अहम् प्रष्टुम् इच्छामि तत् अम्बा वक्तुम् अर्हसि ॥ २-७२-१०

10. aham = I; aagataH = came; tvaryamaaNaH = hurriedly; duutaiH- because of messengers; raajavaakya haraiH = who carried messages of the king; ambaa = let my mother; arhasi = be good enough; vaktum = to tell; tat = that; yat = which; aham = I; ichchhaami = am wishing; prashhTum = to ask.

"I came soon because of the horridness communicated by royal messengers. Let my mother be good enough to tell that which I desire to ask her."

[Verse Locator](#)

शून्यो अयम् शयनीयः ते पर्यन्को हेम भूषितः ।

न च अयम् इक्ष्वाकु जनः प्रहृष्टः प्रतिभाति मे ॥ २-७२-११

11. ayam = this; paryaN^kaH = couch; te = of yours; shayaniyaH = which is fit for rest; hemabhuushhitaH = and decorated with gold; shuunyaH = is empty; ayam = these; ikshhvaaku janaH = men and women of Ikshvaku race; napratibhaati = do not appear; maa = to me; prahR^ishhTaH = to be cheerful.

"This couch of yours, which is fit for rest and decorated with gold, is empty. These men and women of Ikshvaku race do not appear to me to be cheerful."

[Verse Locator](#)

राजा भवति भूयिष्ठम् इह अम्बाया निवेशने ।

तम् अहम् न अद्य पश्यामि द्रष्टुम् इच्छन् इह आगतः ॥ २-७२-१२

12. raajaa = king Dasaratha; bhuuyishhTham = mostly; iha = here; ambaayaaH = in the mother's; niveshane = house; adya = now; aham = I; napashyaami = am not seeing; tam = him; aagatah = I came; iha = here; ichchhan = wishing; drashhTum = to see (him)

"King Dasaratha mostly used to here in your house. Now, I am not seeing him. I came here, desirous of seeing him."

[Verse Locator](#)

पितुर् ग्रहीष्ये चरणौ तम् मम आख्याहि पृच्छतः ।

आहोस्विद् अम्ब ज्येष्ठायाः कौसल्याया निवेशने ॥ २-७२-१३

13. amba = o; mother!graahhisye = I will grasp; pitruH = my fathers; charaNou = feet; aakhyaahi = Tell; tam = about him; mama = to me; pR^IchchhataH = questioning; ahosvit = or; niveshane; (is he) in the house; kausalyaaH = of Kausalya; jyeshhThaayaaH = the senior most of my mothers?

"O, mother! I will grasp in obeisance my father's feet. Tell about him, as I ask you. Or is he in the house of Kausalya the senior most of my mothers?"

[Verse Locator](#)

तम् प्रत्युवाच कैकेयी प्रियवद् घोरम् अप्रियम् ।
अजानन्तम् प्रजानन्ती राज्य लोभेन मोहिता ॥ २-७२-१४

14. **mohitaa** = deluded; **raajyalobhena** = by the greed for kingdom; **kaikeyii** = Kaikeyi; **prajaanantii** = who knew everything closely; **pratyuvaacha** = told; **tam** = that Bharata; **ajaanantam** = who did not know anything; **ghoram** = that terribly; **apriyam** = unpleasant thing; **priyavat** = as though it was delightful.

Deluded by the greed for kingdom, Kaikeyi who knew everything closely, told the terribly unpleasant news to Bharata, who did not know anything, as though the news was delightful.

[Verse Locator](#)

या गतिः सर्व भूतानाम् ताम् गतिम् ते पिता गतः ।
राजा महात्मा तेजस्वी यायजूकः सताम् गतिः ॥ २-७२-१५

15. **te pitaa** = your father; **raajaa** = king Dasaratha; **mahaatmaa** = having a noble nature; **tejasvii** = who was inspiring respect; **yaayajuukaH** = who was performing frequent sacrifices; **gatiH** = and who was a refuge; **sataam** = to good men; **gataH** = followed; **taam gatim** = that path; **yaa** = which; **sarvabhuutaanaam** = all beings; **gatiH** = follow.

"King Dasaratha, your father who was having a noble nature, who was respect and performing frequent sacrifices as well as a refuge to good men followed that path which all beings follow."

[Verse Locator](#)

तत् श्रुत्वा भरतः वाक्यम् धर्म अभिजनवान् शुचिः ।
पपात सहसा भूमौ पितृ शोक बल अर्दितः ॥ २-७२-१६

16. **bharataH** = Bharata; **dharmaabhijaanavaan** = a righteous man with a noble descent; **suchiH** = and an honest man; **shrutvaa** = hearing; **tat** = those; **vaakyam** = words; **sahasaa** = immediately; **papaata** = fell; **bhuumou** = on the ground; **pitR^ishokabalaarditaH** = being exceedingly tormented by the grief for his father.

Bharata, a righteous man with a noble descent and an honest man, hearing that news , immediately fell down on the ground, being exceedingly tormented by the grief for his father.

[Verse Locator](#)

हा हातोऽस्मीति कृपणाम् दीनाम् वाचमुदीरयन् ।
निपपात महाबाहुर्बाहु विक्षिप्य वीर्यवान् ॥ २-७२-१७

17. **mahaabaahuH** = the mighty armed; **viiryavaan** = and the heroic Bharata; **udirayaan** = raising; **kR^ipaaNam** = his grievous; **diinam** = and depressed; **vaacham** = voice; **iti** = thus saying; **haa hataHasmi** = "Alas; I am undone"; **vikshhipya** = and lifting up; **baahum** = his arms; **nipapaata** = fell down.

The mighty armed and heroic Bharata, raising his grievous and depressed voice, cried, "Alas, I am undone' and lifting up his arms, fell down.

[Verse Locator](#)

ततः शोकेन सम्वीतः पितुर् मरण दुःखितः ।

विललाप महा तेजा भ्रान्त आकुलित चेतनः ॥ २-७२-१८

18. **tadaH** = then; **mahaatejaH** = Bharata of great majesty; **samviitaH** = enveloped; **shokena** = in grief; **bhraantaakulita chetanaH** = whose mind was troubled by reeling; **maraNā duHkhitaH** = as aggrieved by the death; **pituH** = of his father; **vilalaapa** = lamented profusely.

Then, Bharata of great majesty, who was enveloped in grief and whose mind was troubled by reeling under the death of his father, lamented profusely.

[Verse Locator](#)

एतत् सुरुचिरम् भाति पितुर् मे शयनम् पुरा ।

शशिनेवामलम् रात्रौ गगनम् तोयदात्यये ॥ २-७२-१९

19. **etat** = this; **ruchiram** = beautiful; **shayanam** = couch; **me pituH** = of my father; **puraa** = formerly; **bhaatisma** = used to enhance with his splendor; **shashineva** = as the moon; irradiates; **amalam** = the stainless; **gaganam** = sky; **raatrou** = in the night; **toyadaatyaye** = at the end of the rainy season.

"These beautiful couch of my father earlier used to enhance its charm with his splendor, as the moon irradiates the stainless sky in the night at the end of a rainy season."

[Verse Locator](#)

तत् इदम् न विभाति अद्य विहीनम् तेन धीमता ।

व्योमेव शशिना हीनमप्भुष्क इव सागरः ॥ २-७२-२०

20. **vihiinam** = being unoccupied; **dhiimataa tena** = by my virtuous father; **tat idam** = the same couch; **adya** = now; **navibhaati** = is bereft of glory; **vyomeva** = like the moon; **saagaraaH iva** = or like the sea; **apchchhushhkaH** = with water dried up.

"Being unoccupied by my virtuous father, the same couch now is bereft of its glory, like the sky without the moon or like the sea with its water dried up."

[Verse Locator](#)

बाष्पमुत्सृज्य कण्ठे स्वात्मना परिपीडितः ।

आच्चाद्य वदनम् श्रीमद्वस्त्रेण जयताम् वरः ॥ २-७२-२१

21. **aachchhaadya** = covering; **shriimat** = his lovely; **vadanam** = face; **vastreNa** = with a raiment; **NaraH** = the first(Bharata); **jayataam** = of those who are victorious; **utsR^ijya** = shed; **bashhpam** = tears; **kaNThena** = by lamentation; **pari piiDitaH** = with profound distress; **svaatmaanaa** = in his mind.

Covering his lovely face with a raiment, Bharata the first of those who are victorious, with a proffond distress in his mind shed tears in lamentation.

[Verse Locator](#)

तम् आर्तम् देव सम्काशम् समीक्ष्य पतितम् भुवि ।

निकृत्तमिव सालस्य स्कन्धम् परशुना वने ॥ २-७२-२२

मत्तमातङ्गसम्काशम् चन्द्रार्कसदृशम् भुवः ।

उत्थापयित्वा शोक आर्तम् वचनम् च इदम् अब्रवीत् ॥ २-७२-२३

22;23. **bhuuvah** = from the floor(Kaikeyi); **utthaapayitva** = lifted up ; **tam** Bharata; **aartam** = who was pained; **devasamkaasham** = looking like a god; **patitam** = who

fell; **bhuvi** = on the ground; **saalasya skandamiva** = like a sala tree; **nikR^ittam** = cut off; **parashuunaa** = by an axe; **mattamaataN^ga samkaasham** = appearing like an elephant in rut; **chandraarkasadR^sham** = looking like the moon and sun; **shokaartam** = and afflicted with grief; **abravit** = spoke; **idam** = these; **vachanamcha** = words.

Kaikeyi lifted up from the floor, her son Bharata, who was pained with sorrow, looking like a god, who fell on the ground like a sala tree, cut off by an axe, appearing like an elephant in rut, looking like the moon and sun, afflicted with grief as he was and spoke the following words:

[Verse Locator](#)

उत्तिष्ठ उत्तिष्ठ किम् शेषे राज पुत्र महा यशः ।
त्वद् विधा न हि शोचन्ति सन्तः सदसि सम्मताः ॥ २-७२-२४

24. **mahaayashaH** = o; the highly illustrious; **raajaputra** = prince! **UttishhTha uttishhTha** = arise; arise; **kim** = why; **sheshhe** = are you lying down? **SantaH** = gentlemen; **tvadvidhaaH** = like you; **sammataa** = honoured; **sadasi** = in the assembly of men; **na shochantihi** = do not indeed lament.

"O, the highly illustrious prince! Arise, arise! Why are you lying down? Gentlemen, like you, respected in the assembly of men, do not grieve indeed."

[Verse Locator](#)

दानयज्ञाधिकारा हि शीलश्रुतिवचोनुगा ।
बुद्धिस्ते बुद्धिसम्पन्न प्रभेवार्कस्य मन्दिरे ॥ २-७२-२५

25. **buddhisam pannaH** = O; **Bharata endowed with understanding ! te** = Your; **buddhiH** = intellect; **shiilashruti vachonugaa** = which follows good character and sacred scriptures; **daanayaj^Naadhikaaraa** = has an authority to donate and to sacrifice; (ever shining); **prabheva** = like a splendor; **mandire** = in the abode ; **arkasya** = of the sun.

"O, Bharata endowed with understanding! Your intellect, which follows good character as well as sacred scriptures, has an authority to donate and sacrifice, ever shining as such like a splendor in the abode of the sun.

[Verse Locator](#)

स रुदत्या चिरम् कालम् भूमौ विपरिवृत्य च ।
जननीम् प्रत्युवाच इदम् शोकैः बहुभिर् आवृतः ॥ २-७२-२६

26. **aavR^itaH** = encircled; **bahibhiH** = by numerous; **shokaiH** = afflictions; **saH** = Bharata; **ruditvaa** = weeping; **chiramkaalam** = for a long time; **viparivR^ityecha** = rolled; **bhuumou** = over the floor; **pratyuvaacha** = and replied; **idam** = these words; **jananiim** = to his mother.

Encircled by numerous afflictions, Bharata weeping for a long time , rolled over the floor and replied to his mother as follows:

[Verse Locator](#)

अभिषेक्ष्यति रामम् तु राजा यज्ञम् नु यक्ष्यति ।
इति अहम् कृत सम्कल्पो हृष्टः यात्राम् अयासिषम् ॥ २-७२-२७

27. **kR^ita samkalpaH** = forming a resolution; **raajaa** = that the king; **abhishhekshhyati nu** = was either anointing **raamam** = Rama; **yakshhyatenu** = or performing; **yajN^am** = a sacrifice; **aayaasishham** = I got into ; **yaatraam** = the journey; **hR^ishhTaH** = cheerfully.

"Making up my mind that the king was either going to anoint Rama as a prince regent or to perform a sacrifice, I cheerfully got into the journey."

तत् इदम् हि अन्यथा भूतम् व्यवदीर्णम् मनो मम ।
पितरम् यो न पश्यामि नित्यम् प्रिय हिते रतम् ॥ २-७२-२८

28. **tat idam** = all this; **bhuutam** = turned to be; **anyathaa** = otherwise; **na pashyaami** = by me not seeing; **pitaram** = my father; **nityam** = forever; **ratam** = interested; **priyahite** = in my wishes and welfare; **mama** = my; **manaH** = heart; **vyavadiirNam** = is broken to pieces.

"All this turned to be otherwise. By not beholding my father, who was forever interested in my wishes and welfare, my heart is broken to pieces"

[Verse Locator](#)

अम्ब केन अत्यगात् राजा व्याधिना मय्य् अनागते ।
धन्या राम आदयः सर्वे यैः पिता संस्कृतः स्वयम् ॥ २-७२-२९

29. **amba** = o; **mother!** **Mayi anaagate** = while I did not come; **kena vyaadhinaa** = On what ailment ; **raajaa** = the king; **atyagaat** = died? **RaamaadayaH** = Rama and others; **yaiH** = who; **svayam** = by themselves; **samskR^itaH** = performed purificatory rites; **pitaa** = to our father; **dhanyaaH** = are fortunate.

"O, mother! On what ailment did the king die, when I was not here? Rama and others who performed purificatory rites by themselves for our father indeed fortunate."

[Verse Locator](#)

न नूनम् माम् महा राजः प्राप्तम् जानाति कीर्तिमान् ।
उपजिघ्रेद् हि माम् मूर्ध्नि तातः सम्मम्य सत्वरम् ॥ २-७२-३०

30. **nuunam** = It is sure; **kiirtimaan** = that the illustrious; **mataaraajaH** = monarch; **najanaati** = does not know; **maam** = me; **praaptam** = having arrived; **taataH** = my father; **satvaram** = quickly; **upajighrethi** = would have indeed smelled; **samnamya** = by bending; **muurdhni** = my head (in affection).

"It is sure that the illustrious monarch does not know the fact of my arrival. Otherwise, my father quickly would have indeed smelled my head, by bending me in affection."

[Verse Locator](#)

क्व स पाणिः सुख स्पर्शः तातस्य अक्लिष्ट कर्मणः ।
येन माम् रजसा ध्वस्तम् अभीक्ष्णम् परिमार्जति ॥ २-७२-३१

31. **kva** = where; **taatasya** = is father's; **suksparshaH** = pleasantly caressing; **saHpaaNiH** = that hand; **yena** = which; **parimaarjati** = to wipe; **maam** = me; **dhvastam** = covered; **rajasaa** = with dust; **abhiikshhNam** = again and again; **aklishhTa karmaNah** = and which was unwearied in action?

"Where is the caressing hand of my dear father of unwearied action wipe away the dust with which I am covered?"

[Verse Locator](#)

यो मे भ्राता पिता बन्धुर् यस्य दासो अस्मि धीमतः ।
तस्य माम् शीघ्रम् आख्याहि रामस्य अक्लिष्ट कर्मणः ॥ २-७२-३२

32. **aakhyaahi** = announce; **shiighram** = soon; **maam** = about me; **raamasya** = to Rama; **aklishhTakarmaNah** = of immortal exploits; **yaH** = he who; **bhraatraa** = is the brother; **me** = to me; **pitaa** = my father; **bandhuH** = my friend; **yasya** = and to whom; **dhiimataH** = the wise; **daasaH asmi** = I am a servant.

"Announce soon about my arrival to Rama of immortal exploits, he who is a wise brother to me, my father, my friend and to whom I am a servant."

[Verse Locator](#)

पिता हि भवति ज्येष्ठो धर्मम् आर्यस्य जानतः ।
तस्य पादौ ग्रहीष्यामि स हि इदानीम् गतिर् मम ॥ २-७२-३३

33. jyeshhThaH = an elder brother; bhavatihi = indeed becomes; pitaa = a father; aaryasya = for a faithful man; jaanataH = who is aware; dharmam = of righteousness; grahishhyaami = I will grasp; tasya = his; paadou = feet; saH = he; gatiH hi = is indeed the refuge; mama = to me; idaniim = now.

"An elder brother indeed becomes a father for a faithful man who knows righteousness. I will grasp his feet in obeisance. He is indeed the refuge for me now."

[Verse Locator](#)

धर्मविद्धर्मनित्यश्च सत्यसन्धो दृढव्रतः ।
आर्ये किम् अब्रवीद् राजा पिता मे सत्य विक्रमः ॥ २-७२-३४

34. kim = what; me pitaa = my father; raajaa = the king; dharmavit = who knew virtue; dharma nityashcha = who was forever pious; satyasandhaH = who was true to his promise; dR^IdhavrataH = who was strictly truthful; satyavikramaH; who was truly valiant; aaryaH = and who was honorable; abraviit = did say?

"What did my father the king, who know virtue , who was forever pious, who was true to his promise, who was strictly truthful, who was truly valiant and who was honorable, say?"

[Verse Locator](#)

पश्चिमम् साधु संदेशम् इच्छामि श्रोतुम् आत्मनः ।
इति पृष्टा यथा तत्त्वम् कैकेयी वाक्यम् अब्रवीत् ॥ २-७२-३५

35. ichchaami = I want; shrotum = to hear; saadhu = well; pashchimama = the last; sandesham = message; (of my father; aatmaanaH = to me; iti = Thus; pR^ishhTaa = asked; kaikeyii = Kaikeyi; abraviit = spoke; vaakyam = these words; yathaatattvam = in accordance with truth:

"I want to hear exactly the last message of my father to me." Thus requested by Bharata, Kaikeyi spoke the following words in accordance with truth.

[Verse Locator](#)

राम इति राजा विलपन् हा सीते लक्ष्मण इति च ।
स महात्मा परम् लोकम् गतः गतिमताम् वरः ॥ २-७२-३६

36. saH = that; mahaatmaa = highsoled; raajaa = king; varaH = who was excellent ; gatimataam = in understanding universal spirit; gataH = departed; param lokam = for the other world; vilapam = crying; raameti = O; Rama; haa siite = O; sita; lakshhmaNeti = O; Lakshmana!

That high soled king, who was excellent in understanding the Universal spirit, departed to the world, crying O, Rama, O, Sita, O, Lakshmana!"

[Verse Locator](#)

इमाम् तु पश्चिमाम् वाचम् व्याजहार पिता तव ।
काल धर्म परिक्षिप्तः पाशैः इव महा गजः ॥ २-७२-३७

37. tava = your; pitaa = father; vyajahaara = spoke; imaam = these; pashchimaam = last; vaachanam = words; kaaladharmaparikshhiptaH = when abandoned by the operation; of time; paashairiva = like into a trap; mahaagajaH = a huge elephant.

"Your father spoke the following last words also, when he was abandoned by the operation of time , like a huge elephant surrendered into a trap."

[Verse Locator](#)

सिद्ध अर्थाः तु नरा रामम् आगतम् सीतया सह ।
लक्ष्मणम् च महा बाहुम् द्रक्ष्यन्ति पुनर् आगतम् ॥ २-७२-३८

38. te naraaH = those men; drakshhyanti = who are able to see; raamam = Rama; punaH aagatam = returning; siitaaya saha = with Sita; lakshhmanamcha = and Lakshmana; mahaabaahum = the mighty armed; siddhaarthaaH = are those who have fulfilled the object(of their coming).

"Those men who are able to see Rama returning Sita and the mighty armed Lakshmana are those who are fortunate enough"

[Verse Locator](#)

तत् श्रुत्वा विषसाद एव द्वितीया प्रिय शंसनात् ।
विषण्ण वदनो भूत्वा भूयः पप्रच्च मातरम् ॥ २-७२-३९

39. shrutvaa = hearing; tat = that; dvitiiyaapriyashamsanaat = which disclosed a second unpleasant news; vishhaasaadaiva = was dejected; bhuutvaa = becoming; vishhaNNavadanaH = gloomy faced; paprachchha = asked; bhuuyaH = again; maataram = to his mother; as follows)

Hearing the aforesaid pronouncement, which disclosed second unpleasant news, Bharata was dejected. Becoming gloomy faced, he once again asked his mother as follows:

[Verse Locator](#)

क्व च इदानीम् स धर्म आत्मा कौसल्य आनन्द वर्धनः ।
लक्ष्मणेन सह भ्रात्रा सीतया च समम् गतः ॥ २-७२-४०

40. kva = where; saH = that; kausalya nandavardhanaH = Rama; who augments the joy of Kausalya; dharmaatmaa = and the virtuous man went; lakshhmanasaha = along with Lakshmana; bhraatraa = the brother; siitayaacha samam = and with Sita; idaaniim = now?

"Where did the virtuous Rama, who augments Kausalya' s delight go now along with my brother Lakshmana and with Sita?"

[Verse Locator](#)

तथा पृष्टा यथा तत्त्वम् आख्यातुम् उपचक्रमे ।
माता अस्य युगपद् वाक्यम् विप्रियम् प्रिय शन्कया ॥ २-७२-४१

41. tathaa = thus; pr^ishhTaa = asked as (aforesaid) asya maataa = Bharata's mother; upachakrame = started; aakyaatum = telling; sumahat = very great; vipriyam = unpleasant; vaakyam = words; yathaa tattvam = exactly; priyashaNkayaa = with an apprehension that they are pleasant.

Asked by Bharata in this manner, his mother started telling so greatly unpleasant words, exactly as it had happened, as though they were very pleasant words.

[Verse Locator](#)

स हि राज सुतः पुत्र चीर वासा महा वनम् ।

दण्डकान् सह वैदेह्या लक्ष्मण अनुचरः गतः ॥ २-७२-४२

42. putra = O; son! saH = he that; raajasutaH = prince Rama; chiiravaasaaH = wearing long narrow pieces of bark; gataH hi = indeed went; mahaavanam = to the great forest; daNDakaan = of Dandaka; lakshhmaNaanucharaH = followed by Lakshmana; vaidehyaasaha = and also Sita.

"O, son! He, that prince Rama, wearing long narrow pieces of bark, went indeed to the great forest of Dandaka, followed by Lakshmana and also sita."

[Verse Locator](#)

तत् श्रुत्वा भरतः त्रस्तः भ्रातुः चारित्र शङ्कया ।

स्वस्य वंशस्य माहात्म्यात् प्रष्टुम् समुपचक्रमे ॥ २-७२-४३

43. shrutvaa = hearing; tat = those words; bharataH = Bharata; trastaH = was frightened; charitrashaNkyayaa = with a doubt about the behaviour; bhraatuH = of his brother; maahaatmyaat = and because of the glory; syasya vamshasya = of his race; sampachakrame = started; prashhTum = to ask (his mother as follows):

Hearing these words, Bharata being aware of the glory of his race, doubted and feared whether Rama was sent to exile because of his unrighteous conduct, if any and again asked his mother as follows:

[Verse Locator](#)

कच्चिन् न ब्राह्मण वधम् हृतम् रामेण कस्यचित् ।

कच्चिन् न आढ्यो दरिद्रः वा तेन अपापो विहिंसितः ॥ २-७२-४४

44. kashyachit = some; braahmaNa dhanam = brahmana's wealth; nahR^itam kachchit = indeed not stolen; raamaNa = by Rama; aaDhyaH = a rich; daridrova = or a poor; apaapaH = virtuous man; na vihimsitaH kachchit = indeed not harmed; tena = by him?

"Has not Rama indeed stolen the wealth of some Brahmana? Has not he done any harm either to a rich or to a poor virtuous man?"

[Verse Locator](#)

कच्चिन् न पर दारान् वा राज पुत्रः अभिमन्यते ।

कस्मात् स दण्डक अरण्ये भ्रूणहा इव विवासितः ॥ २-७२-४५

45. raajaputraH = has the prince; naabhimaanyate vaa kachchit = indeed not desired any; paradaaraan = wife of another; kasmaat = why; saH = was he; bhraataaraamo = my brother Rama; vivaasitaH = expelled; daNDakaaraN^ye = to the forest of Dandaka?

"Has the prince indeed not longed for the wife of another? Why was my brother Rama expelled to the forest of Dandaka?"

[Verse Locator](#)

अथ अस्य चपला माता तत् स्व कर्म यथा तथम् ।

तेन एव स्त्री स्वभावेन व्याहर्तुम् उपचक्रमे ॥ २-७२-४६

46. atha = thereafter; asya maataa = his mother; chapalaa = an unsteady woman; tena = on account of; striisvabhaavenaiva = her feminine nature only; upachakrame = began;; vyaahartum = to tell; svakarma = her act; tat = that; yathaatatham = which was the exact state of the case.

Thereafter his mother, an unsteady woman, on account of her feminine nature began to narrate her act which was the exact state of the case.

[Verse Locator](#)

एवमुक्ता तु कैकेयी भरतेन महात्मना ।
उवाच वचनम् हृष्टा मूढा पण्डितमानिनी ॥ २-७२-४७

47. **kaikeyii** = Kaikeyi; **muuDhaa** = a fool; **paNDita maanini** = thinking herself to be learned; **uktaa** = after being spoken; **evam** = thus; **bharatena** = by Bharata; **mahaatmanaa** = the virtuous man; **hR^IshhTaa** = delightfully; **uvaacha** = spoke; **vachanam** = words:

Kaikeyi, a fool thing herself to be learned, after hearing the queries of the virtuous Bharata, delightfully spoke the following words:

[Verse Locator](#)

न ब्राह्मण धनम् किञ्चिद् हतम् रामेण कस्यचित् ।
कश्चिन् न आढ्यो दरिद्रः वा तेन अपापो विहिंसितः ॥ २-७२-४८
न रामः पर दारामः च चक्षुर्भ्याम् अपि पश्यति ।

48. **na kimchit** = not even a little; **brahmaNa dhanam** = of wealth belonging to a Brahmana; **kashyachit** = whosoever; **hR^itam** = was stolen; **raameNa** = by Rama; **navihimsitaH** = no harm was done; **tena** = by him; **aaDhyaH** = either to arich; **daridrova** = or to a poor; **apaapah** = virtuous man; **raamaH** = Rama; **na pashyhyatyapi** = does not even look; **chakshhuryaam** = with his eyes ; **paradaaraan** = the wives of others.

"Not even a little of belonging to a Brahman was stolen by Rama, No harm was done by him either to a rich or to a poor virtuous man. Rama does not even look with his eyes, the wives of others."

[Verse Locator](#)

मया तु पुत्र श्रुत्वा एव रामस्य एव अभिषेचनम् ॥ २-७२-४९
याचितः ते पिता राज्यम् रामस्य च विवासनम् ।

49. **putra** = O;son! **shrutyaiva** = immediately on hearing; **abhishhechanam** = about the coronation ceremony; **raamasyaiva** = of Rama decidedly; **mayaa tu** = by me then; **pitaa** = your father; **yaanchitaH** = was asked; **raajyam** = for kingdom ; **te** = to you; **vivaasanamcha** = and banishment ; **raamasya** = of Rama.

"O, son! Immediately on hearing decidedly about the coronation ceremony of Rama by me then, I asked your father to bestow kingdom to you and for banishment of Rama to the forest"

[Verse Locator](#)

स स्व वृत्तिम् समास्थाय पिता ते तत् तथा अकरोत् ॥ २-७२-५०
रामः च सह सौमित्रिः प्रेषितः सह सीतया ।

50. **samaasthaaya** = submitting to ; **svavR^ittim** = his own decree; **saH** = that king Dasaratha; **te pitaa** = your father; **akarot** = has done; **tat** = that; **tathaa** = as requested by me; **raamashcha** = Rama; **sahasoumitriH** = along with Sita too; **preshhitaH** = were sent into exile.

"Submitting to his own decree, King Dasaratha, your father has done all that was requested by me. Rama along with Lakshmana and Sita too were sent into exile."

[Verse Locator](#)

तम् अपश्यन् प्रियम् पुत्रम् मही पालो महा यशाः ॥ २-७२-५१

पुत्र शोक परिदूनः पन्चत्वम् उपपेदिवान् ।

51. tam = that; priyamputram = belonged son; apashyan = having not been seen; mahaayashaaH = the very celebrated; mahiipaalaH = monarch; upapedivaan = obtained; paNchatvam = death; putrashoka paridynunaH = being made miserable by grief for his son.

"That beloved son having not been seen, the very celebrated monarch was made miserable by the grief for his son and obtained death"

[Verse Locator](#)

त्वया तु इदानीम् धर्मज्ञ राजत्वम् अवलम्ब्यताम् ॥ २-७२-५२

त्वत् कृते हि मया सर्वम् इदम् एवम् विधम् कृतम् ।

52. dharmajN^a = O; Bharata knowing righteousness; raajatvam = the kingship; avalambyataam = may be taken charge; tvayaa = by you; idaaniim = now; idam sarvam = all this; kR^itam hi = was indeed done; tvatkR^ite = for you; mayaa = by me; evam vidham = in this manner.

"O, Bharata knowing righteousness! The king- ship may be taken charge by you now. All this was indeed done for your sake in this manner by me."

[Verse Locator](#)

मा शोकम् मा च सन्तापम् धैर्यमाश्रय पुत्रक ॥ २-७२-५३

त्वदधीना हि नगरी राज्यम् चैतदनामयम् ।

53. putraka = o; son; maa aashraya = do not dwell; shokam = in grief; maa = do not dwell; samtaapamcha = in anguish too; aashraya = dwell; dhairyam = in courage; nagarii = this city; tvadadhiinaahi = is indeed subservient to you; tat = this raajyam cha = kingdom also; anaamayam = which is salubrious.

"O, son! Do not dwell in grief and anguish. Dwell in courage. This city along with the salubrious kingdom indeed is subservient to you."

[Verse Locator](#)

तत् पुत्र शीघ्रम् विधिना विधिज्ञैः ।

वसिष्ठ मुख्यैः सहितः द्विज इन्द्रैः ।

सम्काल्य राजानम् अदीन सत्त्वम् ।

आत्मानम् उर्व्याम् अभिषेचयस्व ॥ २-७२-५४

54. tat = hence; sahitaH = meeting; dvijendraiH; the chiefs of brahmanas; vasishhTa mukhyaiH = like Vasista and others; vidhijN^aiH = who know rituals; samkalya = performing purification rites; shiigraam = soon; raajaanam = to the city; abhishhechayasvam = become; anointed as a king; urvyam = to the earth; adiinasattvam = yourself.

"Hence, meet the chiefs of Brahmanas like Vasishta and others who know the rituals, perform soon the sacred rites to the king and become crowned as a king yourself to the earth, being not depressed in spirit.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्विसप्ततितमः सर्गः

Thus completes 72nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 72

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54

© February 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 73

Verses converted to UTF-8, Nov 09

Introduction

Bharata reproached Kaikeyi in many ways. Pricking with his unpleasant remarks, Bharata tells her that he will bring back Rama from the forest, install him on the throne of Ayodhya and become his attendant.

[Verse Locator](#)

श्रुत्वा तु पितरम् वृत्तम् भ्रातरु च विवासितौ ।

भरतः दुःखं सन्तप्तैदम् वचनम् अब्रवीत् ॥ २-७३-१

1. **shrutvaatu** = hearing; **pitaram** = his father; **vR^ittam** = to be dead; **bhraataram** = and both his brothers; **vivaasitou** = having been exiled; **bharataH** = Bharata; **duHkhasamtaptaH** = was tormented; with grief; **abraviit** = and spoke; **idam** = these; **vachanam** = words.

Hearing that his father was dead and both his brothers were exiled; Bharata was tormented with grief and spoke the following words:

[Verse Locator](#)

किम् नुष्कार्यम् हतस्य इह मम राज्येन शोचतः ।

विहीनस्य अथ पित्रा च भ्रात्रा पितृ समेन च ॥ २-७३-२

2. **vihiinasya** = bereft of; **pitraacha** = of my father; **atha** = and; **bhraatraacha** = my brother; **pitR^isamena** = who is exactly like my father; **kinnukaaryam** = what is the use; **raajyena** = with a kingdom; **iha** = now; **mama** = to me; **shochataH** = lamenting as I am; **hatasya** = with despair?

Bereft of my father as well as my brother too, who is exactly like my father, what is the use of a kingdom now to me, lamenting as I am with despair?"

[Verse Locator](#)

दुःखे मे दुःखम् अकरोर् व्रणे क्षारम् इव आदधाः ।

राजानम् प्रेत भावस्थम् कृत्वा रामम् च तापसम् ॥ २-७३-३

3. **kR^itvaa** = making; **raajaanam preta bhaavastham** = the king die; **raamamcha** = and Rama; **taapasam** = to be an ascetic; **akaroH** = you created; **duHkham** = a sorrow; **duHkhe** = in another sorrow; **me** = to me; **adadhaaH iva** = like placing; **kshhaaram** = salt; **vraNe** = on a wound.

"Making Dasaratha to die and turning Rama to be an ascetic, you brought one calamity after another like sprinkling salt on a wound."

[Verse Locator](#)

कुलस्य त्वम् अभावाय काल रात्रिर् इव आगता ।

अन्गारम् उपगूह्य स्म पिता मे न अवबुद्धवान् ॥ २-७३-४

4. tvam = you; aagataa = came; abhaavaaya = for destruction; kulasya = of our race; kaalaraatriiva = like the night of destruction at the end of the world; me pitaa = my father; na avabuddharaan = could not be aware; upaguhya = of his embracing; aN^gaaram = a live charcoal.

"You came for destruction of our race, like the night of destruction coming at the end of the world. My father could not be aware of his embracing a live char-coal to his bosom."

[Verse Locator](#)

मृत्युमापादितो राजा त्वया मे पापदर्शिनि ।

सुखम् परिहृतम् मोहात्कुलेऽस्मिन् कुलपांसनि ॥ २-७३-५

5. paapadarshini = O; malevolent woman! mR^ityum = the death; me pitaa = of my father; aapaaditaH = was caused; tvayaa = by you; kulapaamsani = O; the one who made our race unchaste! Asmin kule = In this race; sukham = happiness; parihR^itam = is deserted; mohaata = by your ignorance.

"O, the malevolent woman! You caused the death of my father. O, the one who made our race unchaste! In this race, happiness is deserted through your ignorance."

[Verse Locator](#)

त्वाम् प्राप्य हि पिता मे.द्य सत्यसन्धो महायशाः ।

तीव्रदुःखाभिसन्तप्तो वृत्तो दशरथो नृपः ॥ २-७३-६

6. nR^ipaH = king; dasarathaH = Dasaratha; me = my; pitaa = father; satyasandhaH = who was true to his promise; mahaayashaaH = and immensely famous; vR^ttaH = died; adya = now; tiivraduHkhaabhisamtaptaH = tormented as he was with bitter grief; praapya = after acquiring; tvaam = you.

"My father, king Dasaratha, who was true to his promise and immensely famous, now died, tormented as he was with bitter grief, because of you."

[Verse Locator](#)

विनाशितो महाराजः पिता मे धर्मवत्सलः ।

कस्मात्प्रव्राजितो रामः कस्मादेव वनम् गतः ॥ २-७३-७

7. kasmaat = why; me pitaa = my father; mahaaraajaH = the monarch; dharmavatsalaH = fond of righteousness; vinaashitaH = was killed? Kasmaat = why; raamaH = Rama; gataH = went; pravraajitaH = on exile; vanam = to the forest?

"Why did you kill my father the monarch, who was intent on righteousness? Why did you send Rama on exile to the forest?"

[Verse Locator](#)

कौसल्या च सुमित्रा च पुत्र शोक अभिपीडिते ।

दुष्करम् यदि जीवेताम् प्राप्य त्वाम् जननीम् मम ॥ २-७३-८

8. dushhkaram = it is impossible; kausalyaacha = Kausalya; sumitraacha = and Sumitra; putrashokaabhipiiDite = who are afflicted with grief for their sons; jivetaam yadi = will live; praapya = getting at; tvaam = you; jananiim = my mother.

"It is impossible that Kausalya and Sumitra, who are afflicted with grief for their sons, will live in fellowship with you, my mother."

[Verse Locator](#)

ननु तु आर्यो अपि धर्म आत्मा त्वयि वृत्तिम् अनुत्तमाम् ।
वर्तते गुरु वृत्तिज्ञो यथा मातरि वर्तते ॥ २-७३-९

9. aaryo api = even my elder brother; dharmaatmaa = the pious man; guruvR^ittij^NaH = who knows how to behave with elders; vartate nanu = was indeed acting; anuttamaam = with the best; vR^ittim = behavior; tvayi = in your case; yathaa = as how; vartate = he was behaving; maatari = with his mother.

"Even Rama my elder brother, a pious man who knows how to behave with elders, used to act with the best behavior in your case, exactly as how he was behaving with his own mother."

[Verse Locator](#)

तथा ज्येष्ठा हि मे माता कौसल्या दीर्घ दर्शिनी ।
त्वयि धर्मम् समास्थाय भगिन्याम् इव वर्तते ॥ २-७३-१०

10. tathaa = in the same manner; me = my; jyeshhThaa = elder; maataa = mother; kausalyaa = Kausalya; diirghadarshinii = having far sightedness; samaasthaaya = being established; dharmam = in piety; vartate hi = was indeed behaving; tvayi = with you; bhaginyaamiva = as your sister.

"In the same manner, Kausalya, my elder mother having far sightedness and established in piety, indeed used to behave with you as your sister."

[Verse Locator](#)

तस्याः पुत्रम् कृत आत्मानम् चीर वल्कल वाससम् ।
प्रस्थाप्य वन वासाय कथम् पापे न शोचसि ॥ २-७३-११

11. katham = why; na shochasi = are you not lamenting; prasthaapya = after sending; kR^itaatmaanam = the disciplined; tasyaaH = Kausalya's; putram = son; chiiravalkala vaasanam = clothed in a bark dress; vanavaasaaya = to live in a forest? Paape = O; sinful one!

"Why are you not lamenting, after sending Rama, the disciplined Kausalya 's son, clothed in a bark dress, to live in a forest? O, sinful one!"

[Verse Locator](#)

अपाप दर्शिनम् शूरम् कृत आत्मानम् यशस्विनम् ।
प्रव्राज्य चीर वसनम् किम् नु पश्यसि कारणम् ॥ २-७३-१२

12. pravraajya = having sent into exile; apaapadarshanam = having a virtuous disposition; shuuram = a valiant man; kR^itaatmaanam = a self-controlled; yashasvinam = and illustrious man; chiiravaasanam = clothed in bark dress; kimnu = what; kaaraNam = reason; pashyasi = do you perceive?

"You indeed sent into exile, clad in a bark dress, Rama having a virtuous disposition, a valiant man, a self controlled and illustrious man as he was. What reason do you gather for it?"

[Verse Locator](#)

लुब्धाया विदितः मन्ये न ते अहम् राघवम् प्रति ।
तथा हि अनर्थो राज्य अर्थम् त्वया नीतः महान् अयम् ॥ २-७३-१३

13. **manye** = I think; **na viditaH** = it is not known; **te** = to you; **lubdhaayaaH** = the greedy woman; (**what**) **aham** = I; (**believe**) **raaghavam prati** = about Rama. Tathaahi = It is exactly so; **ayam** = this; **mahaam** = great; **anarthaH** = calamity; **aamiitaH** = has been brought in; **tvaayaa** = by you; **raajyaartham** = for the sake of kingdom.

"I think it is not known to you, a greedy woman, about my devotion towards Rama. It is exactly so. You have brought in this great calamity for the sake of a kingdom."

[Verse Locator](#)

अहम् हि पुरुष व्याघ्राव् अपश्यन् राम लक्ष्मणौ ।
केन शक्ति प्रभावेन राज्यम् रक्षितुम् उत्सहे ॥ २-७३-१४

14. **kena** = by which; **shaktiprabhaavena** = source of strength; **aham utsahe** = can be able; **rakshhitum** = to protect; **raajyam** = the kingdom; **apashyam** = without seeing; **raama lakshhmanou** = Rama and Lakshmana; **purushhavyaaghraou** = the lions among men?

"By which source of strength can I be able to protect the kingdom, without those lions among men, Rama and Lakshmana in proximity to me?"

[Verse Locator](#)

तम् हि नित्यम् महा राजो बलवन्तम् महा बलः ।
उअपाश्रितः अभूद् धर्म आत्मा मेरुर् मेरु वनम् यथा ॥ २-७३-१५

15. **mahaaraajaH** = Dasaratha the monarch; **mahaabalaH** = having great strength; **dharmaatmaa** = and a pious mind; **nityam** = always; **abhuutihi** = indeed used to; **upaashritaH** = take refuge; tam = that Rama; balavantam = the strong man; **meruvanam yathaa** = as a forest surrounding the mountain of Meru(taken refuge); **meruH** = by Meru mountain."

"Dasaratha the monarch, having great strength and a pious mind always indeed used to take refuge in that strong man Rama as the Meru mountain takes refuge in a forest surrounding the mountain."

[Verse Locator](#)

सो अहम् कथम् इमम् भारम् महा धुर्य समुद्यतम् ।
दम्यो धुरम् इव आसाद्य सहेयम् केन च ओजसा ॥ २-७३-१६

16. **kena** = by what; **ojasaa** = stamina; **saH aham** = I as such; **vaheyam** = can carry; **aasaadya** = after obtaining; **imam bhaaram** = this burden;(of kingship); **damyaH iva** = like a young bullock that is yet to be tamed; (to carry); **dhuram** = the burden; **mahaadhurya samuddhR^itam** = being lifted up by a giant bullock.

"By what stamina, shall I sustain this burden of kingship any more than a young bullock that is yet to be tamed, would stand the strain on getting a load, lifted up with ease by a giant bullock."

[Verse Locator](#)

अथ वा मे भवेत् शक्तिर् योगैः बुद्धि बलेन वा ।
सकामाम् न करिष्यामि त्वाम् अहम् पुत्र गर्धिनीम् ॥ २-७३-१७

17. **athavaa** = or rather; **shaktiH** = a strength; **bhavet** = may come into existence; **me** = to me; **yogaiH** = by following proper methods; **buddh ibalenavaa** = or by strength of intelligence; **aham** = I; **na karishhyaami** = will not make; **tvaam** = you; **putragardhiniim** = who are greedy (for getting the kingdom) for your son; **sakaamaam** = fulfill your desire.

"Or even if a strength can be brought into existence in me by following certain suitable methods or by strength of intelligence, I will not allow you, who are greedy in fetching of kingdom for your son, to fulfill your desire."

[Verse Locator](#)

न मे विकाङ्खा जायेत त्यक्तुम् त्वाम् पापनिश्चयाम् ।
यदि रामस्य नावेक्षा त्वयि स्यान्मातृवत्सदा ॥ २-७३-१८

18. na vikaaN^kshhaa = no aversion ; na jaayeta = would have occurred; me = to me; (even)tvaktum = to desert; tvaam = you; paapanishchayaam = a woman of evil designs; yadi raamasya = if Rama; nasyaat avekshhaa = did not see; tvayi = you; maatR^ivat = like a mother; sadaa = at all times.

"No aversion would be felt by me even to desert you, a woman of evil designs, if Rama did not treat you like a mother at all times."

[Verse Locator](#)

उत्पन्ना तु कथम् बुद्धिस्तवेयम् पापदर्शिनि ।
साधुचारित्रविभ्राष्टे पूर्वेषाम् नो विगर्हिता ॥ २-७३-१९

19. paapa darshini = O; malevolent woman! saadhucharitra vibhrashhTe = with your good conduct disappeared! katham = How; iyam buddhiH = this intension; vigarhitaa = forbidden by; naH = our; puurveshhaam = ancestors; utpannaa = has arisen; tava = to you?

"O, malevolent woman with your good conduct disappeared! How this idea forbidden by our ancestors, has arisen in your mind at all?"

[Verse Locator](#)

अस्मिन् कुले हि सर्वेषाम् ज्येष्ठो राज्येऽभिषिच्यते ।
अपरे भ्रातरस्तस्मिन् प्रवर्तन्ते समाहिताः ॥ २-७३-२०

20. jyeshThaH = the eldest; sarveshhaam = of all; asmin kule; in this race; abhishhichyate hi = should be indeed; inaugurated; raajye = in the kingdom; apare = the rest of; bhraataraH = the brothers; pravartante = behave; samaahitaaH = reverently; tasmin = towards the elder brother.

"The eldest of all in this race should be indeed anointed as a king. The rest of his brothers are to behave reverently towards their elder brother."

[Verse Locator](#)

न हि मन्ये नृशसे त्वम् राजधर्ममवेक्षसे ।
गतिम् वा न विजानासि राजवृत्तस्य शाश्वतीम् ॥ २-७३-२१

21. nR^ishamse = O; cruel woman! manye = I think that; tvam = you; na apekshhse = are not seeing; raajadharmam = the rules relating to kings; vaa = or; na vijaanaasi = you are not aware; shaashvatiim = of permanent; gatim = procedure; raaja VR^ittasya = of administration in kings.

"O, cruel woman! I feel that you are not catching even a glimpse of the rules relating to kings or not even aware of a permanent procedure prevailing in the administration of kings."

[Verse Locator](#)

सततम् राजवृत्ते हि ज्येष्ठो राज्येऽभिषिच्यते ।
राज्ञामेतत्समम् तत्स्यादिक्वाकूणाम् विशेषतः ॥ २-७३-२२

22. **raajavR^itte** = according to the administration of kings; **jyeshhThaH** = the eldest son; **satatam** = always; **hi** = indeed; **abhishhichyate** = gets inaugurated; **raajye** = in kingdom; **etat** = this procedure; **samam** = is similar; **raaj^Naam** = to all kings; **tat** = that; **syaat** = occurs; **visheshhataH** = especially; **ikshhvaakuNaam** = in Ikshvaku kings.

"According to the administration of kings the eldest son always indeed gets inaugurated in kingdom. This procedure is similar to all kings; especially so in the case of Ikshvaku kings."

[Verse Locator](#)

तेषाम् धर्मेकरक्षणाम् कुलचारित्रयोगिनाम् ।
अत्र चारित्रशौण्डीर्यम् त्वाम् प्राप्य विनिवर्ततम् ॥ २-७३-२३

23. **chaaritra shouN^Diiryam** = the pride of reputation; **teshhaam** = of those belonging to Ikshvaku race; **dharmaika rakshhaaNaam** = who protect righteousness alone; **kulachaaritra yoginaam** = and possessed of good racial conduct; **vinivartitam** = is turned away; **praapya** = by obtaining; **tvaam** = you; **atra** = in this case.

"The pride of reputation of those belonging to Ikshvaku race, who protect righteousness alone and who possessed good family conduct, is turned away by you today."

[Verse Locator](#)

तवापि सुमहाभागा जनेन्द्राः कुलपूर्वगाः ।
बुद्धेर्मोहः कथमयम् सम्भूतस्त्वयि गर्हितः ॥ २-७३-२४

24. **janendraaH api** = even the kings; **tavakulapuurvagaaH** = belonging to your ancestral race; **sumahaa bhaagaaH** = were very great people; **katham** = how; **ayam** = this; **garhitaH** = contemptible; **mohaH** = stupidity; **buddheH** = of minds; **sambhuutaH** = is born; **tvayi** = in you?

"Even kings belonging to your ancestral race were great people. How has this contemptible stupidity of mind born in you?"

[Verse Locator](#)

न तु कामम् करिष्यामि तवाऽह् पापनिश्चये ।
त्वया व्यसनमारब्धम् जीवितान्तकरम् मम ॥ २-७३-२५

25. **paapanishchaye** = O; **woman with evil designs!** **aham tu** = I; for one; **nakarishhyaani** = will not fulfill; **tava** = your; **kaamam** = desire; **vyasanam** = a criminal act; **mama jiivitaantakaram** = which will cause an end to my life; **aarabdham** = has been undertaken; **tvayaa** = by you.

"O, woman with evil designs! I for one will not fulfill your desire. A criminal act, which will cause even an end to my life, has been undertaken by you."

[Verse Locator](#)

एष त्विदानीमेवाहमप्रियार्थम् तवनघम् ।
निवर्तयिष्यामि वनात् भ्रातरम् स्वजन प्रियम् ॥ २-७३-२६

26. **eshhaaH aham tu** = this I ; for one; **idaamiim eva** = now itself; **tava apriyaartham** = at the cause of your dislike; **nivartayishhyaami** = will bring back; **bhraataram** = my brother; **anagham** = faultless man; **svajanapriyam** = a beloved man of his people; **vanaat** = from the forest.

"Now itself at the cause of your dislike, I for one will bring back from the forest, my brother, who is a faultless man and a beloved man of his people."

[Verse Locator](#)

निवर्तयित्वा रामम् च तस्याहम् दीप्ततेजनः ।

दासभूतो भविष्यामि सुस्थिरेणान्तरात्मना ॥ २-७३-२७

27. nivartayitvaa = bringing back; raamam = Rama; susthireNa = with a very firm; antaraatmanaa = mind; bhavishhyaami = I will become; daasabhuutaH = a servant; tasya = to him; diipta tejasaH = who is radiant with glory.

"Bringing back Rama with a very firm mind, I will become a servant to him, who is radiant with glory."

[Verse Locator](#)

इति एवम् उक्त्वा भरतः महात्मा ।

प्रिय इतरैः वाक्य गणैः तुदंस् ताम् ।

शोक आतुरः च अपि ननाद भूयः ।

सिंहो यथा पर्वत गह्वरस्थः ॥ २-७३-२८

28. uktvaa = speaking; ityevam = as aforesaid; mahaatmaa = the high soled; bharataH = Bharata; tudan = pricking; taam = her; vaakya gaNaiH = with a multitude of words; priyetaiH = which are unpleasant ; nanaada = roared; bhuuyashchaapi = again; simhoyathaa = like a lion; parvatagahvarasthaH = stationed in a mountain cave.

Speaking as aforesaid, the high soled Bharata, pricking her with a multitude of unpleasant words, roared again like a lion stationed in a mountain cave.

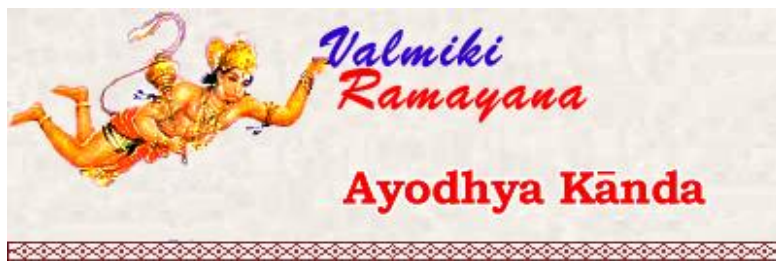
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रिसप्ततितमः सर्गः

Thus completes 73rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 73

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

© February 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 74

Verses converted to UTF-8, Nov 09

Introduction

Bharata censures Kaikeyi saying that because of her, Dasaratha is dead and Rama is sent to exile. He abuses his mother of her greed for the kingdom and the misfortune thus brought to Kausalya, Sumitra and other mothers because of his father's death and brother's exile to the forest. He compares the grief of the Kausalya with the grief of Kamadhenu the mythical cow who was aggrieved of a pair of bullocks (her sons) being harassed by a plough -man. Bharata then promises that he would bring Rama back to Ayodhya and make him as a king.

[Verse Locator](#)

ताम् तथा गर्हयित्वा तु मातरम् भरतः तदा ।
रोषेण महता आविष्टः पुनर् एव अब्रवीद् वचः ॥ २-७४-१

1. **tadaa** = then; **bharataH** = Bharata; **garhayitvaa** = reproaching; **taam** = her; **tathaa** = in that manner; **punareva** = again; **abraviit** = spoke; **vachaH** = these words; **aavishhTaH** = wrapped as he was; **mahataaroshheNa** = in great anger.

Reproaching Kaikeyi in that manner, Bharata again spoke the following words, wrapped as he was in great anger.

[Verse Locator](#)

राज्यात् भ्रंशस्व कैकेयि नृशंसे दुष्ट चारिणि ।
परित्यक्ता च धर्मेण मा मृतम् रुदती भव ॥ २-७४-२

2. **kaikeyi** = O; Kaikeyi; **nR^ishamse**; the cruel; **dushhTachaariNi** = and evil mannered woman! **bhramshasva** = Get lost; **raajyaat** = from the kingdom; **parityaktaa** = you; having abandoned; **dharmeNa** = righteousness; **bhava** = remain; **rudatii** = lamenting; **maa** = about me; **mR^itam** = who will be dead.

"O, Kaikeyi! The cruel and evil-mannered woman! Get lost from this kingdom. You having abandoned righteousness, remain lamenting about me, who will be dead soon."

[Verse Locator](#)

किम् नु ते अदूषयद् राजा रामः वा भृश धार्मिकः ।
ययोः मृत्युर् विवासः च त्वत् कृते तुल्यम् आगतौ ॥ २-७४-३

3. **kimnu** = what; **aduushhayat** = discredit; **te** = to you; **raajaa** = either the king; **raamovaa** = or Rama; **bhR^ishadhaarmikaH** = the highly righteous man (have done); **yayoH** = to whom; **mR^ityuH** = death; **vivaasashcha** = and exile; **aagatou** = have come; **tulyam** = at once; **tvatkR^ite** = because of you.

"What harm king Dasaratha or the highly righteous Rama have done to you so harshly that Dasaratha's death and Rama's exile have occurred at one and the same time because of you?"

भ्रूणहत्याम् असि प्राप्ता कुलस्य अस्य विनाशनात् ।
कैकेयि नरकम् गच्च मा च भर्तुः सलोकताम् ॥ २-७४-४

4. **kaikeyi** = O; Kaikeyi! **Praapta asi** = You got; **bhruuNa hatyaam** = the sin of killing an embryo. **Vinaashanaat** = because of the destruction; **asyakulasya** = of this race; **gachchha** = go; **narakam** = to hell; **Kaikeyi** = O; **Kaikeyi! Maa cha** = Do not get; **salokataam** = residence in the same heaven; **bhartuH** = with your husband.

"O, Kaikeyi! You got the sin of killing an embryo because of the destruction of this race. O, Kaikeyi! Go to hell .Do not get the residence in the same heaven as your husband."

[Verse Locator](#)

यत्त्वया हीदृशम् पापम् कृतम् घोरेण कर्मणा ।
सर्वलोकप्रियम् हित्वा ममाप्यापादितम् भयम् ॥ २-७४-५

5. **ghoreNa karmaNaa** = by which terrific act; **yat** = wherefore; **iidR^isham** = such; **paapam** = a sin; **kR^itam** = was committed; **tvayaa** = by you; **hitvaa** = by forsaking; **sarvalokapriyam** = the persons beloved by all; **bhayam** = an awe; **aapaditan** = is created; **mamaapi** = in me also.

"You have done this terrific act and committed such a great sin. By forsaking the persons beloved by all, an alarm has been created in me also."

[Verse Locator](#)

त्वत् कृते मे पिता वृत्तः रामः च अरण्यम् आश्रितः ।
अयशो जीव लोके च त्वया अहम् प्रतिपादितः ॥ २-७४-६

6. **me pitaa** = my father; **vR^ittaH** = died; **tvatkR^ite** = because of you; **raamashcha** = Rama; **aashritaH** = is dwelling; **araNyam** = in a forest; **aham** = I; **pratipaaditaH** = am caused to attain; **ayashaHcha** = ill fame; **jiivaloke** = in this world of beings; **tvayaa** = by you.

"My father died and Rama is dwelling in a forest, because of you. You got me ill fame in this world of beings."

[Verse Locator](#)

मातृ रूपे मम अमित्रे नृशंसे राज्य कामुके ।
न ते अहम् अभिभाष्यो अस्मि दुर्वृत्ते पति घातिनि ॥ २-७४-७

7. **amitre** = O; belligerent woman; **mama meatR^iruupe** = in the form of my mother! **NR^ishamse** = O; cruel woman; **raajyakaamuke** = O; woman greedy of kingdom; **durvR^itte** = of evil conduct; **patimaatini** = and who killed the husband! **Aham** = I; **naasmi** = am never; **abhibhaashhyaH** = to address; **te** = you.

"Though in appearance you are my mother, you are inimical to me. You are a cruel woman, greedy of kingdom. With evil conduct, you killed your husband. I should never speak to you."

[Verse Locator](#)

कौसल्या च सुमित्रा च याः च अन्या मम मातरः ।
दुह्खेन महता आविष्टाः त्वाम् प्राप्य कुल दूषिणीम् ॥ २-७४-८

8. **kausalyaa** = Kausalya; **sumitraacha** = Sumitra; **mama** = and my; **anyaaH** = other; **maataraH** = mothers; **aavishhTaaH** = are engrossed; **mahataa** = in a great; **duHkhena** = misfortune; **yaaH** = wherefore; **praapya** = by falling victim; **tvaam** = to you; **kuladuushhiNiim** = who brought disgrace to our family.

"Kausalya, Sumitra and my other mothers are engrossed in a great misfortune, by falling victim to you, who brought disgrace to our family."

[Verse Locator](#)

न त्वम् अश्व पतेः कन्या धर्म राजस्य धीमतः ।
राक्षसी तत्र जाता असि कुल प्रध्वंसिनी पितुः ॥ २-७४-९
यत् त्वया धार्मिको रामः नित्यम् सत्य परायणः ।
वनम् प्रस्थापितः दुःखात् पिता च त्रिदिवम् गतः ॥ २-७४-१०

9; 10. **yat** = by what reason; **raamah** = Rama; **dhaarmikaH** = the righteous man; **nityam satyaparaayaNaH** = who is forever interested in truth; **prasthaapitaH** = was sent; **vanam** = to the forest; **pitaacha** = and my father; **gataH** = went; **tridivam** = to heaven; **duHkhaat** = because of grief; For that reason; **tvaam** = you; **na** = are not; **kanyaa** = the daughter; **ashvapateH** = of Asvapati; **dharma raajasya** = the pious king; **dhiimataH** = and a sensible man; **asi** = you were; **jaataa** = born; **tatra** = there; **raakshhasii** = as a demoness; **kulapradhvamsinii** = to destroy the house; **pituH** = of my father

"The righteous Rama, who is forever devoted to truth, was sent to the forest. Due to grief for his son, my father went to heaven. You do not seem to be the daughter of Asvapati, the pious and sensible king. You were born there as a demoness, to destroy the house of my father."

[Verse Locator](#)

यत् प्रधाना असि तत् पापम् मयि पित्रा विना कृते ।
भ्रातृभ्याम् च परित्यक्ते सर्व लोकस्य च अप्रिये ॥ २-७४-११

11. **yatpradhaanaasi** = by which sin you are mainly having; **tat** = that; **paapam** = sin; **kR^ita** = has made me; **pitraavinaa** = father less; **parityakte** = abandoned; **bhraatR^ibhyaam** = by my brothers; **mayi apriyecha** = and I was disliked; **sarvalokasya** = by all the people.

"The aforesaid sin you have committed has made me father less. Besides, I have been abandoned by my brothers and all the people dislike me now."

[Verse Locator](#)

कौसल्याम् धर्म सम्युक्ताम् वियुक्ताम् पाप निश्चये ।
कृत्वा कम् प्राप्स्यसे तु अद्य लोकम् निरय गामिनी ॥ २-७४-१२

12. **paapanishchaye** = O; **woman having evil desires!** **Nirayagaamini** = moving towards hell! **Kam lokam** = which world; **praapsyase** = will you attain; **adya** = now; **kR^ityaa** = after making; **kausalyaam** = Kausalya; **dharma samyuktaam** = endowed with righteousness; **viyuktaam** = deprived of her son?

"O, woman having evil desires, moving towards hell! Which world will you attain now, after making Kausalya endowed with righteousness, deprived of her son?"

[Verse Locator](#)

किम् न अवबुध्यसे क्रूरे नियतम् बन्धु संश्रयम् ।
ज्येष्ठम् पितृ समम् रामम् कौसल्याय आत्म सम्भवम् ॥ २-७४-१३

13. **kruure** = O; **cruel woman!** **kim na avabuddhyase** = don't you know ; **raamam** = that Rama; **aatmasambhavam** = the son; **kausalyaayaaH** = of Kausalya; **niyatam** = as self subdued; **bandhu samshrayam** = who is devoted to his relatives; **jyeshhTham** = the eldest brother; **pitrR^isamam** = and equal to the father?

"O, cruel woman! Don't you know that Rama the son of Kausalya is a subdued man, who is devoted to his relatives and as an eldest brother, equal to a father?"

[Verse Locator](#)

अन्ग प्रत्यन्गजः पुत्रः हृदयाच् च अपि जायते ।
तस्मात् प्रियतरः मातुः प्रियत्वान् न तु बान्धवः ॥ २-७४-१४

14. **putraH** = a son; **aN^ga pratyaN^gajaH** = is born from primary limbs and secondary members of the body ; **jaayate** = and born; **hR^idayaachchaapi** = from the heart too; **tamaat** = for that reason; **(he is) priyatamaH** = the most beloved; **maatuH** = to a mother; **baandhavaaH** = the other relatives; **priyaa evatu** = are only like friends.

"A son is the most beloved to his mother as he is born from the primary and secondary limbs of her body and also from her heart. The other relatives are only like friends."

[Verse Locator](#)

अन्यदा किल धर्मज्ञा सुरभिः सुर सम्मता ।
वहमानौ ददर्श उर्व्याम् पुत्रौ विगत चेतसौ ॥ २-७४-१५

15. **anyadaa** = once upon a time; **surabhiH** = Kamadhenu; the mythical cow of Vasista; **dharmaj^Na** = who knew righteousness; **surasammataa** = and worshipped by celestials; **dadarshaka** = is said to have seen; **putrou** = her sons; **vahamaanou** = dreaming having burden; **urvayaam** = on earth; **vigatachetasou** = and became unconscious.

"Once upon a time, Kamadhenu the mythical cow of Vasista, who knew righteousness and was worshipped by celestials, is said to have seen her sons, drawing a heavy burden on earth and became unconscious."

[Verse Locator](#)

ताव् अर्ध दिवसे श्रान्तौ दृष्ट्वा पुत्रौ मही तले ।
रुरोद पुत्र शोकेन बाष्प पर्याकुल ईक्षणा ॥ २-७४-१६

16. **dR^ishhTvaa** = seeing; **putrou** = the sons; **shraantou** = fatigued with labor; **ardhadivasam** = for a half part of their day; **mahiitale** = on earth; **ruroda** = cried; **baashhpa paryaakulekshhaNaa** = with eyes full of tears; **putra shokena** = in grief for the fate of her sons.

"Seeing her sons (a pair of bullocks) fatigued, after toiling for half a part of their day on earth, Kamadhenu the mythical cow cried with her eyes full of tears in grief for the fate of her sons."

[Verse Locator](#)

अधस्तात् व्रजतः तस्याः सुर राज्ञो महात्मनः ।
बिन्दवः पतिता गात्रे सूक्ष्माः सुरभि गन्धिनः ॥ २-७४-१७

17. **tasyaaH** = that mythical cow's; **suukshhmaaH** = small; **bindavaH** = tear drops; **surabhi gandhinaH** = bearing good smell; **patitaH** = fell; **gaatre** = on the limbs; **mahaatmanaH** = of the high soled; **suraraajN^aH** = Indra the god of celestials; **vrajataH** = who was traveling; **adhastaat** = in the lower region.

"Small and sweet smelling tear drops of that mythical cow fell on the limbs of the high soled Indra the lord of celestials, who was traveling below in a lower region."

[Verse Locator](#)

इन्द्रोऽप्यश्रुनिपातम् तम् स्वगात्रे पुण्यगन्धिनम् ।
सुरभिम् मन्यते दृष्ट्वा भूयसीम् ताम् सुरेश्वरः ॥ २-७४-१८

18. dR^ishhTvaa = seeing; tam = those; puN^yagandhinam = sweet scented; ashrupaatam = tears falling; svagaatre = on his limbs; indro api = Indra; sureshvaraH = the lord of celestials; manyate = thought; taam = her; bhuumyasiim = to be the great; surabhim = Kamadhenu the mythical cow.

"Seeing those sweet- scented tears falling on his limbs, Indra the Lord of celestials identified the tears to be those of the great Kamadhenu the mythical cow."

[Verse Locator](#)

निरीक्समाणः शक्रस्ताम् ददर्श सुरभिम् स्थिताम् ।
आकाशे विष्टिताम् दीनाम् रुदतीम् भृशदुःखिताम् ॥ २-७४-१९

19. niriikshhamaaNaH = looking; aakaashe = into the sky; shakraH = Indra; dadarsha = saw; taam surabhim = that Kamadhenu; sthitaam = standing there; vishhThitaam = with anguish; diinaam = and pitiably; rudatiim = crying; bhR^ishaduHkhitaam = with great sorrow.

"Looking into the sky, Indra saw that Kamadhenu standing there with anguish and pitiably weeping with great grief."

[Verse Locator](#)

ताम् दृष्ट्वा शोक सन्तप्ताम् वज्र पाणिर् यशस्विनीम् ।
इन्द्रः प्रान्जलिर् उद्विग्नः सुर राजो अब्रवीद् वचः ॥ २-७४-२०

20. suraraajaH = the lord of celestials; indraH = Indra; vajraH paaNiH = with a thunder bolt in his hand; dR^ishhTvaa = seeing; taam = that Kamadhenu the mythical cow; yashashviniim = a beautiful one who was tormented with grief; abraviit = spoke; praaN^jaliH = with joined palms; udvignaH = anxious as he was; vaakyam = the following words:

"Indra the lord of celestials with a thunder bolt in his hand, seeing that beautiful Kamadhenu the mythical cow, tormented with grief, spoke eagerly with joined palms to her, as follows:

[Verse Locator](#)

भयम् कच्चिन् न च अस्मासु कुतश्चित् विद्यते महत् ।
कुतः निमित्तः शोकः ते ब्रूहि सर्व हित एषिणि ॥ २-७४-२१

21. sarvahitaishhiNi = O; cow the well wisher of all ; na vidyate kachchit = Is there not indeed; kutashchit = from any where; mahat = a great; bhayam = panic; asmaasu = to us? Kutonimittam = for what occasion te = is your; shokaH sorrow?

"O, cow the well wisher of all! I hope there is no great panic from any quarter to us. For what occasion is your sorrow?"

[Verse Locator](#)

एवम् उक्ता तु सुरभिः सुर राजेन धीमता ।
पत्युवाच ततः धीरा वाक्यम् वाक्य विशारदा ॥ २-७४-२२

22. evam = thus; uktaa = spoken; dhiimataa = by the intelligent; suraraajena = Indra the god of celestials; dhiiraa = the prudent; surabhiH = Kamadhenu; vaakya vishaaradam = who was skilled in expressing words; tataH = then; pratyuvaacha = replied; vaakyam = the following words:

"Hearing the words of the intelligent Indra the god of celestials, the prudent Kamadhenu who was skilled in expressing words, replied as follows:

[Verse Locator](#)

शान्तम् पातम् न वः किञ्चित् कुतश्चित् अमर अधिप ।
अहम् तु मग्नौ शोचामि स्व पुत्रौ विषमे स्थितौ ॥ २-७४-२३
एतौ दृष्ट्वा कृषौ दीनौ सूर्य रश्मि प्रतापिनौ ।
अर्ध्यमानौ बली वदौ कर्षकेण सुर अधिप ॥ २-७४-२४

23. **paapam shaantam** = Heaven forefend the evil! **Amaraadhiapa** = O; **Indra the Lord of celestials!** **Na** = there is no; **kashchit** = danger whatsoever; **vaH** = to you; **kitashchit** = from anywhere; **dR^ishhTvaa** = seeing; **etou** = these; **balivardou** = pair of bullocks; **svaputram** = my sons; **sthitou** = who are; **vishhame** = in hardship; **suuryarashmi prataapitou** = who are being scorched by sun's rays; **kR^ishou** = who became weak; **ardyamaanou** = being troubled; **karshhakeNa** = by the one who ploughs; **magnou** = and immersed in grief ; **aham** = I; **diina** = am pitiably; **shochaami** = weeping ; **suraadhipa** = O; Indra!

"Heaven forefend that evil! O, Indra the lord of celestials! There is no danger whatsoever to you from any quarter. Seeing these pair of bullocks, my sons, who are in hardship, being scorched by sun's rays, becoming weak, being troubled by the man who ploughs the land and being immersed in grief, I am pitiably weeping O, Indra!"

[Verse Locator](#)

मम कायात् प्रसूतौ हि दुःखितौ भार पीडितौ ।
यौ दृष्ट्वा परितप्ये अहम् न अस्ति पुत्र समः प्रियः ॥ २-७४-२५

25. **Dr^ishhTvaa** = by seeing; **you** = whom; **bhaarapiiDitou** = that are afflicted with burden; **duHkhitou** = and aggrieved; **aham** = I; **paritapye** = am anguished; **(they) prasuutaaH hi** = are indeed born; **mama** = from my; **kaayaat** = body; **naasti** = there is no; **priyaH** = dearest; **putraa samah** = equal to a son.

"By seeing them who are afflicted with the burden and aggrieved, I am greatly anguished. They are indeed born of my body. There is no dearest one equal to a son indeed!"

[Verse Locator](#)

यस्याः पुत्र सहस्रैस्तु कृत्स्नम् व्याप्तमिदम् जगत् ।
ताम् दृष्ट्वा रुदतीम् शक्रो न सुतान्मन्यते परम् ॥ २-७४-२६

26. **dR^ishhTvaa** = seeing; **taam** = such a sacred cow; **rudatiim** = weeping; **yasyaaH** = whose; **putrashataiH** = hundreds of sons; **vyaaptam** = pervaded; **idam jagat** = throughout this world; **shakraH** = indra ; **na manyate** = reckoned none; **param** = as more than; **sutaat** = a son(to a mother).

Seeing such a sacred cow weeping, whose hundreds of sons pervaded the entire world, Indra reckoned none whosoever as more than a son (to a mother) .

[Verse Locator](#)

सदाऽप्रतिमवृत्ताया लोकधारणकाम्यया ।
श्रीमत्या गुणनित्यायाः स्वभावपरिचेष्टया ॥ २-७४-२७
यस्याः पुत्रसहस्राणि सापि शोचै कामधुक् ।
किम् पुनर् या विना रामम् कौसल्या वर्तयिष्यति ॥ २-७४-२८

27. **saa** = such; **kaamadhuk api** = Kamadhenu even; **loka dhaaraNa kaamyayaa** = who is desirous of maintaining the world; **sadaa** = and always; **apratimavR^ttaayaaH** = having unequalled conduct; **shriimatyaaH** = the venerable one; **svabhaavaparicheshhTayaa** = by its nature functioning ; **guNa nityaayaaH** = forever with good qualities; **yasyaaH** = to whom; **putrasahasraaNi** = there are thousands of sons; **shochati** = is lamenting; **kimpunaH** = how much more; **yaa** = indeed; **kausalyaa** = Kausalya; **vartayishhyati** = will drag her existence; **raamam vinaa** = without Rama?

"Such a Kamadhenu the sacred cow, which is desirous of maintaining the world always having unequalled behavior, the venerable one, by its very nature functioning forever with good qualities and to whom there are thousands of sons, is lamenting, how much more indeed Kausalya will drag her existence, without Rama?"

[Verse Locator](#)

एक पुत्रा च साध्वी च विवत्सा इयम् त्वया कृता ।
तस्मात् त्वम् सततम् दुःखम् प्रेत्य च इह च लप्स्यसे ॥ २-७४-२९

29. **iyam** = she; **ekaputraacha** = who has only one son; **saadhviicha** = and who is a holy woman; **kR^itaa** = has been made; **vivitsaa** = without a child; **tvayaa** = by you; **tasmaat** = therefore; **tvam** = you; **lapsyase** = will obtain; **duHkham** = grief; **satatam** = forever; **pretyacha** = after death; **ihacha** = and even on earth."

"She, who has only one son and who is a holy woman, has been made without a child by you. Thereafter, you will obtain grief forever after your death or even here while living."

[Verse Locator](#)

अहम् हि अपचितिम् भ्रातुः पितुः च सकलाम् इमाम् ।
वर्धनम् यशसः च अपि करिष्यामि न संशयः ॥ २-७४-३०

30. **aham** = I on my part; **karishhyaami** = shall toil; **imaam** = for this; **sampuurNaam** = complete; **apachitam** = compensation ; **bhraatuH** = for my brother; **pitushcha** = and my father; **yashasaH** = and for their glory; **vardhanam** = and prosperity ; **na samshayaH** = there is no doubt.

"I for my part, shall toil for the complete reinstatement of my brother and complete the obsequial rites due to my father as well as for their prosperity and glory. There is no doubt."

[Verse Locator](#)

आनाययित्वा तनयम् कौसल्याया महा द्युतिम् ।
स्वयम् एव प्रवेक्ष्यामि वनम् मुनि निषेवितम् ॥ २-७४-३१

31. **kausalyaah tanayam** = Rama the son of Kausalya ; **mahaabalam** = of great prowess; **anaayayitvaa** = will be brought back; **svayameva** = and I myself; **pravekshhyaami** = will enter; **vanam** = the forest; **muninishhevitam** = frequented by the sages.

"Rama the son of Kausalya, of great prowess will be brought back to Ayodhya and I, myself will go to the forest inhabited by the sages."

[Verse Locator](#)

न ह्यहम् पापसम्कल्पे पापे पापम् त्वया कृतम् ।
शक्तो धारयितुम् पौरैरश्रुकण्ठे निरीक्षितः ॥ २-७४-३२

32. **paape** = O; **wretched one!** **Paapasamkalpe** = O; **the evil minded one!** **PouraiH** = the citizens; **niriikshhitaH** = being seen; **ashrukaN^ThaiH** = with their throats filled with tears; **nashaktaH hi** = I am not indeed able; **dhaarayitum** = to endure; **paapam** = the inequity; **kR^itam** = done; **tvayaa** = by you.

"O, wretched and evil minded woman! By seeing the sorrow stricken citizens, I am indeed not able to bear the inequity done by you."

[Verse Locator](#)

सा त्वमग्निम् प्रविश वा स्वयम् वा दण्डकान्विश ।
रज्जुम् बधान वा कण्ठे न हि तेऽन्यत्परायणम् ॥ २-७४-३३

33. **saa tvam** = as for you; **pravisha** = enter; **agnimvaa** = the fire or; **visha** = enter; **svayam** = yourself; **daNdakaaranyaa** = into the forest of Dandaka; **vaa** = or; **badhaana** = bind; **rajum** = a rope; **kaNThe** = around your neck; **nahi** = There is indeed no; **anyat** = other; **paraayaNam** = way of recourse; **te** = to you.

"As for you, enter the fire or you yourself go to forest of Dandaka.or fasten a rope around your neck. There is no other recourse for you."

[Verse Locator](#)

अहमप्यवनिम् प्राप्ते रामे सत्यपराक्रमे ।
कृतकृत्यो भविष्यामि विप्रवासितकल्मषः ॥ २-७४-३४

34. (After) **raame** = Rama; **satyaparaakrame** = the truly mighty man; **praapte** = obtains; **avanim** = his native land; **ahamapi** = I even; **bhavishhyaami** = will become; **kR^itakR^ityaH** = an accomplished man; **vipravaasita kalmashhaH** = with my sins duly washed away.

"After Rama the truly mighty man, obtains his native land, I will even become an accomplished man, with my sins duly washed away."

[Verse Locator](#)

इति नागैव अरण्ये तोमर अन्कुश चोदितः ।
पपात भुवि सम्क्रुद्धो निहृष्वसन् इव पन्नगः ॥ २-७४-३५

35. **naagaH iva** = as an elephant; **araNye** = in a forest; **choditaH** = pricked with a javelin and a goad; **pannaH iva** = and as a serpent; **niHshvasan** = hissing; (Bharata); **samkR^iddhaH** = was enraged; **iti** = after speaking in this manner; **papaata** = and fell; **bhuvi** = on the ground.

As an elephant in a forest pricked with a javelin and a goad and as a hissing serpent, Bharata was enraged and fell on the ground.

[Verse Locator](#)

सम्रक्त नेत्रः शिथिल अम्बरः तदा ।
विधूत सर्व आभरणः परमत्पः ।
बभूव भूमौ पतितः नृप आत्मजः ।
शची पतेः केतुर् इव उत्सव क्षये ॥ २-७४-३६

36. **tadaa** = then; **samraktanetraH** = his eyes inflamed; **shithilaambaraH** = his clothes in disarray; **vidhuutasarvaabharaNaH** = his all ornaments discarded; **nR^ipaاتمajaH** = Bharata; the prince; **paramtapaH** = the tormentor of foes; **patitaH** = lay; **bhuumou** = on the earth; **babhuuva** = was ; **keturiva** = like a banner; **shachiipateH** = of Indra; **utsavakshhaye** = raised at the end of a ceremony.

His eyes inflamed, his clothes in disarray, and his all ornaments discarded, Bharata the prince and the tormentor of foes, lay on the earth, like a banner of Indra raised at the end of a ceremony**

Thus completes 74nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 74

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

© February 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 75

Verses converted to UTF-8, Nov 09

Introduction

Bharata asserts that he does not know how the exile of Rama, Sita and Lakshmana has occurred. Bharata and Satrughna go to Kausalya's place. Kausalya speaks harsh words to Bharata, saying that Kaikeyi his mother procured for him the kingdom as desired by him the kingdom as desired by him. Bharata politely explains, on a number of oaths, his own innocence over the matter, Kausalya comes to know Bharata's heart, fondly takes him to her lap and weeps distressfully.

[Verse Locator](#)

दीर्घकालात्समुत्थाय सम्ज्ञाम् लब्ध्वा च वीर्यवान् ।
नेत्राभ्यामश्रुपूर्णाभ्याम् दीनामुद्रीक्ष्य मातरम् ॥ २-७५-१
सोऽमात्यमध्ये भरतो जननीमभ्यकुत्सयत् ।

1. saH bharataH = that bharata; viiryavaan = the valiant man; samutthaaya = rose up; diirghakaalaat = after a long time; labdhvaa = obtained; samjNaam = consiousness; udvikshhya = saw; maataram = his mother; netraabhyaam = with her eyes; diinaam ashrupuuNaabhyaam = filled with tear; abhyakutsayat = reproached; jananiim = his mother; amaatyamadhye = in the midst of the ministers.

That valiant Bharata, having come to himself a long time on obtaining consciousness, saw his mother whose eyes were filled pitiably with tears, reproached her mother in the midst of the ministers and said as follows:-

[Verse Locator](#)

राज्यम् न कामये जातु मन्त्रये नापि मातरम् ॥ २-७५-२
अभिषेकम् न जानामि यो भूद्रज्ज्ना समीक्षितः ।
विप्रकृष्टे ह्यहम् देशे शत्रुघ्न सहितोऽवसम् ॥ २-७५-३

2;3. na jaatu kaamaye = I never desired; raajyam = for the kingdom; na mantraye = nor consulted (about this matter); maataraam api = with my mother even; najaanaami = I did not know; abhishhekam = about (my proposed) coronation; yaH = which; abhuut = has been; samiikshhitah = contemplated; raaj^Naa = by the king; aham = I; avasamhi = was indeed residing; viprakR^ishhTe = in a distant; dashe = land; shatrughnasahitaH = along with Shatrughna.

"I never desired for the kingdom nor consulted about this matter with even my mother. I was not aware of the proposed coronation, which has of the been contemplated by king Dasaratha; since I was staying indeed in a distant land, along with Satrughna."

[Verse Locator](#)

वनवासम् न जानामि रामस्यहम् महात्मनः ।

विवासनम् वा सौमित्रेः सीतायाश्च यथाभवत् ॥ २-७५-४

4. aham = I; najaanaami = was not aware; vanavaasam = of the banishment to forest; raamasya = of Rama; mahaatmanaH = the high soled; (nor aware) yathaa = of how; vivaasanam = the banishment; soumitreH = of Lakshmana; siitaayaashcha = and of Seetha; abhavat = having occurred.

"I was neither aware of the banishment of Rama to the forest nor about how the exile of Lakshmana and Seetha have occurred."

[Verse Locator](#)

तथैव क्रोशतः तस्य भरतस्य महात्मनः ।

कौसल्या शब्दम् आज्ञाय सुमित्राम् इदम् अब्रवीत् ॥ २-७५-५

5. aajNaaya = recognizing; shabdam = the voice; bharatasya = of Bharata; mahaatmanaH = the noble man; kroshataH crying out; tathaiva = in that manner; kausalya = Kausalya; abraviit = spoke; idam = these words; sumitraam = to Sumitra.

Recognising the voice of Bharata the noble man, crying out in that manner, Kausalya spoke the following words to Sumitra:

[Verse Locator](#)

आगतः क्रूर कार्यायाः कैकेय्या भरतः सुतः ।

तम् अहम् द्रष्टुम् इच्छामि भरतम् दीर्घ दर्शिनम् ॥ २-७५-६

6. bharataH = bharata; sutah = the son; kaikeyyaaH = of Kaikeyi; kruurakaaryaaH = performer of terrible deeds; aagataH = arrived; aham = I; ichchhaami = want; drashhTum = to see; tam bharatam = that Bharata; diirghadarshanam = the far sighted.

"Bharata, the son of Kaikeyi, the doer terrific deeds arrived. I went to see that far-sighted Bharata."

[Verse Locator](#)

एवम् उक्त्वा सुमित्राम् सा विवर्णा मलिन अम्बरा ।

प्रतस्थे भरतः यत्र वेपमाना विचेतना ॥ २-७५-७

7. saa = that Kausalya; vivarNaa = who became pale; malinaa = with her demeanour dirty; kR^ishaa = emaciated; evam = thus; uktvaa = speaking; sumitraam = to Sumitra; vepamaanaa = became agitated; vichetanaa = and absent minded; pratasthe = and proceeded; yatra = (to the place) where; bharataH = Bharata; (was there).

That kausalya who became pale with her demeanor, dirty and emaciated, speaking to Sumitra as aforesaid, became agitated and absent minded and proceeded to Bharata's place.

[Verse Locator](#)

स तु राम अनुजः च अपि शत्रुघ्न सहितः तदा ।

प्रतस्थे भरतः यत्र कौसल्याया निवेशनम् ॥ २-७५-८

8. tadaa = then; saH bharataH = that Bharata; raamaanujaH tu = the younger brother of Rama on his part; shatrughna sahitaH = along with Shatrughna; pratasthe = proceeded; yatra = to where; kausalyaaH = Kausalya's; niveshanam = place was.

Bharata, the younger brother of Rama on his part, along with Shatrughna started out to Kausalya's place.

ततः शत्रुघ्न भरतौ कौसल्याम् प्रेक्ष्य दुःखितौ ।
पर्यष्वजेताम् दुःख आर्ताम् पतिताम् नष्ट चेतनाम् ॥ २-७५-९
रुदन्तौ रुदतीम् दुःखात्समेत्यार्याम् मनस्विनीम् ।

9. tataH = thereafter; prackshhya = seeing; kausalyaam = Kausalya; duHkhaartaam = who was afflicted with grief; nashhTachetanaam = fallen unconscious(on the way); rudatiim = crying; aaryaam = who was an honorable woman; manssviniim = having noble mind; shatrughnabharatou = Shatrughna and Bharata; rudantou = wept; duHkhitou = with grief; sametya = approached; duHhaat = painfully; paryashhvajetaam = and embraced her.

Seeing Kausalya who was afflicted with grief, who fell unconscious (on the way) who was crying and who was an honorable woman with a noble mind. Shatrughna and Bharata wept in sorrow, approached her painfully and embraced her.

[Verse Locator](#)

भरतम् प्रत्युवाच इदम् कौसल्या भृश दुःखिता ॥ २-७५-१०
इदम् ते राज्य कामस्य राज्यम् प्राप्तम् अकण्टकम् ।
सम्प्राप्तम् बत कैकेय्या शीघ्रम् क्रूरेण कर्मणा ॥ २-७५-११

10; 11. kausalyaa = Kausalya; bhR^ishaduhkhita = who was very much in sorrow; uvaacha = spoke; idam = these words; bharatam prati = to bharata; te = "To you; raajya kaamasya = who have a desire for kingdom; idam = this; akNTakam = invincible; raajyam = kingdom; praaptam = has been obtained; krureNa karmaNaa = by this cruel deed; kaikeyyaH = of Kaikeyi; sampraaptam = it was obtained; shiighram = soon; bata = Alas!

Kausalya who was very much in sorrow , spoke the following words to Bharata: "you, who have a desire for kingdom, have got this invincible kingdom ."Alas! By the cruel deed of Kaikeyi, it was obtained by you soon!"

[Verse Locator](#)

प्रस्थाप्य चीर वसनम् पुत्रम् मे वन वासिनम् ।
कैकेयी कम् गुणम् तत्र पश्यति क्रूर दर्शिनी ॥ २-७५-१२

12. kaikeyii = Kaikeyi; kruuradarshhinii = the cruel minded; me = my; puttram = son; chiiravasanam = wear garments of bark; prasthaapya = and sent (him); vanavaasinam = to dwell in the forest; kim = what; guNam = merit; pashyati = she is perceiving; tatra = in ding so?

"The ruthless Kaikeyi condemned my son to wear garments of bark and sent him to dwell in the forest: What merit has she gained from this?"

[Verse Locator](#)

क्षिप्रम् माम् अपि कैकेयी प्रस्थापयितुम् अर्हति ।
हिरण्य नाभो यत्र आस्ते सुतः मे सुमहा यशाः ॥ २-७५-१३

13. kaikeyii = Kaikeyi; arhati = is opt; prasthaapayitum = to send; maamapi = me too; kshhipram = without delay(to the place); yatra = where; me = my; sumahaayashaaH = illustrious; sutaH = son; hiraNya naabhaH = with a golden navel(the distinguished mark of Vishnu the god of creation).

"Kaikeyi ought to send me too without delay to the place where my illustrious son with a golden novel (the distinguished mark of Vishnu the god of creation) is there."

अथवा स्वयम् एव अहम् सुमित्र अनुचरा सुखम् ।
अग्नि होत्रम् पुरः कृत्य प्रस्थास्ये यत्र राघवः ॥ २-७५-१४

14. **athavaa** = otherwise; **aham** = I; **svayameva** = for my own satisfaction; **sumitraamcharaa** = accompanied by Sumitra; **puraskR^itya** = placing in front (carried by Brahmana); **agnihotram** = the sacred fire*; **sukham** = will happily; **prasthaasye** = set out; (to the place); **yatra** = where; **raaghavah** = Rama(is there).

"Otherwise, I for my own satisfaction accompanied by Sumitra, placing in front(carried by Brahmana) the sacred fire*** will happily set out to the place Raghava has gone."

[Verse Locator](#)

कामम् वा स्वयम् एव अद्य तत्र माम् नेतुम् अर्हसि ।
यत्र असौ पुरुष व्याघ्रः तप्यते मे तपः सुतः ॥ २-७५-१५

15. **vaa** = otherwise; **svayameva** = you yourself; **arhasi** = are apt; **return** = to conduct; **maam** = me; **adya** = now; **kaamam** = if you so desire (to the place); **yatra** = where; **me putraH** = my son; **asou** = this Rama; **purushhavyaaghraH** = the tiger among men; **tapyati** = is performing; **tapaH** = asceticism.

"Otherwise, you yourself ought to conduct me now, if you so desire, to the place where my son, the tiger among men, is living as an ascetic."

[Verse Locator](#)

इदम् हि तव विस्तीर्णम् धन धान्य समाचितम् ।
हस्ति अश्व रथ सम्पूर्णम् राज्यम् निर्यातितम् तया ॥ २-७५-१६

16. **idam raajyam** = this kingdom; **hastyashvaratha sampuurNam** = filled with elephants horses and chariots; **dhanadhaanya samaachitam** = heaped together with grains and riches; **vistiirNamhi** = was indeed procured; **tava** = to you; **tayaa** = by her.

"This vast kingdom, endowed with elephants, horses and chariots and stock piled with grains and riches, has been made over to you by her."

[Verse Locator](#)

इत्यादिबहुभिर्वाक्यैः क्रूरैः सम्भर्त्तितोऽनघः ।
विव्यथे भरतस्तीव्रम् व्रणे तुद्येव सूचिना ॥ २-७५-१७

17. **sambhartsitah** = derided; **ityaadi** = with these and other; **bahubhiH** = innumerable; **kruuraiH** = harsh; **vaakyaiH** = words; **anaghaH** = that he had not merited; **bharataH** = Bharata; **vivyathe tiivram** = was extremely perturbed; **tudyeva** = as if thrust; **suuchinaa** = by a needle; **vraNe** = into an open wound.

Derided with these and other harsh words that he had not merited, Bharata was extremely perturbed, as if a needle was thrust into an open wound.

[Verse Locator](#)

पपात चरणौ तस्यास्तदा सम्भ्रान्तचेतनः ।
विलप्य बहुधाऽसम्भ्रो लब्धसम्स्ततः स्थितः ॥ २-७५-१८

18. **sambhraantachetanaH** = this mind being perplexed; **asamjN^aH** = having lost his consciousness; (Bharata) **sthitaH** = stood; **labdhasamjN^aH** = regaining his senses; **vilapya** = wailed; **bahudhaa** = in many ways; **papaata** = fell; **chaaraNou** = at the feet; **tasyaaH** = of the queen.

His mind being perplexed and having lost his consciousness, Bharata then coming his senses, wailed in many ways and fell at the feet of the queen.

[Verse Locator](#)

एवम् विलपमानाम् ताम् भरतः प्रान्जलिस् तदा ।
कौसल्याम् प्रत्युवाच इदम् शोकैः बहुभिर् आवृताम् ॥ २-७५-१९

19. tadaa = then; bharataH = Bharata; praN^jaliH = with folded hands; pratyuvaacha = replied; idam = these words; taam kausalyaam = to that Kausalya; aavR^itaam = who was surrounded; shokaiH = by afflictions; vilapanaamaam = and weeping; evam = as aforesaid; bahubhiH = in many ways.

Then, Bharata with folded hands, replied as follows to Kausalya who was encircled by afflictions and weeping as aforesaid in many ways:

[Verse Locator](#)

आर्ये कस्मात् अजानन्तम् गर्हसे माम् अकिल्बिषम् ।
विपुलाम् च मम प्रीतिम् स्थिराम् जानासि राघवे ॥ २-७५-२०

20. aarye = o; noblewoman! kasmaat = why; garhasi = do you reproach ; maam = me; ajaanantam = who did not knowing; anything; akilbishham = and who am sinless? Jaanaasi = you are aware; mama = of my; vipulaam = exalted; sthiraam = stable; priitam = love; raaghava = towards Rama.

"O, noble woman! Why do you reproach me, sinless as I am, for those things that I do not know anything? Nay, you know well of the greatest affection I have for Rama."

[Verse Locator](#)

कृता शास्त्र अनुगा बुद्धिर् मा भूत् तस्य कदाचन ।
सत्य संधः सताम् श्रेष्ठो यस्य आर्यो अनुमते गतः ॥ २-७५-२१

21. buddhiH = (may) the mind; tasya = of the one; yasya = who; kadaachana = in any way whatsoever; anumate = allowed; gatah = for the departure; aaryah = of my elder brother; sataam = shroshhTo = the best of men; who keeps us his promise; maa bhuut = be never; kR^itaa = decided; shaastraamga = according to the scriptures.

"May the mind of the one who in any way whatsoever allowed for the departure of my elder brother the best of men who keeps up his promise, be closed to all the scriptures."

[Verse Locator](#)

प्रैष्यम् पापीयसाम् यातु सूर्यम् च प्रति मेहतु ।
हन्तु पादेन गाम् सुप्ताम् यस्य आर्यो अनुमते गतः ॥ २-७५-२२

22. (May he) anumate = who counseled; gataH = the banishment; aaryaH = of my noble brother; yaatu = become; preshyam = the slave; paapiyasaam = of the vilest scoundrels; mehatu = may he) answer the calls of nature; suuryaamchapрати = in the face of the sun; hantu = and may he kick; paadena = with his foot; suptaam = a sleeping; gaam = cow.

"May he who counseled the banishment of my noble brother become the slave of the vilest scoundrels, may he answer the calls of nature in the face of the sun and may he kick with his foot, a sleeping cow."

[Verse Locator](#)

कारयित्वा महत् कर्म भर्ता भृत्यम् अनर्थकम् ।

अधर्मः यो अस्य सो अस्याः तु यस्य आर्यो अनुमते गतः ॥ २-७५-२३

23. *yasya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gataH* = went to exile; *asya* = to him; *saH astu* = let that; *asya* = to him; *saH astu* = let that sin incur; *yaH bharata* = as to a master; *kaarayitvaa* = who imposes; *mahat* = the heaviest; *karma* = labour; *bhR^ityam* = on his servant; *anarthakam* = without remunerating him.

"With whose counsel my elder brother went to exile, to him let that sin incur, as to a master who imposes the heaviest labour on his servant without remunerating him."

[Verse Locator](#)

परिपालयमानस्य राज्ञो भूतानि पुत्रवत् ।

ततः तु द्रुह्यताम् पापम् यस्य आर्यो अनुमते गतः ॥ २-७५-२४

24. *yasya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gatah* = has gone to exile; *to him) tat* = let that; *paapam* = sin incur; *druhyataam* = as to those who seek to harm; *raajN^aH* = a king; *paripaalayamaanasya* = who protects; *bhuutaani* = his people; *putravat* = his own children.

"with whose counsel my elder brother has gone to exile, to him let that sin incur as to those who seek to harm a king who protects his people as if they are his own children."

[Verse Locator](#)

बलि षड् भागम् उद्धृत्य नृपस्य अरक्षतः प्रजाः ।

अधर्मः यो अस्य सो अस्य अस्तु यस्य आर्यो अनुमते गतः ॥ २-७५-२५

25. *adharmah* = guilt; *nR^ipasyaof a kingyaH* = which; *uddhR^itya* = who taking; *balishhaDbhaagam* = the sixth part of the revenue; *prajaaH* = of his people; *arakshhataH* = fails to protect(them); *asya* = theirs; *saH* = that; *astu* = be; *asya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gataH* = went to exile.

"May the guilt of a king, who taking the sixth part of the revenue of his people fails to protect them, be fallen on them with whose counsel my elder brother went to exile."

[Verse Locator](#)

संश्रुत्य च तपस्विभ्यः सत्रे वै यज्ञ दक्षिणाम् ।

ताम् विप्रलपताम् पापम् यस्य आर्यो अनुमते गतः ॥ २-७५-२६

26. *paapam* = may the sin of those; *samshurutya* = = who having given the promise; *yajNa dakshhinaam* = having given the promise; *satre* = in a sacrifice; *tapasvibhyaH* = to the priests; *vipralapataam* = breaks; *taam* = that promise; *be his)yasya* = with whose; *anumate* = counsel; *aaryaH* = my elder brother; *gataH* = went to exile.

"May the sin of those having given the promise for certain sacrificial fees to priests in a sacrifice, breaks that promise, to be his with whose counsel my elder brother went to exile."

[Verse Locator](#)

हस्ति अश्व रथ सम्बाधे युद्धे शस्त्र समाकुले ।

मा स्म कार्षीत् सताम् धर्मम् यस्य आर्यो अनुमते गतः ॥ २-७५-२७

27. (may the sin of him) *maasmakaarshhit* = who fails to observe; *dharmam* = the code of welfare; *sataam* = followed by the virtuous; *yuddhe* = in a battle; *hastvashvarathasambaadhe* = abundantly provided with elephants; horses; chariots

and weapons; **janasamaakule** = and abounding in men; (be his) **yasya** = with whose; **ammate** = counsel; **aaryaH** = my elder brother; **gataH** = went to exile.

"May the sin of him, who fails to observe the code of warfare followed by the virtuous in a battle abundantly provided with elephants horses chariots weapons and men, be his with whose counsel my elder brother went to exile."

[Verse Locator](#)

उपदिष्टम् सुसूक्ष्म अर्थम् शास्त्रम् यत्नेन धीमता ।

स नाशयतु दुष्ट आत्मा यस्य आर्यो अनुमते गतः ॥ २-७५-२८

28. **saH** = may that; **dushhTaatamaa** = perverse wretch; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **naashayatu** = forget; **susuukshhmaartham** = the subtle meanings; **shaastram** = of the scriptures; **upadishhTam** = imparted; **yatnena** = with care; **dhiimataa** = by a wise teacher.

"May that perverse wretch, with whose counsel my elder brother has gone to exile, forget the subtle meanings of the scriptures taught with care by a wise teacher."

[Verse Locator](#)

मा च तम् प्यूढबाह्वंसम् चन्द्रार्कसम्तेजनम् ।

द्राक्षीद्राज्यस्थमासीनम् यस्यार्योऽनुमते गतः ॥ २-७५-२९

29. (may he) **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **maacha draakshhiit** = never behold; **tam** = that Rama; **vyuuDha baahvamsam** = having large arms and broad shoulders; **chandraarkasamatejasam** = radiant as the sun and the moon; **aasiinam** = seated; **raajyastham** = in a kingly office.

"May he with whose counsel my elder brother has gone to exile, never behold that Rama having large arms and broad shoulders radiant as the sun and the moon and seated as he will be on a throne."

[Verse Locator](#)

पायसम् कृसरम् चागम् वृथा सो अश्रातु निर्घृणः ।

गुरुमः च अपि अवजानातु यस्य आर्यो अनुमते गतः ॥ २-७५-३०

30. **saH** = may that; **nirghR^iNaH** = pitiless one; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; (incure the sin) **aashnaatu** = of partaking; **paayasam** = milk boiled with rice and sugar; **kR^isaram** = a cooked mixture of rice and peas with a few spices; **chhaagam** = a goat; **vR^ithaa** = in vain; **avajaanaatucha** = and be lacking in reverence ; **guruun** = towards teachers.

"May that pitiless one with whose counsel my elder brother has gone to exile, incur the sin of partaking milk boiled with rice and sugar a cooked mixture of rice and peas with a few species and a goat flesh without offering them to the gods and be lacking in reverence towards teachers."

[Verse Locator](#)

गाश्च स्पृशतु पादेन गुरुन् परिवदेत्स्वयम् ।

मित्रे द्रुह्येत सोऽत्यन्तम् यस्यार्योऽनुमते गतः ॥ २-७५-३१

31. **saH**(may he) ; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **spR^ishatu paadena** = incur the sin of) kicking; **gaaH** = cows; **parivadet** = of abusing; **guruun** = the elders; **svayam** = personally; **atyanta** = ruhyeta = of very much deceiving; **mitre** = a friend.

"May he with whose counsel my elder brother has gone to exile, incur the sins of kicking the cows, of personally abusing the elders and of deceiving a friend too much."

[Verse Locator](#)

विश्वासात्कथितम् किञ्चित्परिवादम् मिथः क्वचित् ।
विवृणोतु स दुष्टात्मा यस्मार्योऽनुमते गतः ॥ २-७५-३२

32. saH dushhTaatamaa = may that perverse wretch; yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; vivR^iNotu = divulge = kimchit = the little; parivaadam = abusing words; kaThitam = narrated; kvachit = occasionally; mittaH = in secret; vishvaasaat = and in confidence.

"May that perverse wretch with whose counsel my elder brother has gone to exile incur the sin of divulging a little abusing words about others spoken occasionally in secret and in confidence, to him."

[Verse Locator](#)

अकर्ता ह्यकृतज्ञश्च त्यक्तात्मा निरपत्रपः ।
लोके भवतु विद्वेष्यो यस्मार्योऽनुमते गतः ॥ २-७५-३३

33. (may he) yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; bhavatu = become; akartaa = a non doer; akR^itajNaH cha = an ungrateful person; tyaktaatmaa = a desperate man; nirapatrapaH = the one who has abandoned shame; vidveshhyah = and the one who is worthy of hate.

"May he with whose counsel my elder brother has gone to exile, become a non doer, an ungrateful person; a desperate man, the one who has abandoned shame and the one who is worthy of hate."

[Verse Locator](#)

पुत्रैः दारैः च भृत्यैः च स्व गृहे परिवारितः ।
स एको मृष्टम् अश्नातु यस्य आर्यो अनुमते गतः ॥ २-७५-३४

34. saH = may he; yasyaH = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; incur the sin) ashnaatu = of eating; nR^ishhTam = delicious food; ekaH = for himself alone; parivaaritaH = when he is surrounded; putradaaraishcha = by his sons wife; bhR^ityaishcha = and servants; svagraR^ihe = in his house.

"May he with whose counsel my elder brother has gone to exile, incur the sin of eating delicious food for himself alone when he is surrounded by his sons , wife and servants in his house."

[Verse Locator](#)

अप्राप्य सदृशान् दाराननपत्यः प्रमीयताम् ।
अनवाप्य क्रियाम् धर्म्याम् यश्चार्योऽनुमते गतः ॥ २-७५-३५

35. yasya-with whose; anumate = counsel; aaryaH = my elder brother; gataH = has departed; pramiyataam = die; anapalyaH = issueless; apraapya = failing to secure; daaraan = a wife; sadR^ishaan = suitablefor him; anavaapya = and thus) not fulfilling; dharmyaam = his religious; kriyaam = duties.

"May he with whose counsel my elder brother has departed; die issueless, failing to secure a wife suitable for him and thus not fulfilling his religious duties."

[Verse Locator](#)

मात्मनः सन्ततिम् द्राक्षीत्स्वेषु दारेषु दुःखितः ।

आयुः समग्रमप्राप्य यस्मार्योऽनुमते गतः ॥ २-७५-३६

36. (may he) **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has departed; **apraapya** = not get; **samagram** = a full; **aayauH** = long life; **duHkhitam** = distressed; **aayuH** = long life; **maadraakshhit** = in not seeing; **aatmanaH** = his; **samtmatim** = child; **sveshhu** = through his; **daarshhu** = wife.

"May he with whose counsel my elder brother has departed, not see a child through his wife and in distress, may not get a full long life."

[Verse Locator](#)

राज स्त्री बाल वृद्धानाम् वधे यत् पापम् उच्यते ।

भृत्य त्यागे च यत् पापम् तत् पापम् प्रतिपद्यताम् ॥ २-७५-३७

37. **yat** = which; **paapam** = sin; **uchyate** = was proclaimed; **vadhe** = in killing; **raja striibaala vR^iddhaanaam** = a king ; a woman; a child or an aged person; **yat** = which; **paapam** = sin(was proclaimed); **bhR^ityaagacha** = in abandoning the dependents; (let him with whose counsel my elder brother has gone to exile); **pratipadyataam** = obtain; **tat** = the same; **paapam** = sin.

"That sin which was proclaimed in killing a king a woman, a child or an aged person or in abandoning one's dependents let him (with whose counsel my elder brother has gone to exile) obtain the same sin."

[Verse Locator](#)

लाक्षया मधुमांसेन लोहेन च विषेण च ।

सदैव बिभृयाद्भृत्यान् यस्मार्योऽनुमते गतः ॥ २-७५-३८

38. (May he)**yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **obtain sin**) **bibhR^iyaat** = of nurturing; **sadaiva** = always; **bhR^ityaan** = one's wife; children; and other dependents; through sale; **laakshhayaa** = of lacquer; **madhumaamsena** = liquor; and flesh; **lohena** = iron; **vishheNa** = and poison.

"May he with whose counsel my elder brother has gone to exile, obtain, tat= the sin of nurturing his wife children and other dependents through sale of lacquer, liquor, flesh, iron or poison."

[Verse Locator](#)

सम्ग्रामे समुपोढे स शत्रुपक्षभयम्करे ।

पलायामानो वध्येत यस्मार्योऽनुमते गतः ॥ २-७५-३९

39. **saH** = may he; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **obtain the sin**); **palaayamaanaH** = of escaping; **vadhyeta** = and getting killed; **samgraame** = at a time where) a battle; **satrupakshhabhayamkare** = inspiring fear upon the enemy's side; **samupoDhe** = has commanded.

"May he with whose counsel my elder brother has gone to exile, obtain the sin of being killed while fleeing, at a time when a battle inspiring fear upon enemy's side has commanded."

[Verse Locator](#)

कपालपाणिः पृथिवीमटताम् चीरसम्वृतः ।

भिक्समाणो यथोन्मत्तो यस्मार्योऽनुमते गतः ॥ २-७५-४०

40. **saH** = may he; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **aTataam** = wander about; **pR^ithiviim** = the world; **unmattoyathaa** = as a mad man; **kapaalapaaNiH** = with a wooden bowl in his hand; **chiirasamvR^itaH** = dressed in rags; **bhikshhamaaNaH** = and begging for alms.

May he with whose counsel my elder brother has gone to exile, wander about the world, as a mad man with a wooden bowl in his hand, dressed in rags and begging for alms."

[Verse Locator](#)

पाने प्रसक्तो भवतु स्त्रीष्वक्षेषु च नित्यशः ।
कामक्रोधाभिभूतस्तु यस्मार्योऽनुमते गतः ॥ २-७५-४१

41. may he; **yasya** = with whose; counsel; **aaryaH** = my elder brother; **gataH** = has departed; **bhavatu** = be; **kaamakrodhaabhibhuutaH** = given over to the infatuation = and anger; **nityashaH** = and constantly prosaktaH = involved; **pane** = in intoxicvated drinks; **srtiishhu** = women; **akshheshucha** = and dice.

"May he with whose counsel my elder brother has departed, be given over to infatuation and anger and be constantly involved in wine women and dice."

[Verse Locator](#)

यस्य धर्मे मनो भूयादधर्मम् स निषेवताम् ।
अपात्रवर्षी भवतु यस्मार्योऽनुमते गतः ॥ २-७५-४२

42. **manaH** = may the mind; **asya** = of the man; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **maabhuuyaat** = never take delight; **dharma** = in righteousness; **saH** = Let him; **nishhevataam** = indulge; **adharmam** = in un righteousness; **bhavatu** = and become; **apaatravarshhi** = distributor of gifts to the undeserving.

May the mind of man with whose counsel my elder brother has gone to exile, never take delight in righteousness? Let him indulge in un righteousness and become a distributor of gifts for the undeserving."

[Verse Locator](#)

संचितान्यस्य वित्तानि विविधानि सहस्रशः ।
दस्युभिर्विप्रलुप्यन्ताम् यश्यार्योऽनुमते गतः ॥ २-७५-४३

43. **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **asya** = let him; **vividhhaani** = various; **vittaani** = riches; **samchitaani** = accumulated; **sahasrashaH** = in thousands; **vipralupyantaam** = be snatched away; **dashyubhiH** = by robbers.

"With whose counsel , my elder brother has gone to exile, let his various kinds of riches got accumulated in thousands , be snatched away by robbers."

[Verse Locator](#)

उभे संध्ये शयानस्य यत् पापम् परिकल्प्यते ।
तच्च पापम् भवेत् तस्य यस्य आर्यो अनुमते गतः ॥ २-७५-४४

44. **yat** = which; **paapam** = sin; **parikalpyate** = was proclaimed; **tasya** = on him; **shayanaasya** = who sleeps; **ubhe sandhye** = during both the twillights; **tat** = let him; **paapam** = sin; **bhavet** = be obtained; by him; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile.

"That sin which was proclaimed on him who sleeps during both the twilights, let that sin be obtained by him, with whose counsel my elder brother has gone to exile."

[Verse Locator](#)

यद् अग्नि दायके पापम् यत् पापम् गुरु तल्पगे ।
मित्र द्रोहे च यत् पापम् तत् पापम् प्रतिपद्यताम् ॥ २-७५-४५

45. yat = which; paapam = sin; agnidaayaka = is in an arsonist; yat = which; paapam = sin; gumtalpage = is in a violator of his teacher's bed; yat = which; paapam = sin; mitradrohe = is in cheating a friend; tat = let that; paapam = sin; pratipadyataam = be obtained (to him on whose counsel my elder brother has gone to exile?)

"Let him obtains that sin, which attaches to a man who practices arson, to a man who violets his teacher's bed and to a man who cheats his friend."

[Verse Locator](#)

देवतानाम् पितृऋणाम् च माता पित्रोस् तथैव च ।
मा स्म कार्षीत् स शुश्रूषाम् यस्य आर्यो अनुमते गतः ॥ २-७५-४६

46. saH = may he; yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; (incure that sin); maasmakaarshhiit = of not doing; shushruushhaam = service; devataanaam = to the gods; pitR^iiNaam = to the manes; tathaivaaha = and like wise; mataapitroH = to his mother and father.

"May he, with whose counsel my elder brother has gone to exile, incur that sin of not doing service to be god, to the manes and likewise to his mother and father."

[Verse Locator](#)

सताम् लोकात् सताम् कीर्त्याः सज् जुष्टात् कर्मणः तथा ।
भ्रश्यतु क्षिप्रम् अद्य एव यस्य आर्यो अनुमते गतः ॥ २-७५-४७

47. May he)yasya = with whose; anumate = counsel; aaryaH = my elder brother ; gataH = has gone to exile; bhrashyatu = forfeit; kshhipram = soon; adyaiva = and now; karmaNaH = from the act; sajjushhTaata = of the righteous; lokaat = from the region; sataam = obtained;by good man; tathaa = and ; kiirtyaaH = from illustriousness.

"May he with whose counsel my elder brother has gone to exile, forfeit soon and now from the region obtained by virtuous man, forfeit the illustriousness enjoyed by good men and the righteous actions."

[Verse Locator](#)

अपास्य मातृशुश्रूषामनर्थे सोऽवतिष्ठताम् ।
दीर्घबाहुर्महावक्षा यस्यार्योऽसुमते गतः ॥ २-७५-४८

48. (May he)yasya = with whose; anumate = counsel; diirghabaahuH = that long armed; mahaavakshhaa = and broad-chested; aaryaH = my elder brother; gataH = has gone to exile; apaasya = fail to give; maatR^ishushruushhokam = due reverence to his mother; avatishhThataam = and be condemned; anarthe = to idleness.

"May he with whose counsel, that long armed and broad chested elder brother has gone to exile, fail to give due reverence to his mother and be condemned to idleness."

[Verse Locator](#)

बहुपुत्रो दरिद्रश्च ज्वररोगसमन्वितः ।

स भूयात्सततक्लेशी यस्यार्योऽनुमते गतः ॥ २-७५-४९

49. saH = may he; yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone exile; bahubhR^ityaH = possess many dependents; daridraH = be without resources; jvararoga samanvitaH = and be ; satatakleshii = forever in distress.

"May he with whose counsel my elder brother has gone to exile, possess many dependents be without resources, be undermined with fever and disease and be forever in distress."

[Verse Locator](#)

आशामाशम् समानानाम् दीनानामूर्ध्वचक्षुषाम् ।

आर्थिनाम् वितथाम् कुर्याद्यस्यार्योऽनुमते गतः ॥ २-७५-५०

50. (may he) yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; incur the sin; kuryaat = of making; vitathaam = the hope; arthinaam = of the destitute; diinaanaam = the very miserable ones; uurdhva chakshhushhaam = having their eyes looking up; aashamsamaanaanaam = and seeking for alms.

"May he with whose counsel my elder brother has gone to exile, incur the sin of falsifying the hopes of highly miserable destitute, who having their eyes looking up seek for alms."

[Verse Locator](#)

मायया रमताम् नित्यम् परुषः पिशुनोऽशुचिः ।

राज्ज्ज्ञो भीत स्त्वधर्मात्मा यस्यार्योऽनुमते गतः ॥ २-७५-५१

51. (may he) yasya = with whose; anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; incur the sin; ramataam = of staying; bhiitaH = in fear; raajN^aH = of the king; nityam = forever; maayayaa = and in conceit; parushhaH = cruel man; pishunaH = a back biter; ashuchiH pishunaH = dishonest man.

"May he with whose counsel my elder brother has gone to exile, incur the sin of staying in fear of the king forever as a cunning man, a cruel man, a back biter, a dishonest man and an unrighteous man."

[Verse Locator](#)

ऋतुस्नाताम् सतीम् भार्यामृतुकालानुरोधिनीम् ।

अतिवर्तेत दुष्टात्मा यस्यार्योऽनुमते गतः ॥ २-७५-५२

52. dushhTaatamaa = may the evil minded man; yasya = with whose anumate = counsel; aaryaH = my elder brother; gataH = has gone to exile; (incur the sin); ativarteta = of ignoring; satiim = his chaste; bhaaryaam = wife; R^itusnaataam = who bathed after her course of menstruation(and so prepared for sexual intercourse) R^tukaalaanurodhiniim = having regard for the season favorable for procreation.

"May the evil minded man, with whose counsel my elder brother has gone to exile, incur the sin of ignoring his chaste wife, who having bathed after her course of menstruation. approaches him for union having regard for the season favorable for procreation."

[Verse Locator](#)

धर्मदारान् परित्यज्य परदारान्नि षेवताम् ।

त्यक्तधर्मरतिर्मूढो यस्यार्योऽनुमते गतः ॥ २-७५-५३

53. **muuDhaH** = may that stupid; **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **incur the sin**) **nishhevataam** = of courting; **paradaaraan** = the consort of another; **parityajya** = disdain; **dharma daaraan** = his lawful wife; **tyaktadharmaratiH** = and having left his love for piety.

"May that stupid with whose counsel my elder brother has gone to exile, incur the sin of courting the consort of another disdain his lawful wife and having forsaken his love for piety."

[Verse Locator](#)

विप्रलुप्तप्रजातस्य दुष्कृतम् ब्राह्मणस्य यत् ।
तदेव प्रतिपद्येत यस्यार्योऽनुमते गतः ॥ २-७५-५४

54. (may he) **yasya** = with whose; **anumate** = counsel; **raaryH** my elder brother; **gataH** = has gone to exile; **pratipadyataam** = obtain; **tadeva** = even that; **dushhkrutam** = sin; **yat** = which (is obtained); **braahmanaNasya** = by a Brahmin; **vipraluptaprajaatasya** = who is issue less.

"May he, with whose counsel my elder brother has gone to exile, incur that sin, which is obtained by a Brahmana who is issue less."

[Verse Locator](#)

पानीयदूषके पापम् तथैव विषदायके ।
यत्तदेकः स लभताम् यस्यार्योऽनुमते गतः ॥ २-७५-५५

55. **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **labhate** = incur; **yat** = which; **paapam** = sin; **paaniiyadushhake** = of a person polluting the drinking water; **ekaH** = himself alone; **tathaiva** = and likewise; **vishhadaayake** = of a person who administers person.

"May he with whose counsel my elder brother has gone to exile, incur the sin that is attached to a person polluting the drinking water and likewise to a person who administers poison."

[Verse Locator](#)

ब्राह्मणायोद्यताम् पूजाम् विहन्तु कलुषेन्द्रियः ।
बालवत्साम् च गाम् दोग्धु यस्यार्योऽनुमते गतः ॥ २-७५-५६

56. (May he) **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **(incur the sin)** **vihantu** = of disturbing; **kalushhendriaH** = with wicked senses; **puujaam** = a worship; **udyataam** = undertaken; **braahmaNaaya** = to a Brahmana; **dogdhu** = and a milking; **gaam** = a cow; **baalavatsaam** = having a young calf(of ages less than ten years).

"May he with whose counsel my elder brother has gone to exile, incur the sin attached to a person disturbing the worship going to be offered to a Brahmana (by another) and to milking a cow having a young calf. " (of age less than ten days)

[Verse Locator](#)

तृष्णार्तम् सति पानीये विप्रलम्भेन योजयेत् ।
लभेत तस्य यत्पापम् यस्यार्योऽनुमते गतः ॥ २-७५-५७

57. **tasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **yatpaapam** = let that sin; **labhate** = be obtained; **yoyayet vipralambena** = of disappointing; **tR^ishhNaartam** = a person oppressed with thirst; **sati paaniye** = when water was available.

"To him, with whose counsel my elder brother has gone to exile, let that sin be obtained of disappointing a person oppressed with thirst, even though water was available."

[Verse Locator](#)

भक्त्या विवदमानेषु मार्गमाश्रित्य पश्यतः ।
तस्य पापेन युज्येत यस्मार्योऽनुमते गतः ॥ २-७५-५८

58. **yasya** = with whose; **anumate** = counsel; **aaryaH** = my elder brother; **gataH** = has gone to exile; **paapena** = let the sin; **yajyeta** = be accorded; **tasya** = to him; **(who) aashritya** = standing; **maargam** = on the road; **pashyataH** = and merely witnessing; **bhktiyaa** = between two divided groups (without trying to make peace between them.)

"With whose counsel my elder brother has gone to exile, let the sin be accorded to him, who while standing on the road, merely witnesses a dispute between two divided groups without trying to make peace between them."

[Verse Locator](#)

विहीनाम् पति पुत्राभ्याम् कौसल्याम् पार्थिव आत्मजः ।
एवम् आश्वसयन् एव दुःख आर्तः निपपात ह ॥ २-७५-५९

59. **evam** = while in that manner; **aashvaasayaaneva** = even consoling; **kausalyaam** = Kausalya; **vihiinaam** = bereft of; **patiputraabhyaam** = her husband and son; **paarthivaatmajaH** = the Prince Bharata ; **nipapaata ha** = fell down; **duHkhaartaH** = depressed with anguish.

"While thus counseling Kausalya, who was bereft of her husband and son, the prince Bharata fell down, depressed as he was with anguish."

[Verse Locator](#)

तथा तु शपथैः कष्टैः शपमानम् अचेतनम् ।
भरतम् शोक सन्तप्तम् कौसल्या वाक्यम् अब्रवीत् ॥ २-७५-६०

60. **kausalya** = Kausalya; **abraviit** = spoke; **vaakyam** = the following words; **bharataam** = to Bharata; **shokasamtaptam** = who was tormented with grief; **achetanam** = and was quite distraught; **shapamaanam** = who just uttered; **kashhTaiH** = formidable; **shapathaiH** = imprecations; **tathaatu** = in that manner.

Kausalya spoke the following words to Bharata who was tormented with grief, was quite distraught and who just uttered formidable imprecations in the aforesaid manner:

[Verse Locator](#)

मम दुःखम् इदम् पुत्र भूयः समुपजायते ।
शपथैः शपमानो हि प्राणान् उपरुणत्सि मे ॥ २-७५-६१

61. **putra** = O; **son!** **idam duHkham** = this grief; **samupajaayate** = is added; **bhuuyaH** = further; **mama** = to me; **shapamaanaH** = by uttering; **shapathaiH** = the curses; **uparuNatisihi** = you are indeed afflicting; **me** = my; **praaNaan** = spirits.

"O, son! My grief is further enhanced. By uttering the curses, you are indeed racking my spirits."

[Verse Locator](#)

दिष्ट्या न चलितः धर्मात् आत्मा ते सह लक्ष्मणः ।
वत्स सत्य प्रतिज्ञो मे सताम् लोकान् अवाप्स्यसि ॥ २-७५-६२

62. **vatsa** = O; **son!** **dishhTyaa** = fortunately; **te** = your; **aatmaa** = mind; **satyapraatiJ^NaH** = endowed as it is with nobility; **nachalitaH** = has not moved ; **dharmaat** = from righteousness; **avaapsyasi** = you will obtain; **lokam** = the world; **sataam** = of the blessed; **saha lakshhmaNaH** = along with Lakshmana.

"O ,son! Fortunately, your mind as it is endowed with nobility, has not swerved from righteous path. You will obtain the world of the blessed, along with Lakshmana."

[Verse Locator](#)

इत्युक्त्वा चाङ्कमानीय भरतम् भ्रातृवत्सलम् ।
परिष्वज्य महाबाहुम् रुरोद भृशदुःखिता ॥ २-७५-६३

63. **uktvaa** = speaking; **iti** = thus; **bharatam** = to Bharata; **bhraatru vatsalam** = who was devoted to his brother Rama; **aaniya** = she has taken; **mahaabaahum** = the long armed Bharata; **aNkam** = to her lap; **parishhvajya** = embraced him; **ruroda** = and wept; **bhR^ishaduHkhitaa** = very much; afflicted with grief.

Thus speaking to Bharata who was devoted to his brother Rama, she took the valiant Bharata to her lap, embraced him and wept aloud , as she was very much afflicted with grief.

[Verse Locator](#)

एवम् विलपमानस्य दुःख आर्तस्य महात्मनः ।
मोहाच् च शोक सन्मोधात् बभूव लुलितम् मनः ॥ २-७५-६४

64. **vilapamaanaH** = the great soled Bharata; **duHkhaartasya** = distraught on account of grief; **babhuuva** = felt himself; **mohaachcha** = about to swoon; **manaH** = with his mind; **lulitam** = crushed; **shokasamrodhaat** = by the burden of grief.

Lamenting thus, the great soled Bharata distraught on account of grief, felt himself about to swoon, with his mind crushed by the burden of grief.

[Verse Locator](#)

लालप्यमानस्य विचेतनस्य ।
प्रनष्ट बुद्धेः पतितस्य भूमौ ।
मुहुर् मुहुर् निःश्वसतः च दीर्घम् ।
सा तस्य शोकेन जगाम रात्रिः ॥ २-७५-६५

65. **laalapyamaanasya** = lamenting thus; **vichetanasya** = being unconscious; **praNashhTabuddheH** = with a lost intellect; **patitasya** = lying fallen; **bhuumou** = on the ground; **niHshvasataH** = again and again; **raatriH** = that night; **jagaama** = passed; **shokena** = with grief; **tasya** = to Bharata.

To Bharata that night passed with grief in lamenting thus laying fallen unconscious on the ground, sighing warmly again and again with his power of discernment having been lost.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चसप्ततितमः सर्गः

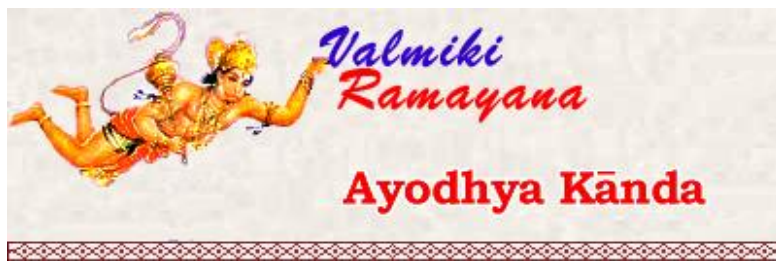
Thus completes 75nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 75

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>				

© March 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 76 Verses converted to UTF-8, Nov 09

Introduction

Vasistha advises Bharata to stop lamenting and to perform the last rites of the king. Bharata then places the body of Dasaratha on a couch, taking it out from the vessel where it had been immersed in oil and proceeds with the funeral rites. The appointed priests, attendants, people of the city and the weeping royal women followed the funeral pile of the king to the banks of Sarayu River where the body was cremated. Bharata along with others return to the city after the completion of the cremation-ceremony.

[Verse Locator](#)

तम् एवम् शोक सन्तप्तम् भरतम् केकयी सुतम् ।
उवाच वदताम् श्रेष्ठो वसिष्ठः श्रेष्ठ वाग् ऋषिः ॥ २-७६-१

1. **vasishhThaH R^ishhiH** = the sage Vasishta; **shreshhThaH** = the excellent; **vadataam** = among the speakers; **shreshhThavaak** = having eloquence; **uvaacha** = spoke; **tam bharatam** = to that Bharata; **Kaikeyi sutam** = the son of Kaikeyi; **evam** = who was thus; **shokatamtaptam** = tormented with grief.

The sage Vasishta, the excellent one among the speakers having eloquence, spoke to that Bharata, Kaikeyi's son who was thus tormented with grief.

[Verse Locator](#)

अलम् शोकेन भद्रम् ते राज पुत्र महा यशः ।
प्राप्त कालम् नर पतेः कुरु सम्यानम् उत्तरम् ॥ २-७६-२

2. **raajaputra** = O; the prince; **mahaayashaH** = the greatly illustrious one! **bhadram** = blessing; **te** = to you! **aalam** = enough; **shokena** = of your sorrow; **kuru** = perform; **uttamam** = in an excellent; **samyaaanam** = way; **praaptakaalam** = the last rites; **narapateH** = of the king.

"O, the greatly illustrious prince! My blessing to you. You have lamented long enough. Perform in an excellent way, the last rites of the king."

[Verse Locator](#)

वसिष्ठस्य वचः श्रुत्वा भरतः धारणाम् गतः ।
प्रेत कार्याणि सर्वाणि कारयाम् आस धर्मवित् ॥ २-७६-३

3. **shrutvaa** = hearing; **vachaH** = the words; **vasishhThasya** = of Vasishta; **bharataH** = Bharata; **dharmavit** = conversant with his duty; **gataH** = fell; **dharaNiim** = prostate; **kaarayaamaasa** = and proceeded; **sarvaaNi** = with all; **pretakaaryaaNi** = the arrangements for obsequies.

Hearing the words of Vasishta, Bharata conversant with his duty fell prostate and proceeded with all the arrangements for the obsequies.

उद्धृतम् तैल सम्क्लेदात् स तु भूमौ निवेशितम् ।
 आपीत वर्ण वदनम् प्रसुप्तम् इव भूमिपम् ॥ २-७६-४
 सम्वेश्य शयने च अग्रे नाना रत्न परिष्कृते ।
 ततः दशरथम् पुत्रः विललाप सुदुःखितः ॥ २-७६-५

4; 5. **uddharitam** = raising; **bhuumipam** = the body of the king; **dasharatham** = Dasaratha; **bhuumou** = from the place; **taila samrodhaat niveshitam** = where it had been immersed in oil; **prasuptam iva** = seeming as it were asleep; **aapiita vadanam** = with face in the color of gold; **saH putraH** = that son; (Bharata); **samveshya** = placed it; **agrye** = in a magnificent; **shayane** = couch; **naanaaratnaparishhkR^ite** = adorned with every kind of precious stone; **tatah** = and thereafter; **suduHkhitaH** = in a great grief; **vilalaapa** = lamented (as follows):

Raising the body of king Dasaratha, from the vessel where it had been immersed in oil, seeming as it were asleep with face in the color of gold, that son Bharata placed it in a magnificent couch, adorned with every kind of precious stone and in a great grief, lamented.(as follows):

Verse Locator

किम् ते व्यवसितम् राजन् प्रोषिते मय्य् अनागते ।
 विवास्य रामम् धर्मज्ञम् लक्ष्मणम् च महा बलम् ॥ २-७६-६

6. **raajan** = O; **king! Kim** = what; **vyavasitam** = was intended; **te** = by you; **mayi** = while I; **proshhite** = who was absent from home; **anaagate** = did not arrive; **vivaasya** = having sent into exile; **dharmajN^am** = the virtuous; **raamam** = Rama; **lakshhmanamcha** = and Lakshmana; **mahaabalam** = possessed of great strength?

"O, king! Having sent into exile the virtuous Rama and Lakshmana who is possessed of great strength, while I was away from home and had not yet returned, what did you intend to do?"

Verse Locator

क्व यास्यसि महा राज हित्वा इमम् दुःखितम् जनम् ।
 हीनम् पुरुष सिम्हेन रामेण अक्लिष्ट कर्मणा ॥ २-७६-७

7. **kva** = where; **yaasyasi** = will you go; **hitvaa** = leaving; **imam janam** = this person; **duHkhitam** = who is distressed; **hiinam** = and bereft; **raameNa** = of Rama; **aklishhTa karmaNaa** = who is unwearied in action; **purushhasimhena** = and excellent among men?

"Where will you go, leaving this person (me) who was distressed and bereft of Rama the unwearied one in action and the excellent one among men?"

Verse Locator

योग क्षेमम् तु ते राजन् को अस्मिन् कल्पयिता पुरे ।
 त्वयि प्रयाते स्वः तात रामे च वनम् आश्रिते ॥ २-७६-८

8. **taata** = O; **father! Raajan** = O; **king! KaH** = who; **kalpayitaa** = is supposed to see; **yogakshhemam** = the welfare and security; **te** = of your; **asmin** = this; **pure** = city of Ayodhya; **tvayi** = while you; **prayaate** = have gone; **svaH** = to heaven; **raamecha** = and Rama; **aashrite** = taking; refuge; **vanam** = in a forest?

"O, king! O, father! Who is supposed to see the welfare and security of your city of Ayodhya, while you have departed for heaven and while Rama has gone, taking refuge in a forest?"

Verse Locator

विधवा पृथिवी राजंस् त्वया हीना न राजते ।

हीन चन्द्रा इव रजनी नगरी प्रतिभाति माम् ॥ २-७६-९

9. **raajan** = O; king; **hiinaa** = bereft; **tvayaa** = of you; **pR^ithivii** = this earth;; **vidhavaa** = and deprived of its lord; **na raajate** = does not look charming ;**maa** = to me; **nagarii** = this city; **pratibhaati** = is looking; **rajaniiva** = like a night; **hinachandraa** = with out a moon.

"O, king! Bereft of you and deprived of its lord, this earth does not look charming. To me, this city is looking like a night without a moon."

[Verse Locator](#)

एवम् विलपमानम् तम् भरतम् दीन मानसम् ।

अब्रवीद् वचनम् भूयो वसिष्ठः तु महान् ऋषिः ॥ २-७६-१०

10. **mahaamuniH** = the great sage; **vasishhThaH** = Vasishta; **bhuuyaH** = again; **abraviit** = spoke; **vachanam** = these words; **tam bharatam** = to that bharata; **diinamaanasam** = who was distressed in mind; **evam** = thus; **vilapamaanam** = lamenting.

The great sage Vasishta again spoke the following words to that Bharata who was distressed in mind and thus lamenting.

[Verse Locator](#)

प्रेत कार्याणि यानि अस्य कर्तव्यानि विशाम्पतेः ।

तानि अव्यग्रम् महा बाहो क्रियताम् अविचारितम् ॥ २-७६-११

11. **mahaabaaho** = O; **mighty armed!** **Avyagram** = without hesitation; **avichaaritam** = or repining; **kriyantaam** = carry out ; **taami** = those; **pretakaaryaaNi** = funeral rites; **asya vishaampate** = to this king; **yaani** = which; **kartavyaani** = should be done.

"O, mighty armed Bharata! Without hesitation or repining, carry out the funeral rites of the king that should be done."

[Verse Locator](#)

तथा इति भरतः वाक्यम् वसिष्ठस्य अभिपूज्य तत् ।

ऋत्विक् पुरोहित आचार्यास् त्वरयाम् आस सर्वशः ॥ २-७६-१२

12. **tatheti** = Be it so; **bharataH** = Bharata answered; **abhipuujya** = and obedient; **tat vasishhTasya** = to that Vasishta's; **vaakyam** = command; **tvarayaamaasa** = he summoned speedily; **R^itvik purohitaachaaryaan** = the appointed priests; knowing the rules of the funeral rites.

"Be it so" answered Bharata and obedient to Vasishta's command, he summoned speedily the appointed priests who were knowing the rules of the funeral rites."

[Verse Locator](#)

ये तु अग्रतः नर इन्द्रस्याग्नि अगारात् बहिष् कृताः ।

ऋत्विग्भिर् याजकैः चैव ते ह्यिन्ते यथा विधि ॥ २-७६-१३

13. **ye** = which; **agnayaH** = fires; **narendrasya** = of that king; **bahishhkrutaaH** = were prepared outside; **agnayagaaraat** = the fire chamber; **te** = those fires; **ahriyanta** = were kindled; **R^itvigbhiH** = by the appointed priests; **yaajakaashchaiva** = and sacrificial attendants; **yathaavidhi** = in accordance with the rituals.

The fires of that king were prepared outside the chamber and kindled in accordance with the rituals by the priests and the sacrificial attendants.

शिविलायाम् अथ आरोप्य राजानम् गत चेतनम् ।

बाष्प कण्ठा विमनसः तम् ऊहुः परिचारकाः ॥ २-७६-१४

14. **atha** = thereafter; **parichaarakaaH** = the attendants; **baashhpakaNThaaH** = with tears in their throats; **vimanasaH** = and dejected in mind; **aaropya** = made to mount; **gatachetasam** = the dead; **raajaanam** = king; **shibikaayaam** = on a small palanquin; **uuhuH** = and carried; **tam** = it(away).

The attendants were choked with tears in their throats and disconsolate in their mind, made the dead king to mount on a small palanquin and carried it away.

Verse Locator

हिरण्यम् च सुवर्णम् च वासांसि विविधानि च ।

प्रकिरन्तः जना मार्गम् नृपतेर् अग्रतः ययुः ॥ २-७६-१५

15. **janaH** = the people; **yayuH** = went along; **maargam** = the path; **prakirantaH** = scattering; **hiraNyam** = silver; **suvarNamcha** = gold; **vividhaani** = and many kinds; **vaasaamsicha** = of clothes; **agrataH** = in front; **nR^ipate** = of the king.

The people went along the path, scattering silver, gold and various kinds of clothes in front of the king.

Verse Locator

चन्दन अगुरु निर्यासान् सरलम् पद्मकम् तथा ।

देव दारूणि च आहत्य चिताम् चक्रुस् तथा अपरे ॥ २-७६-१६

गन्धान् उच्च अवचामः च अन्यास् तत्र दत्त्वा अथ भूमिपम् ।

ततः सम्वेशयाम् आसुः चिता मध्ये तम् ऋत्विजः ॥ २-७६-१७

16. **tathaa** = in the same manner; **apare** = some others; **aahR^itya** = brought; **chandanaaguru niryaasaan** = sandalwood; sweet aloes; different fragrant essences; **saraLam** = with heaps of Sarala.Padmaka; **devadaaruNicha** = devadaaru wood; **anyaan** = and other; **uchchavaachaan** = many kinds; **gandhaan** = of fragrant substances; **gatvaa** = went; **tatra** = there; **kshhepayanti** = and threw them; **atha** = thereafter; **R^itvijaH** = the appointed priests; **samveshayaamaasuH** = caused to lie down; **bhuumipam** = the king; **tatra** = there; **chitaamadhye** = in the midst of the funeral pile.

In the same manner, some others brought sandal wood, sweet aloes, different fragrant essences, with leaps of Sarala Padmaka and Devadaru woods and many other kinds of fragrant substances, went there and threw them into the funeral pile. Thereafter the appointed priests caused the king's body to lie down there in the midst of the funeral pyre.

Verse Locator

तथा हुत अशनम् हुत्वा जेषुस् तस्य तदा ऋत्विजः ।

जगुः च ते यथा शास्त्रम् तत्र सामानि सामगाः ॥ २-७६-१८

18. **tadaa** = then; **tadR^itvijaH** = those appointed priests; **tasya** = engaged for the bereft of the king; **hutvaa** = poured oblations; **hutaashanam** = into the fire; **jepuH** = and recited sacred texts;(relevant to the funeral rites); **te saamagaaH** = those among the priests who could recite the hymns of Samaveda; **jagushcha** = chanted; **saamaani** = the hymns of Samaveda; **yathaa shaastram** = according to the rules.

Then, those priests engaged for the benefit of the king poured oblations into the fire and recited sacred texts (relevant to the funeral rites). Those among the priests, who could recite the

शिविकाभिः च यानैः च यथा अर्हम् तस्य योषितः ।
नगरान् निर्ययुस् तत्र वृद्धैः परिवृताः तदा ॥ २-७६-१९

19. tadaa = then; tasya = his; yoshhitaH = ladies; parivR^itaaH = encircled; vR^iddaiH = by elders; shibikaabhishcha = (mounted) palanquins; yaanaishcha = or other vehicles; yathaarham = as deserving; niryayuH = departed; naagaraat = from the city; tatra = to that place.

Then, his ladies, encircled by elders mounted palanquins or other vehicles, as deserving and departed from the city to that place.

प्रसव्यम् च अपि तम् चक्रुर् ऋत्विजो अग्नि चितम् नृपम् ।
स्त्रियः च शोक सन्तप्ताः कौसल्या प्रमुखाः तदा ॥ २-७६-२०

20. tadaa = then; R^itvijaH = the appointed priests; kausalyaapramukhaaH = Kausalya and other; striyashcha = women; shokasamtaptaaH = tormented with grief; prasavyamchaapi chakruH = circumambulated in anti-clockwise direction; tam nR^ipam = that king; agrichitam = who was lying on a funeral pile.

Then, the appointed priests as well as Kausalya and other women who were tormented with grief, circumambulated in anti clockwise direction that king who was lying on a funeral pile.

क्रौन्चीनाम् इव नारीणाम् निनादः तत्र शुश्रुवे ।
आर्तानाम् करुणम् काले क्रोशन्तीनाम् सहस्रशः ॥ २-७६-२१

21. tatra kale = at that time; ninaadaH = the crying sounds; sahasrashaH = of thousands; naariiNaam = of women; karuNam = pitiably; kroshantiinaam = weeping; aartaanaam = with agony; shushruve = were heard; krouN^chiinamiva = like the sounds of female curlew birds.

At that time the crying sounds of thousands of women, pitiably weeping with agony, were heard like the sounds of female curlew birds.

ततः रुदन्त्यो विवशा विलप्य च पुनः पुनः ।
यानेभ्यः सरयू तीरम् अवतेरुर् वर अन्गनाः ॥ २-७६-२२

22. tataH = thereafter; rudantyaH = the lamenting; varaaNganaaH = ladies; vivashaaH = deprived of their grit; vilapya = wept; punaH punaH = again and again; avateruH = and descended; yaanebhyaH = from their vehicles; sarayuu tiiram = at the bank of Sarayu River.

Thereafter, the lamenting ladies deprived of their grit wept again and again and descended from their vehicles at the bank of Sarayu River.

कृत उदकम् ते भरतेन सार्धम् ।
नृप अन्गना मन्त्रि पुरोहिताः च ।

23. **bharatena saardham** = along with Bharata; **nR^ipaaNganaaH** = the royal women; **te** = and those; **mantri purohitaashcha** = ministers and family priests; **kR^tvaa** = offered; **udakam** = (oblations with) water; **pravishya** = entered; **puram** = the city; **ashrupariitanetraaH** = with their eyes filled in tears; **vyanayanta** = and spent; **duHkham** = with great difficulty; **dashaaham** = the ten days; **bhuumou** = sleeping on the floor.

Along with Bharata, the royal women, the ministers and family priests offered their oblations with water and entered the city with their eyes filled in tears and spent ten days with great difficulty by sleeping on bare floor.

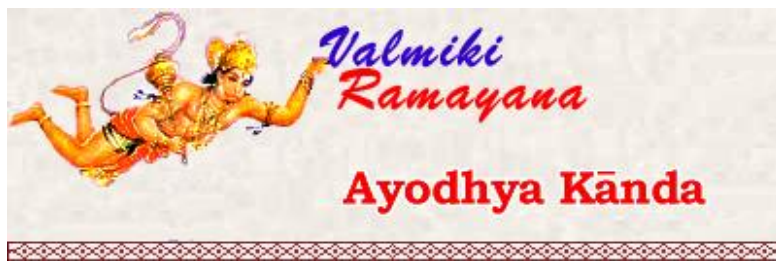
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षट्सप्ततितमः सर्गः

Thus completes 76th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 76

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	

© March 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 77

Verses converted to UTF-8, Nov 09

Introduction

On the twelfth day of the death of Dasaratha, Bharata gives various presents to Brahmins. On the thirteenth day when Bharata and Shatrughna go to the cremation ground to collect the bones both of them are overwhelmed with grief and fall down on the ground. Vasista, the family priest and Sumantra raise them up and pacifying urge both of them to complete the remaining rites to be performed on the thirteenth day.

[Verse Locator](#)

ततः दश अहे अतिगते कृत शौचो नृप आत्मजः ।
द्वादशे अहनि सम्प्राप्ते श्राद्ध कर्माणि अकारयत् ॥ २-७७-१

1. tataH = thereafter; atigate = having passed; dashaahe = the tenth day; kR^ita nR^paatmajaH shouchaH = Bharata; who performed purification; akaarayata = got done; shraaddha karmaaNi = Shraddha* rites; sampaapte = on the arrival of; dvaadase = twelfth; ahani = day.

After having passed the tenth day of the death of Dasaratha, Bharata having himself purified, performed Shraddha* rites on the arrival of the twelfth day.

* Shraddha rites are in the honor and for the benefit of dead relatives observed with great strictness at various fixed periods and on the occasion of rejoicing as well as mourning by the surviving relatives. These are performed by the daily offering of water and on the stated occasion by the offering of Pindas or balls of rice and meal to three paternal forefathers i.e. Father, grandfather, and great grandfather. It is an act of reverential homage to a deceased person performed by relatives, most desirably by a son of the deceased.

[Verse Locator](#)

ब्राह्मणेभ्यो ददौ रत्नम् धनम् अन्नम् च पुष्कलम् ।
वासांसि च महार्हाणि रत्नानि विविधानि च ॥ २-७७-२

2. (Bharata) dadou = gave; ratnam = precious stones; dhanam = money; pushhkalam = a lot of; annam = cooked rice; mahaarhaaNi = very valuable; vaasaamsi = clothes; vividhaani = various kinds of; ratnaani = presents; braahmaNebhyaH = to brahmins.

On the occasion of Shraddha rites, Bharata gave precious stones, money, a lot of cooked rice, very valuable clothes and various other kinds of presents to Brahmins.

[Verse Locator](#)

बास्तिकम् बहु शुक्लम् च गाः च अपि शतशः तथा ।
दासी दासम् च यानम् च वेश्मानि सुमहान्ति च ॥ २-७७-३
ब्राह्मणेभ्यो ददौ पुत्रः राज्ञः तस्य और्ध्वदैहिकम् ।

3. **tasya** = in that; **ourdhvadehikam** = ceremony performed in honor of the dead; **raajN^aH** = king; **putraH** = Bharata the son of Dasaratha; **dadou** = gave; **bahu** = many; **shuklam** = white; **baastikam** = multitudes of goats; **tathaa** = and; **shatashaH** = hundreds of ; **gaashchaapi** = cows; **daasii daasamcha** = servants and servant maids; **yaanaamcha** = vehicles; **sumahaanti** = and very big; **veshmaanicha** = houses; **braahmaNebhyaH** = to brahmans.

In that ceremony performed in honor of the dead king, Bharata the son of Dasaratha gave multitudes of white goats, hundreds of cows, servants and servant maids, vehicles and very big houses to Brahmins.

[Verse Locator](#)

ततः प्रभात समये दिवसे अथ त्रयोदशे ॥ २-७७-४

विललाप महा बाहुर् भरतः शोक मूर्चितः ।

शब्द अपिहित कण्ठः च शोधन अर्थम् उपागतः ॥ २-७७-५

चिता मूले पितुर् वाक्यम् इदम् आह सुदुःखितः ।

4; 5. **tataH** = then; **prabhaata samaye** = at the time of dawn; **trayodashe** = on the thirteenth; **divase** = day; **mahaabaahuH** = the mighty armed; **bharataH** = Bharata; **upaagataH** = who came; **shodanaartham** = for clearing up bones and ashes; **atha** = thereafter; **vilalaapa** = wept; **shokamuurchhitaH** = stunned by grief; **shabdaapihitakaN^TaH** = his throat being choked; **aha** = spoke; **idam vaakyam** = these words; **suduHkhitah** = greatly distressed as he was; **chitaamuule** = having reached the foot of his father's funeral pile (to collect the bones and ashes for their immersion in the holy Sarayu river.)

Then, at the time of dawn on the thirteenth day, the mighty armed Bharata who came for clearing up bones and ashes, wept in grief, his throat being choked of sound (because of crying) and spoke in great distress the following words, having reached the foot of his father's funeral pile (to collect the bones and ashes for their immersion in Sarayu River).

[Verse Locator](#)

तात यस्मिन् निषृष्टः अहम् त्वया भ्रातरि राघवे ॥ २-७७-६

तस्मिन् वनम् प्रव्रजिते शून्ये त्यक्तः अस्म्य् अहम् त्वया ।

6. **taata** = O; **father!** **Yasmin** = to which; **bhraatari** = brother; **raaghava** = Rama; **aham** = I; **nisR^ishhTaH** = have been entrusted; **tvayaa** = by you; **tasmin** = that Rama; **pravrajite** = having gone to exile; **vanam** = forest; **aham** = I; **asmi** = became; **tyaktaH** = abandoned; **shuunye** = wholly alone; **tvayaa** = by you.

"O, father! My brother Rama to whose care I was entrusted by you, having gone on exile to the forest, I now become abandoned wholly alone, by you."

[Verse Locator](#)

यथा गतिर् अनाथायाः पुत्रः प्रव्रजितः वनम् ॥ २-७७-७

ताम् अम्बाम् तात कौसल्याम् त्यक्त्वा त्वम् क्व गतः नृप ।

7. **nR^ipa** = O; king!; **taata** = O; **father!** **kva** = where; **gataH** = where you have gone; **tyaktvaa** = leaving; **kausalyaam** = Kausalya; **taam** = such; **ambaam** = a mother; **yasyaaH** = whose; **putraH** = son; **gatiH** = the support; **pravraajitah** = has been sent away from home; **vanam** = the forest?

"O, king! O, father! Where have you gone, leaving Kausalya the mother whose son Rama, her support, has been sent away from home to the forest?"

[Verse Locator](#)

दृष्ट्वा भस्म अरुणम् तच्च दग्ध अस्थि स्थान मण्डलम् ॥ २-७७-८

पितुः शरीर निर्वाणम् निष्टनन् विषसाद ह ।

8. dR^ishhTvaa = seeing; tat = that; sthaanamaN^Dalam = spot of collection; bhasmaaruNam = which became reddish brown in colour because of ashes; dagdhaasthi = with bones consumed by fire; pituH = and his father's; shariira nirvaaNam = body extinguished; saH = BharataH; vishhasaada = was depressed; nishhTanam = and began to cry loudly.

Seeing that spot of collection (of bones), which became reddish brown in colour because of ashes, with bones consumed by fire and his father's body having extinguished, Bharata was depressed and began to cry loudly.

[Verse Locator](#)

स तु दृष्ट्वा रुदन् दीनः पपात धरणी तले ॥ २-७७-९

उत्थाप्यमानः शक्रस्य यन्त्र ध्वजैव च्युतः ।

9. diinaH = miserable as he was; dR^IshhTvaa = to see; (the spot); saH tu = that Bharata; papaata = fell; rudan = weeping; dharaNiitale = on the ground; yantradhvajaH iva = as a flagstaff fastened by any mechanical contrivance; chyutaH = would drop; utthaapyamaanaH = while being raised; shakrasya = in honor of Indra the god of celestials.

Miserable as he was to see the spot, Bharata fell weeping on the ground, as a flag staff fastened by any mechanical contrivance would drop down while being raised in honor of Indra the god of celestials.

[Verse Locator](#)

अभिपेतुस् ततः सर्वे तस्य अमात्याः शुचि व्रतम् ॥ २-७७-१०

अन्त काले निपतितम् ययातिम् ऋषयो यथा ।

10. tataH = then; sarve = all; tasya amaatyaaH = his ministers; abhipetuH = quickly approached Bharata; shuchivratam = virtuous in conduct; R^ishhayo yathaa = as sages; (rushed to) nipatitam = the fallen; yayaatim = Yayati; antakaale = at the time of his death.

All his ministers hastily approached Bharata who was virtuous in conduct, as sages once rushed to the fallen Yayati at the time of his death.

[Verse Locator](#)

शत्रुघ्नः च अपि भरतम् दृष्ट्वा शोक परिप्लुतम् ॥ २-७७-११

विसम्भो न्यपतत् भूमौ भूमि पालम् अनुस्मरन् ।

11. dR^ishhTvaa = seeing; bharatam = Bharata; shatrughnashohaapi = Shatrughna also; shokapariplutaH = was overwhelmed with grief; anusmaran = and while recollecting; bhuumipaalam = the king; nyapatat = fell; bhuumou = on the ground; visamj^NaH = unconsciously.

Seeing Bharata, Shatrughna was also overwhelmed with grief and while recollecting the king, fell unconscious on the ground.

[Verse Locator](#)

उन्मत्तैव निश्चेता विललाप सुदुःखितः ॥ २-७७-१२

स्मृत्वा पितुर् गुण अङ्गानि तानि तानि तदा तदा ।

12. smR^ityaa = Remembering of; taani taani = many; guNaan^gaani = acts resulting from good qualities; pituH = of his father; tathaa tathaa = at different times; vilalaapa = he was lamenting wildly; (as follows) unmattaH = like one who has lost his wits; nishchetaaH = bewildered as he was; suduHkhitaH = and very much afflicted with grief.

Remembering the many gestures of his father resulting from his loving qualities made from time to time, Shatrughna was lamenting (as follows) like one who has lost his wits, bewildered as he was.

[Verse Locator](#)

मन्थरा प्रभवः तीव्रः कैकेयी ग्राह सम्कुलः ॥ २-७७-१३

वर दानमयो अक्षोभ्यो अमज्जयत् शोक सागरः ।

13. (we were) amajjayat = immersed; shokasaagaraH = in an ocean of sorrow; tiivra = which was violent; akshhobhyaH = and appalling; mantharaaprabhavaH = invoked by Manthara; kaikeyii graahasamkulaH = in which Kaikeyi; in the form of a crocodile; varadaanamayaH = swam in its current the boons; (granted by my father in favor of Kaikeyi)

"We are immersed in a violent and appalling ocean of sorrow invoked by Mandhara, in which Kaikeyi in the form of a crocodile swam in its current the irrevocable boons granted to her by my father."

[Verse Locator](#)

सुकुमारम् च बालम् च सततम् लालितम् त्वया ॥ २-७७-१४

क्व तात भरतम् हित्वा विलपन्तम् गतः भवान् ।

14. taata = O; father! Kva = where; bhavaan gataH = have you gone; hitvaa = leaving; bharatam = Bharata; baalamcha = your boy; laalitam = caressed; satatam = always; tvayaa = by you; vilapantam = and lamenting.

"O, father! Where have you gone leaving the lamenting Bharata, your boy always being caressed by you."

[Verse Locator](#)

ननु भोज्येषु पानेषु वस्त्रेष्व् आभरणेषु च ॥ २-७७-१५

प्रवारयसि नः सर्वासु तन् नः को अद्य करिष्यति ।

15. pravaarayasi nanu = you used to fulfill the wishes; maH savaan = of all of us; bhojyeshhu = in the matter of eatables; paaneshhu = drinks; vastreshhu = clothes; aabharaNeshhu cha = and jewels; kaH = who; anyaH = else; karishhyati = will do; tat = it; naH = for us?

"You used to fulfill the wishes of all of us, in the matter of eatables, drinks, clothes, and jewels. Who else will do it (now) for us."

[Verse Locator](#)

अवदारण काले तु पृथिवी न अवदीर्यते ॥ २-७७-१६

विहीना या त्वया राज्ञा धर्मज्ञेन महात्मना ।

16. pR^ithivii = that earth; yaa = which; vihiinaa = is deprived; tvayaa = of you; dharmajN^ena = who knew the righteousness; mahaatmanaa = a high soled man; raajN^aa = and a king; naavadiiryate = is not riven; avadiiraNakaale = even when it is time to be riven.

"That earth which is deprived of you, the high soled and righteous king, is not riven even when it is the time to be riven."

[Verse Locator](#)

पितरि स्वर्गम् आपन्ने रामे च अरण्यम् आश्रिते ॥ २-७७-१७
किम् मे जीवित सामर्थ्यम् प्रवेक्ष्यामि हुत अशनम् ।

17. pitari = the father; aapanne = having obtained; svargam = heaven; raamecha = and Rama; aashrite = having taken refuge; araNyam = in a forest; kim = what is; jiivita saamarthyam = the significance of life; me = for me? pravekshhyaami = I shall enter; hutaashanam = a fire.

"The father having obtained heaven and Rama having taken refuge in a forest, what is the significance of life for me? I shall enter a fire."

[Verse Locator](#)

हीनो भ्रात्रा च पित्रा च शून्याम् इक्ष्वाकु पालिताम् ॥ २-७७-१८
अयोध्याम् न प्रवेक्ष्यामि प्रवेक्ष्यामि तपो वनम् ।

18. hiinaH = bereft of; bhraatraa = my brother; pitraacha = and father; na pravekshhyaami = I can not return to; shuunyaam = the deserted; ayodhaam = Ayodhya; ikshhvaakupaalitaam = where Ikshvaku used to reign; pravekshhyaami = I shall retire to; tapovanam = a hermitage.

"Bereft of my brother and father, I can not return to the deserted city of Ayodhya, where Ikshvaku used to reign. I shall retire to a hermitage."

[Verse Locator](#)

तयोः विलपितम् श्रुत्वा व्यसनम् च अन्ववेक्ष्य तत् ॥ २-७७-१९
भृशम् आर्ततरा भूयः सर्वएव अनुगामिनः ।

19. shrutvaa = hearing; vilapitam = the lamentation; tayoH = of them both; anvavekshhya = and beholding; tat = that; vyasanam = misfortune; sarve = all; anugaaminaH = their companions; bhuuyaH = once again; aarta taraaH = were disturbed; bhR^isham = very much.

Hearing the lamentation of both of them and beholding their plight, all their companions were disturbed very much, once again.

[Verse Locator](#)

ततः विषण्णौ श्रान्तौ च शत्रुघ्न भरताव् उभौ ॥ २-७७-२०
धरण्याम् सम्व्यचेष्टेताम् भग्न शृङ्गाव् इव ऋषभौ ।

20. tataH = thereafter; ubhau = both; shatrughna bharatou = Shatrughna and Bharata; shraantoucha = were wearied; vishhaNNou = with grief; samvyaveshTetaam = and began to roll; dharaN^yaam = on the ground; R^ishhabhou iva = like two bulls; bhagnashR^iN^gou = having their horns broken.

Both Shatrughna, and Bharata were wearied with grief and began to roll on the ground, like two bulls whose horns have been broken.

[Verse Locator](#)

ततः प्रकृतिमान् वैद्यः पितुर् एषाम् पुरोहितः ॥ २-७७-२१
वसिष्ठो भरतम् वाक्यम् उत्थाप्य तम् उवाच ह ।

21. tataH = then; vasishhTah = Vasista; prakR^itimaan = a noble natured man; vaidyaH = a family priest; eshhaam = of their; pituH = father; utthaaapya = after raising up; tam = that; bharatam = Bharata; uvaacha ha = spoke; vaakyam = (the following) words.

Then, Vasista, a noble man, a learned man and the family priest of their father, raised up that Bharata from the ground and spoke the following words:

[Verse Locator](#)

त्रयोदशोऽयम् दिवसः पितुर्वृत्तस्य ते विभो ॥ २-७७-२२
सावशेषास्थिनिचये किमिह त्वम् विलम्बसे ।

22. vibho = O; lord Bharata! Ayam = this; trayodashaH = is the thirteenth; divasaH = day; vR^ittasya = of the death; te pituH = of your father; kim = why; tvam = are you; vilambase = hanging down; iha = here; saava sheshha asthi nichaye = when the ceremony of collecting the bones is still remaining.

"O, Lord Bharata! This is the thirteenth day of the death of your father. Why are you hanging down here, when the ceremony of collecting the bones is still unfinished?"

[Verse Locator](#)

त्रीणि द्वन्द्वानि भूतेषु प्रवृत्तानि अविशेषतः ॥ २-७७-२३
तेषु च अपरिहार्येषु न एवम् भवितुम् अर्हति ।

23. triiNi = the three; dvandvaani = pairs of opposites (namely hunger and thirst; joy and sorrow; birth and death) ; pravR^ittaani = occur; bhuuteshhu = living beings; avisheshhataH = without any distinction; teshhu = they; aparihaaryeshhu = being inevitable; naarhasi = you ought not; bhavitum = to behave; evam = like this.

"The three pairs of opposites (namely hunger and thirst, joy and sorrow; birth and death) occur to all living beings without any distinction. They being inevitable, you ought not to behave like this."

[Verse Locator](#)

सुमन्त्रः च अपि शत्रुघ्नम् उत्थाप्य अभिप्रसाद्य च ॥ २-७७-२४
श्रावयाम् आस तत्त्वज्ञः सर्वं भूतं भव अभवौ ।

24. sumantrashchaapi = even Sumantra; tattvajN^aH = who knew the truth; utthaapya = raising up; shatrughnam = Satrugghna; abhiprasaadyacha = and pacifying him; shraavayaamaasa = told him; sarvabhuta bhavaabhavam = about the origin and dissolution of all beings.

Even Sumantra, who knew the Truth, raising up Shatrughna and pacifying him, told him about the origin and dissolution of all beings.

[Verse Locator](#)

उत्थितौ तौ नर व्याघ्रौ प्रकाशेते यशस्विनौ ॥ २-७७-२५
वर्ष आतपः परिक्लिन्नौ पृथग् इन्द्र ध्वजाव् इव ।

25. yashasvinou = the two illustrious; naravyaaghrou = tigers among men; utthitau = who had got up; prakaashete = appeared; pR^ithak indradhvajaaviva = like two banners severally raised in honor of Indra; varshhaatapa pariglaanou = soiled through rain and sun.

The two illustrious tigers among men (Bharata and Satrugghna) who had got up, appeared like two banners severally raised in honor of Indra (the god of celestials) soiled through rain and the sun.

[Verse Locator](#)

अश्रूणि परिमृद्नन्तौ रक्त अक्षौ दीन भाषिणौ ॥ २-७७-२६

अमात्याः त्वरयन्ति स्म तनयौ च अपराः क्रियाः ।

26. **amaatyaaH** = the ministers; **tvarayantisma** = hurried up; **tanaou** = the princes; **parimR^idnantou** = who were wiping; **ashruuNi** = their tears; **raktaakshhou** = their eyes reddened; **diina bhaashhiNou** = and who were talking pitiably; **aparaaH kriyaaH** = to expedite the other rites pertaining to the thirteenth day.

The ministers hurried up the princes, who were wiping their tears and who were talking pitiably with their eyes reddened (due to excessive weeping) to expedite the other rites pertaining to the thirteenth day.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तसप्ततितमः सर्गः

Thus completes 77th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 77

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

© April 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 78

Verses converted to UTF-8, Nov 09

Introduction

Shatrughna asks Bharata why even Lakshmana could not prevent Dasaratha from sending Rama to the forest. Meanwhile, when Manthara arrives at the scene, Shatrughna seizes her with his powerful hand, threatens to punish her and abuses Kaikeyi too. When Kaikeyi pleads for mercy with her son, Bharata intervenes and Shatrughna releases Manthara.

[Verse Locator](#)

अत्र यात्राम् समीहन्तम् शत्रुघ्नः लक्ष्मण अनुजः ।

भरतम् शोक सन्तप्तम् इदम् वचनम् अब्रवीत् ॥ २-७८-१

1. **atha** = thereafter; **shatrughnaH** = Shatrughna; **lakshmaNanujaH** = the younger brother of Lakshmana; **abraviit** = spoke; **idam** = these; **vachanam** = words; **bharatam** = to Bharata; **shoka samtaptam** = who was tormented with grief; **samiihantam** = and desired; **yaatram** = to undertake an expedition (to Rama)

Thereafter, Shatrughna the younger brother of Lakshmana spoke the following words to Bharata, who was tormented with grief and who desired to undertake an expedition to Rama.

[Verse Locator](#)

गतिर् यः सर्व भूतानाम् दुह्ये किम् पुनर् आत्मनः ।

स रामः सत्त्व सम्पन्नः स्त्रिया प्रव्राजितः वनम् ॥ २-७८-२

2. **kim punaH** = how much more to tell; **aatmanaH** = about our grief; **saH** = when that; **raamaH** = Rama; **sattvasampannaH** = the even-minded; **yaH** = who; **gatiH** = is a refuge; **sarvabhuutaanaam** = for all beings; **striyaa** = by a woman; **pravraajitaH** = he was sent away; **vanam** = to the forest.

"When that even-minded Rama is a refuge for all beings, how much more to tell about our seeking solace to him in our grief? He has been abandoned to the forest by a woman."

[Verse Locator](#)

बलवान् वीर्य सम्पन्नो लक्ष्मणो नाम यो अपि असौ ।

किम् न मोचयते रामम् कृत्वा अपि पितृ निग्रहम् ॥ २-७८-३

3. **yaH** = which; **lakSmanaama** = so-called Lakshmana; **balavaan** = the strong-man; **viirya sampannaH** = possessed of power; **kim** = why; **asau api** = he even; **na mochayatesma** = could not rescue; **raama** = rama (from distress) **kR^itvaa** = by making **pitR^inigraham** = our father to restrain from doing it?

"Why the so-called Lakshmana, the strong and powerful man, even could not rescue Rama from distress by making our father to restrain from doing it?"

[Verse Locator](#)

पूर्वम् एव तु निग्राह्यः समवेक्ष्य नय अनयौ ।

उत्पथम् यः समारूढो नार्या राजा वशम् गतः ॥ २-७८-४

4. **samavekSyā** = by perceiving; **nayaanayau** = prudence and imprudence; **utpatham** = in that wrong course; **samaaruDhaH** = adopted raajaa = by the king; **yaH** = who; **gataH** = has fallen; **vasham** = to the control; **naaryaaH** = of a woman; (Lakshmana should have); **nigraahya** = restrained (Dasaratha) **puurvameva** = even before itself.

"By perceiving the prudence and imprudence in that wrong course adopted by the king, who has fallen into the clutches of a woman, Lakshmana should have restrained Dasaratha even at the beginning itself."

[Verse Locator](#)

इति सम्भाषमाणे तु शत्रुघ्ने लक्ष्मण अनुजे ।

प्राग् द्वारे अभूत् तदा कुब्जा सर्व आभरण भूषिता ॥ २-७८-५

5. (while); **shatrughna**; **rakSmaNaanuge** = the younger brother of Lakshmana; **sambhaaSamaaNe** = was talking; **iti** = thus; **tadaa** = then; **kubjaa** = Manthara the hump-backed; **sarvaabharaNa bhuushitaa** = adorned with all types of ornaments; **abhuut** = appeared; **praagdvaare** = at the eastern gate.

While Shatrughna the younger brother of Lakshmana was talking thus, the hump-backed Manthara duly adorned with all types of ornaments, appeared at the eastern gate.

[Verse Locator](#)

लिप्ता चन्दन सारेण राज वस्त्राणि बिभ्रती ।

विविधम् विविधैस्तैस्तैर्भूषणैश्च विभूषिता ॥ २-७८-६

6. **liptaa** = anointed; **chandana saareNa** = with a scent of sandal-wood; **bibhratii** = wearing; **raajavastraani** = royal clothes; **vibhuuSitaa** = she was adorned; **taistaiH** = by several; **vividhaiH** = kinds; **bhuuSaNaishcha** = of ornaments; **vividham** = in various ways.

Anointed with a scent of sandal-wood and wearing royal clothes, she was bedecked with several kinds of ornaments of every description in various ways.

[Verse Locator](#)

मेखला दामभिः चित्रै रज्जु बद्धा इव वानरी ।

बभासे बहुभिर्बद्धा रज्जुबदेव वानरी ॥ २-७८-७

7. **baddhaa** = Studded with; **chitraiH** = bright coloured; **mekhalaadaamabhiH** = girdle-bands; **bahubhiH** = and many; **anyaiH** = other; **shubha bhuuSaNaishcha** = excellent ornaments; (she); **babhaase** = appeared; **vaanariiva** = like a female monkey; **rajjubaddhaa** = tied with ropes!

Studded with bright-coloured girdle-bands and many other excellent ornaments, Manthara appeared like a female-monkey tied with ropes!

[Verse Locator](#)

ताम् समीक्ष्य तदा द्वाहस्थो भृशम् पापस्य कारिणीम् ।

गृहीत्वा अकरुणम् कुब्जाम् शत्रुघ्नाय न्यवेदयत् ॥ २-७८-८

8. **tadaa** = then; **samiikSyā** = beholding; **taam kubjaam** = that hump-backed Manthara; **subhR^isham** = the very much; **paapakaariNiim** = sinful; **akaruNaam** = and insentive one; **dvaaHsthaaH** = the door-keepers; **gR^ihiitvaa** = caught her; **nyavedayan** = and delivered her; **shatrughnaaya** = to Shatrughna; (as follows)

Beholding that hump-backed Manthara, the very much sinful and insensitive woman, the door-keepers caught her and delivered her to Shatrughna (with the following words:)

[Verse Locator](#)

यस्याः कृते वने रामः न्यस्त देहः च वः पिता ।
सा इयम् पापा नृशंसा च तस्याः कुरु यथा मति ॥ २-७८-९

9. **iyam** = here; **saa** = is that; **paapaa** = sinful; **nR^ishamsaa** = and cruel woman; **yasyaaH kR^ite** = by whose act; **raamaH** = Rama; **vane** = is in the forest; **vaH pitaaH** = and your father; **nyasta dehashcha** = has laid down his body; **kuru** = take action; **yathaamati** = as fit you please; **tasyaaH** = with her.

"Here is that sinful and cruel woman, by whose act Rama is in the forest and your father has laid down his body. Do with her, as you consider fitting."

[Verse Locator](#)

शत्रुघ्नः च तत् आज्ञाय वचनम् भृश दुस्खितः ।
अन्तः पुर चरान् सर्वान् इति उवाच धृत व्रतः ॥ २-७८-१०

10. **aajJNaaya** = hearing; **tat** = those; **vachanam** = words; **shatrughnaH** = Shatrughna; **bhR^isha duHkhitaH** = who was very much in grief; **dhR^ita vrtaH** = and firmly resolute; **uvaacha** = spoke; **iti** = thus; **sarvaan** = to all those; **antaHpuracharaan** = who move in that gynaeceum.

Hearing those words, Shatrughna who was very much in grief and was firmly resolute, spoke to all those inmates of that gynaeceum, as follows:

[Verse Locator](#)

तीव्रम् उत्पादितम् दुस्खम् भ्रातृऋणाम् मे तथा पितुः ।
यया सा इयम् नृशंसस्य कर्मणः फलम् अश्नुताम् ॥ २-७८-११

11. **saa iyam** = let this woman; **yayaa** = who; **utpaaditam** = has created; **tiivaram** = a serious; **duHkham** = misfortune; **bhraatR^iiNaam** = to my brothers; **me** = and my; **pituH** = father; **ashnutaam** = receive; **phalam** = the fruit; **nR^ishamsasya** = of her cruel; **karmaNaH** = act.

"Let this woman, who created serious misfortune to my brothers and my father, receive the fruit of her cruel act."

[Verse Locator](#)

एवम् उक्ता च तेन आशु सखी जन समावृता ।
गृहीता बलवत् कुब्जा सा तत् गृहम् अनादयत् ॥ २-७८-१२

12. **uktvaa** = speaking; **evam** = thus; **sakhiijana samvR^itaa** = in the mist of her companions; **saa kubjaa** = that hunch-backed woman; **gR^ihiitaa** = was seized; **balavat** = powerfully; **aashu** = soon; **tena** = by him; (and she); **tat gR^iham** = made that mansion; **anaadayat** = resound (with her shrieks).

Speaking thus in the midst of her companions, he seized that hunch-backed woman with his powerful hand soon and she in turn made that mansion resound with her shrieks.

[Verse Locator](#)

ततः सुभृश सम्तप्तः तस्याः सर्वः सखी जनः ।
क्रुद्धम् आज्ञाय शत्रुघ्नम् व्यपलायत सर्वशः ॥ २-७८-१३

13. tataH = then; sarvaH = all; tasyaaH = her; sakhiijanaH = companions; aajJNaaya = understood; shatrughnam = Shatrughna; kruddham = to have been angry; subhR^isha samaptaH = and greatly agonised; have been angry; vipalaayata = (they) ran away; sarvashaH = in all directions.

Then, her companion, having conceived Shatrughna's anger and extremely agonised as they were, ran away helter-skelter in all directions.

[Verse Locator](#)

अमन्त्रयत कृत्स्नः च तस्याः सर्व सखी जनः ।

यथा अयम् समुपक्रान्तः निःशेषम् नः करिष्यति ॥ २-७८-१४

14. sarvaH = all; aasyaaH = her; sakhiijanaH = companions; amantrayata = surmised (as follows); yathaa = the way how; ayam = he; samupakraantaH = is coming up; kariSyati = he will make; naH = us; niHsheSam = finished.

All the company of women there surmised as follows : "The way how he is coming up, he will surely slay us all"

[Verse Locator](#)

सानुक्रोशाम् वदान्याम् च धर्मज्ञाम् च यशस्विनीम् ।

कौसल्याम् शरणम् यामः सा हि नो अस्तु ध्रुवा गतिः ॥ २-७८-१५

15. sharaNam yaama = we shall take refuge; kausalyaam = with Kausalya; saanukroshaam = the compassionate; vadaanyaam ca = and the magnanimous; dharmajJNaam = the virtuous; yashasviniim = and the illustrious woman; astu = let; saa = her; dhruvaa = be the sure; gatiH = asylum; naH = for us.

"We shall take refuge with the compassionate, magnanimous, virtuous and illustrious Kausalya. Let her be the sure asylum for us."

[Verse Locator](#)

स च रोषेण ताम्र अक्षः शत्रुघ्नः शत्रु तापनः ।

विचकर्ष तदा कुब्जाम् क्रोशन्तीम् पृथिवी तले ॥ २-७८-१६

16. saH = shatrughnaH = the Shatrughna; shatrutaapanaH = the tormentor of enemies; taamraakSaH = red eyes; tadaa = then; vichakarSa = violently dragged; kroshantiim = the crying; kubjaam = hump-back; dharaNiitale = along the floor.

That Shatrughna, the tormentor of enemies, with his raging red eyes then violently dragged the crying hump-back along the floor.

[Verse Locator](#)

तस्या हि आकृष्यमाणाया मन्थरायाः ततः ततः ।

चित्रम् बहु विधम् भाण्डम् पृथिव्याम् तत् व्यशीर्यत ॥ २-७८-१७

17. (While); tasyaaH = that; mantharaayaaH = Manthara; aakR^iSyamaaNaaayaaH = was violently dragged; bahuvidham = the various kinds; tat = of those; chitram = colourful; bhaaN^Dam = ornaments; vyashiiryata = were scattered; tatastataH = here and there; pR^ithivyaam = on the floor.

While that Manthara was violently dragged, here various colourful ornaments were scattered asunder here and there on the floor.

[Verse Locator](#)

तेन भाण्डेन सम्कीर्णम् श्रीमद् राज निवेशनम् ।
अशोभत तदा भूयः शारदम् गगनम् यथा ॥ २-७८-१८

18. tadaa = then; shriimat = the splendid; raajaniveshanam = royal mansion; vistiirNam = scattered; tena = by those; bhaN^Dena = ornaments; ashobhata = appeared; bhuuyaH = very much; gaganam yathaa = as a sky; shaaradam = in autumn (studded with innumerable stars).

Thus, that splendid royal mansion scattered by those ornaments, appeared very much like an autumnal sky studded with innumerable stars.

[Verse Locator](#)

स बली बलवत् क्रोधात् गृहीत्वा पुरुष ऋषभः ।
कैकेयीम् अभिनिर्भर्त्स्य बभाषे परुषम् वचः ॥ २-७८-१९

19. balii = the strong; saH puruSarSabhaH = and that eminent man; gR^ihiitvaa = seizing; balavat = violently; krodhaat = with rage; abhinirbhartsya = and spoke; paruSam = harsha; vachaH = words.

Shatrughna, the strong and the eminent man, thus violently seizing her with rage, sharply rebuked Kaikeyi and spoke harsh words to her.

[Verse Locator](#)

तैः वाक्यैः परुषैः दुह्यैः कैकेयी भृश दुहिता ।
शत्रुघ्न भय सम्प्रस्ता पुत्रम् शरणम् आगता ॥ २-७८-२०

20. bhR^isha duHkhitaH = agonsed very much; taiH = by those; paruSaiH = harsha; duHkhaiH = and painful; vaakyaiH = words; kaikeyii = Kaikeyi; strughna bhaya samtaptaa = afflicted by the fear for Shatrughna; aagataa = come to; sharaNam = the refuge; putam = of her son.

Agonised very much by those harsh and painful words, Kaikeyi overwhelmed as she was with the fear of Shatrughna, took refuge with Bharata.

[Verse Locator](#)

ताम् प्रेक्ष्य भरतः क्रुद्धम् शत्रुघ्नम् इदम् अब्रवीत् ।
अवध्याः सर्व भूतानाम् प्रमदाः क्षम्यताम् इति ॥ २-७८-२१

21. bharataH = Bharata; abraviit = idam = these words; pekSya = after seeing; tam = that; shatrughnam = Shatrughna; kruddhan = who was enraged; iti = thus; sarvabhuutaanaam = among all beings; pramadaaH = women; avadhyaaH = are not to be killed; kSamyataam = (She is) to be pardoned.

Seeing that enraged Shatrughna, Bharata said: "Among all beings women are not to be killed. Hence she is to be pardoned."

[Verse Locator](#)

हन्ताम् अहम् इमाम् पापाम् कैकेयीम् दुष्ट चारिणीम् ।
यदि माम् धार्मिको रामः न असूयेन् मातृ घातकम् ॥ २-७८-२२

22. dhaarmikaH = (If) the pious; raamaH = Rama; na asuuyedyadi = were not to express displeasure; maam = with me; maatR^ighaatukam = for killing the mother; aham = I; hanyaam = would have killed; imam kaikeyiim = this Kaikeyi; duSTachaariNiim = the evil-doing; paapaam = sinful woman.

"If the pious Rama were not to express his displeasure with me for killing the mother, I would have killed this Kaikeyi, the ill-mannered and sinful woman."

[Verse Locator](#)

इमाम् अपि हताम् कुब्जाम् यदि जानाति राघवः ।
त्वाम् च माम् चैव धर्म आत्मा न अभिभाषिष्यते ध्रुवम् ॥ २-७८-२३

23. yadi = If; raaghavaH = Rama; dharmaatmaa = the virtuous man; jaanaati = gets to know; imaam = this; kubjaam api = hunch-backed woman; hataam = has been killed; dhruvam = it is sure; naabhibhaaSiSyate = (that he will) not speak; tvaam ca = to you; maamcaiva = or even to me.

"If the virtuous Rama hears that the hunch-backed woman has been killed, it is sure that he will cease to talk to you or even to me."

[Verse Locator](#)

भरतस्य वचः श्रुत्वा शत्रुघ्नः लक्ष्मण अनुजः ।
न्यवर्तत ततः रोषात् ताम् मुमोच च मन्थराम् ॥ २-७८-२४

24. shrutvaa = hearing; vacaH = the words; bharatasya = of Bharata; shatrughnaH = Shatrughna; lakSmaNaanujaH = the younger brother of Lakshman; tataH = then; nyavartaH = renouncing; roshaat = his guilty design; mumcaca = released; taam = that; mantharaam = Manthara.

Hearing the words of Bharata, Shatrughna the younger brother of Lakshmana renouncing his guilty design forthwith released that Manthara.

[Verse Locator](#)

सा पाद मूले कैकेय्या मन्थरा निपपात ह ।
निहृष्वसन्ती सुदुह्ख आर्ता कृपणम् विललाप च ॥ २-७८-२५

saa mantharaa = that Manthara; nipapaataha = fell; paadamuule = at the feet; kaikeyaaH = of Kaikeyi; suduHkhaartaa = being very much afflicted with grief; niHsvasantii = and with a sigh; vilalaapaca = weeping kR^ipaNam = piteously.

Manthara fell at the feet of Kaikeyi, breathless, weeping piteously.

[Verse Locator](#)

शत्रुघ्न विक्षेप विमूढ सञ्ज्ञाम् ।
समीक्ष्य कुब्जाम् भरतस्य माता ।
शनैः समाश्वासयद् आर्त रूपाम् ।
क्रौन्चीम् विलग्नम् इव वीक्षमाणाम् ॥ २-७८-२६

26. samiikSya = seeing; kubjaam = the hunch-backed woman; shatrughna vikSapa vimunDha samjNaam = who was distraught on account of Shatrughna's violence; aartaruupaam = and wearing a disturbed appearance; viikSamaaNaam = looked; krounchamiva = like a krauncha bird; vilagnaam = that has been caught in a noose; bharatasya = Bharata's; maataa = mother; shanaiH = slowly; samaashvaasayat = consoled (her).

Seeing the hunch-backed woman, who was distraught on account of shatrughna's violence, wearing a disturbed appearance and looking like a crane that has been caught in a noose, Bharata's mother slowly consoled her.

Thus completes 78th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 78

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

© April 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 79

Verses converted to UTF-8, Nov 09

Introduction

The king-makers request Bharata to take over Ayodhya kingdom. Bharata refuses to do so and promises to bring back Rama to Ayodhya and make him only as the king. Bharata further orders for construction of a path-way to reach the forest.

[Verse Locator](#)

ततः प्रभात समये दिवसे अथ चतुर्दशे ।

समेत्य राज कर्तारः भरतम् वाक्यम् अब्रुवन् ॥ २-७९-१

1. tataH = thereafter; chaturdashe = on the fourteenth; divase = day; atha = then; praataH kaale = early in the morning; raajakartaaraH = the king-makers; sametya = coming together; abruvan = spoke; vaakyam = (the following) words; bharatam = to Bharata.

Thereafter, early in the morning on the fourteenth day, the king-makers coming together, spoke to Bharata the following words.

[Verse Locator](#)

गतः दशरथः स्वर्गम् यो नो गुरुतरः गुरुः ।

रामम् प्रव्राज्य वै ज्येष्ठम् लक्ष्मणम् च महा बलम् ॥ २-७९-२

2. dasharathaH = Dasaratha; yaH = who; gurutaraH = was our very venerable; guruH = master; gataH = wnet; svargam = to heaven; pravaajya = after having sent away from home; jeSTham = his elder son; raamam = Rama; mahaabalamcha = and the exceedingly strong; lakshmaNamcha = Lakshmana.

"Dasaratha, who was our highly venerable master, went to heaven after sending his elder son Rama and the exceedingly strong Lakshmana to forest."

[Verse Locator](#)

त्वम् अद्य भव नो राजा राज पुत्र महा यशः ।

समत्या न अपराध्नोति राज्यम् एतत् अनायकम् ॥ २-७९-३

3. mahaayashaH = O; the highly illustrious; raajaputra = prince! Tvam = you; bhava = be; raajaa = the king; naH = to us; adya = now; etat = this; raajyam = kingdom; naaparaadhnoti = has not yet missed the mark; anaayakam = even without a king.

"O, the highly illustrious prince! From now on, do you be our king. Fortunately, this kingdom has not yet missed the mark, even without a king."

[Verse Locator](#)

आभिषेचनिकम् सर्वम् इदम् आदाय राघव ।

प्रतीक्षते त्वाम् स्व जनः श्रेणयः च नृप आत्मज ॥ २-७९-४

4. nR^ipaata maja = O; prince; raaghava = Bharata!; aadaaya = taking; sarvam = all; idam = the; abhiSechanikam = things needed for coronation; svajanam = your own people (the connsellors and the ministers); shreNayashcha = and the citizens; pratiikshante = are amiting; tvaam = for you.

"O, prince Bharata! Taking all the things needed for coronation, your own people (the counsellors and the ministers) as well as the citizens are awaiting for you."

[Verse Locator](#)

राज्यम् गृहाण भरत पितृ पैतामहम् महत् ।

अभिषेचय च आत्मानम् पाहि च अस्मान् नर ऋषभ ॥ २-७९-५

5. bharata = O; Bharata; nararSabha = the excellent among men!; gR^ihaaNa = take over; dhruvam = the stable; raajyam = kingdom; pitR^ipaitaamaham = which came in succession from your ancestors; abhiSechaya = coronate; aatmaanam = yourself; paahicha = and rule; asmaan = us.

"O, Bharata the excellent among men! Take over the stable kingdom, which came in succession from your ancestors, coronate yourself and rule us."

[Verse Locator](#)

आभिषेचनिकम् भाण्डम् कृत्वा सर्वम् प्रदक्षिणम् ।

भरतः तम् जनम् सर्वम् प्रत्युवाच धृत व्रतः ॥ २-७९-६

6. bharataH = Bharata; dhR^itavrataH = who is firmly resolute; pradakSiNam kR^itvaa = performed circumambulation clockwise; sarvam = around all; bhaaN^Dam = the things; abhiSechanikam = required for consecration; pratyuvaacha = and replied; sarvam = to all; tam janam = those people (as follows):

The firmly resolute Bharata performed circumambulation clockwise around all the things kept ready for consecration and replied to all those people as follows:

[Verse Locator](#)

ज्येष्ठस्य राजता नित्यम् उचिता हि कुलस्य नः ।

न एवम् भवन्तः माम् वक्तुम् अर्हन्ति कुशला जनाः ॥ २-७९-७

7. uchitaahi = It is indeed appropriate; raajataa = (to bestow) kingship; nityam = always; jyeSThasya = to the eldest; naH kulasya = of our clan; bhavantaH = you; kushalaaH = the conversant; jannaH = people; na arhanti = ought not; vaktum = to tell; evam = in this manner; maam = to me.

"It is indeed appropriate to bestow kingship always to the eldest of our clan. You, being the conversant people, ought not to tell in this manner to me."

[Verse Locator](#)

रामः पूर्वो हि नो भ्राता भविष्यति मही पतिः ।

अहम् तु अरण्ये वत्स्यामि वर्षाणि नव पन्च च ॥ २-७९-८

8. naH = our; puurvaH = eldest; bhraataa = brother; raamaH = Rama; bhaviSyati = will become; mahiipatiH = the king; aham tu = I then; vatsyaami = will reside; araNye = in the forest; nava paN^chacha = for fourteen; varSaaNi = years.

"Our eldest brother, Rama will become the king. I then will reside in the forest for fourteen years."

[Verse Locator](#)

युज्यताम् महती सेना चतुर् अङ्ग महा बला ।
आनयिष्याम्य अहम् ज्येष्ठम् भ्रातरम् राघवम् वनात् ॥ २-७९-९

9. mahatii = (Let) a great; chaturaN^gamahaabalaaH = and exceptionally powerful army consisting of all the four limbs; yujyataam = be kept ready; aham = I; aanayiSyaami = shall bring; raaghavam = Rama; jyeSTham = the elder; bhraataram = brother; vanaat = from the forest.

"Let a great and exceptionally powerful army consisting of all the four limbs be kept ready. I shall bring Rama our elder brother from the forest."

[Verse Locator](#)

आभिषेचनिकम् चैव सर्वम् एतत् उपस्कृतम् ।
पुरः कृत्य गमिष्यामि राम हेतोर् वनम् प्रति ॥ २-७९-१०

10. puraskR^itya = keeping in front; sarva = all etat = this upaskR^itam = assembled; abhiSechanikam = requisite needed for consecration; gamiSyaami = I shall proceed; vanam prati = to the forest; raama hetoH = for the sake of (bringing back) Rama.

"Keeping in front, all the assembled requisites needed for consecration, I shall proceed to the forest for the sake of bringing back Rama."

[Verse Locator](#)

तत्र एव तम् नर व्याघ्रम् अभिषिच्य पुरः कृतम् ।
आनेष्यामि तु वै रामम् हव्य वाहम् इव अध्वरात् ॥ २-७९-११

11. abhiSichya = consecrating; tam = him; naravyaaghram = the tiger among men; tatraiva = there itself; aneSyaami tu vai = I shall surely bring; raamam = Rama; havgavaahamiva = as bringing the sacred fire; adhvaraat = from a sacrificial rite.

"Consecrating him, the tiger among men there itself, I shall surely bring Rama solemnized in front, as bringing home the sacred fire from a sacrificial rite, after performing it outside the city."

[Verse Locator](#)

न सकामा करिष्यामि स्वम् इमाम् मातृ गन्धिनीम् ।
वने वत्स्याम्य अहम् दुर्गे रामः राजा भविष्यति ॥ २-७९-१२

12. na kariSyaami = I shall not make; imam = her; svaam = my; maatR^igandhiniim = so-called mother; sakaamaam = fulfil her desire; aham = I; vatsyaami = will reside; vane = in the forest; durge = which is impassable; raamaH = Rama; bhaviSyati = will become; raajaa = the king.

"I shall not make her, my so-called mother, fulfil her desire. I will reside in the impassable forest. Rama will become the king."

[Verse Locator](#)

क्रियताम् शिल्पिभिः पन्थाः समानि विषमाणि च ।
रक्षिणः च अनुसम्यान्तु पथि दुर्ग विचारकाः ॥ २-७९-१३

13. manthaaH = let a road; kriyataam = be made; shilpibhiH = by those skilled in that art; samaani = by leveling; viSamaaNi = the uneven surfaces; rakSiNashcha = let guards; durgavicharaakaaH = who can move inaccessible forest; anusamyaanti = accompany us; pathi = in the path.

"Let a path-way be prepared by those skilled in that profession, by leveling the uneven surfaces. Let guards who can easily move in the inaccessible forests accompany us in the path."

[Verse Locator](#)

एवम् सम्भाषमाणम् तम् राम हेतोर् नृप आत्मजम् ।
प्रत्युवाच जनः सर्वः श्रीमद् वाक्यम् अनुत्तमम् ॥ २-७९-१४

14. tam nR^ipaatmajam = to Bharata; the prince; sambhaaSamaaNam = who was talking; evam = this; raama hetoH = in Rama's cause; sarvaH = all; janaH = the people; pratyuvaacha = replied; vaakyam = in these words; shriimat = much were illustrious; anuttamam = and excellent.

Hearing Prince Bharata, talking in consideration of Rama's cause, all the people replied in the following illustrious and excellent words:

[Verse Locator](#)

एवम् ते भाषमाणस्य पद्मा श्रीर् उपतिष्ठताम् ।
यः त्वम् ज्येष्ठे नृप सुते पृथिवीम् दातुम् इच्छसि ॥ २-७९-१५

15. shriiH = (let) the gracious; padmaa = goddess of prosperity; upatiSThataam = abide; te = with you; yaH tvam = you; that very person; bhaaSamaaNasya = who is speaking; evam = thus; ichchhasi = desiring; datum = to give; pR^ithiviim = the kingdom; jyeSThe = to the eldest; nR^ipasute = son of the king.

"Let the gracious goddess of prosperity abide with you, who are speaking thus, desirous of giving kingdom to Rama the eldest son of the king."

[Verse Locator](#)

अनुत्तमम् तत् वचनम् नृप आत्मज ।
प्रभाषितम् संश्रवणे निशम्य च ।
प्रहर्षजाः तम् प्रति बाष्प बिन्दवो ।
निपेतुर् आर्य आनन नेत्र सम्भवाः ॥ २-७९-१६

16. nishamyacha = hearing; tat = those; vachanam = words; anuttamam = which were excellent; tam prati = of him; nR^ipaatmaja prabhaaSitam = spoken by the prince; samshravaNe = close to their ears; baaSpabindavaH = tears; praharSajaaH = born of joy; nipetuH = fell; aaryanana netrasambhavaaH = from the face and the eyes of those venerable men.

Hearing those excellent words spoken by the prince close to their ears, tears born of joy fell from the face and eyes of those venerable men.

[Verse Locator](#)

ऊचुस् ते वचनम् इदम् निशम्य हृष्टाः ।
सामात्याः सपरिषदो वियात शोकाः ।
पन्थानम् नर वर भक्तिमान् जनः च ।
व्यादिष्टः तव वचनाच् च शिल्पि वर्गः ॥ २-७९-१७

17. nishamya = hearing; idam = these; vachanam = words; te = they; sapariSadaH = together with the council; saamaatyaaH = along with the ministers; viyaata shokaaH = were relieved of their grief; hR^iSTaaH = and cheerful; uuchuH = and spoke; idam vachanam = these words; tava = as per your; vachanaat = words; bhaktimaan = devoted; janashcha = people; shilpivargaH = and group of artisans; aadiSTaH = have been instructed; panthaanam = for making the path-way.

Hearing these words, the people there along with council and the ministers felt cheerful, being relieved of their anxiety and spoke the following words : "As per your command, devoted men and a group of artisans have been instructed to make the path-way."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनाशीतितमः सर्गः

Thus completes 79th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 79

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17		

© May 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 80

Verses converted to UTF-8, Nov 09

Introduction

The engineers construct a comfortably high-way from Ayodhya to the River Ganga, by clearing off shrubs and stones on the way and excellent wells were dug. Beautiful tents were also built on the path.

[Verse Locator](#)

अथ भूमि प्रदेशज्ञाः सूत्र कर्म विशारदाः ।

स्व कर्म अभिरताः शूराः खनका यन्त्रकाः तथा ॥ २-८०-१

कर्म अन्तिकाः स्थपतयः पुरुषा यन्त्र कोविदाः ।

तथा वर्धकयः चैव मार्गिणो वृक्ष तक्षकाः ॥ २-८०-२

कूप काराः सुधा कारा वंश कर्म कृतः तथा ।

समर्था ये च द्रष्टारः पुरतः ते प्रतस्थिरे ॥ २-८०-३

1; 2; 3. **atha** = then; **bhuumipradeshajJNaH** = those able to advise on the nature of soils; **suutrakarmavishaaradaaH** = those skilled in thread-holding for levelling purposes; **shuuraaH** = those who were energetic; courageous; **svakarmaabhirataaH** = interested in doing their own jobs; **khanakaaH** = excavators; **tathaa** = and **yantrakaaH** = mechanics; **karmaantikaaH** = labourers; **sthapatayaH** = engineers; **puruSaaH** = men; **yantrakovidaaH** = skilled in machines; **tathaa** = and **vaardhakayaH** = carpenters; **margiNaH** = road- menders; **vR^ikshatakSakaaH** = wood-cutters; **kuupakaaraaH** = hollow-makers; **sudhaakaaraaH** = men skilled in plastering and white washing; **tathaa** = and **vamshacharma kR^itaH** = basket-makers and tanner; **yet** = those who; **samarthaaH** = were skilled; **draSTaaraH** = supervisors; **pratasthire** = sallied forth; **purataH** = in advance.

Then, those able to advise on the nature of soils, those skilled in thread-holding for leveling purposes, those who were energetic courageous and attentive in doing their jobs, excavators, mechanics, labourers, carpenters, road-menders, wood-cutters, hollow-makers, men skilled in plastering and white washing, basket makers, tanners and skilled supervisors of work sallied forth in advance.

[Verse Locator](#)

स तु हर्षात् तम् उद्देशम् जन ओघो विपुलः प्रयान् ।

अशोभत महा वेगः सागरस्य इव पर्वणि ॥ २-८०-४

4. **saH** = that; **vipulaH** = mighty; **janaughaH** = assembly of men; **harSaat** = gladly; **prayaan** = setting out; **tam uddesham** = to that place; **ashobhata** = was splendid; **samudraH iva** = like an ocean; **mahaavegaH** = with a gigantic commotion; **parvaNi** = on the day of the full moon.

That mighty assembly of men gladly setting out to that forest was splendid like an ocean on the day of the full moon having a gigantic commotion.

ते स्व वारम् समास्थाय वर्त्म कर्माणि कोविदाः ।
करणैः विविध उपेतैः पुरस्तात् सम्प्रतस्थिरे ॥ २-८०-५

5. **te** = those; **kovidaaH** = skilled; **vartmakarmaNi** = in making roads; **karaNaiH** = (furnished) with tools; **vividhopetaiH** = of every kind; **samaasthaaya** = seeking the company; **svavaaram** = of their own proper place; **purastaat** = ahead.

Men skilled in making roads, furnished with tools of every kin, seeking the company of men of their own proper place, marched ahead.

Verse Locator

लता वल्लीः च गुल्मामः च स्थाणून् अश्मनएव च ।
जनाः ते चक्रिरे मार्गम् चिन्दन्तः विविधान् द्रुमान् ॥ २-८०-६

6. **chhindataH** = clearing away; **lataavaliH cha** = rows of creepers; **gulmaamshcha** = and shrubs; **sthaaNuun** = timber; **ashmana evacha** = and big rocks; **vividhaan** = and various kinds; **drumaan** = of trees.

Clearing away rows of creepers and shrubs timber and big rocks as well as various kinds of trees (which obstructed the way), they carved out a path.

Verse Locator

अवृक्षेषु च देशेषु केचित् वृक्षान् अरोपयन् ।
केचित् कुठारैः अः टन्कैः च दात्रैः चिन्दन् क्वचित् क्वचित् ॥ २-८०-७

7. **kechit** = some men; **aropayan** = planted; **vR^ikshaan** = trees; **avR^iksheSu** = in tree-less; **desheSu** = areas; **kechit** = some others; **chiindan** = chopped; (the existing trees); **kvachit kvachit** = here and there; **kuThaaraiH** = by means of axes; **TaN^kaishcha** = hatchets; **daatraiH cha** = and sickles.

Some men planted trees in tree-less areas. Some others chopped the existing trees here and there by means of axes, hatchets and sickles.

Verse Locator

अपरे वीरण स्तम्बान् बलिनो बलवत्तराः ।
विधमन्ति स्म दुर्गाणि स्थलानि च ततः ततः ॥ २-८०-८

8. **apare** = some others; **balavattaraaH** = having better strength; **vidhamantisma** = removed; **balinaH** = sturdy; **viiraNa stambhaan** = tufts of Virana grass; **sthalaami** = and leveled; **durgaaNi** = the uneven places; **tatastataH** = here and there.

Some other strong men removed sturdy tufts of Virana grass and leveled the uneven places here and there.

Verse Locator

अपरे अपूरयन् कूपान् पांसुभिः श्वभ्रम् आयतम् ।
निम्न भागांस् तथा केचित् समामः चक्रुः समन्ततः ॥ २-८०-९

9. **apare** = some others; **apuurayan** = filled up; **kuupaan** = wells; **aayatam** = and extensive; **shvabhram** = pits; **paamsubhiH** = with earth; **tataH** = then; **kechit** = some; **samaan chakruH** = leveled; **nimnabhaagaan** = low-lying places; **samantataH** = all around.

Some others filled up wells and extensive pits with earth. Some men leveled low-lying places all around.

बबन्धुर् बन्धनीयामः च क्षोद्यान् संचुक्षुदुस् तदा ।
बिभिदुर् भेदनीयामः च तांस् तान् देशान् नराः तदा ॥ २-८०-१०

10. tadaa = then; naraaH = some men; babanduH = bridged; deshaan = the s; bandhaniyaan = could be bridged; samchukSuduH = pulverized (the rocks); kSodyaan = that could be pulverized; bibhiduH = and smashed (the impediments); bhedamiyaan cha = that could be smashed.

Then, some men bridged the steams that could be bridged, pulverised the rocks that could be pulverised and smashed (the impediments that blocked the flow of water) those which could be smashed.

Verse Locator

अचिरेण एव कालेन परिवाहान् बहु उदकान् ।
चक्रुर् बहु विध आकारान् सागर प्रतिमान् बहून् ॥ २-८०-११

11. achireNa kaalenaiva = within a short time; bahuun = many; pariivaahaan = water-courses; bahuvidhaakaaraan = in various kinds of shape; bahuudakaan = with plenty of water; saagara pratimaan = resembling a sea; chakruH = were built.

Many ponds, in various sizes and shapes containing plenty of water resembling seas were built (by constructing dams on rivulets).

Verse Locator

निर्जलेषु च देशेषु खानयामासुरुत्तमान् ।
उदपानान् बहुविधान् वेदिका परिमण्डितान् ॥ २-८०-१२

12. nirjaleSu = In water-scarece; desheSu = areas; uttamaan = excellent; udapaanaan = wells; khaanayaamaasuH = were dug; bahuvidhaan = in various shapes; vedkaaparimaNDitaan = decorated all around with platforms.

In water-scarce areas, excellent wells in various shapes were dug duly decorated all around with platforms (to rest).

Verse Locator

ससुधा कुट्टिम तलः प्रपुष्पित मही रुहः ।
मत्त उद्भुष्ट द्विज गणः पताकाभिर् अलम्कृतः ॥ २-८०-१३
चन्दन उदक संसिक्तः नाना कुसुम भूषितः ।
बह्व् अशोभत सेनायाः पन्थाः स्वर्ग पथ उपमः ॥ २-८०-१४

13; 14. saH panthaaH = that track; senaayaaH = of the troops; sudhaakuTTimatalaH = having its surface inlaid with cement; prapuSpita mahiiruhaH = with flowering trees (on both sides); mattodghuSTa dvijagaNaH = having birds in excitement making their sounds; alaNkR^itaH = adorned; pataakaabhiH = with flags (on either side); chandanodaka samsiktaH = sprinkled with sandalwood flavoured water; naanaakusuma bhuuSitaH = decorated with various kinds of flowers; bahu ashobhata = looked very much splendid; sura pathopamaH = resembling the path of celestials.

That track of the troops, having its surface inlaid with cement, with flowering trees inlaid with cement, with flowering trees on both sides, inhabited with birds in excitement making their sounds, adorned with flags on its either side with its surface sprinkled with water of sandal-wood fragrance, and decorated with various kinds of flowers, looked very much splendid like the path of celestials.

आज्ञाप्य अथ यथा आज्ञप्ति युक्ताः ते अधिकृता नराः ।
 रमणीयेषु देशेषु बहु स्वादु फलेषु च ॥ २-८०-१५
 यो निवेशः तु अभिप्रेतः भरतस्य महात्मनः ।
 भूयः तम् शोभयाम् आसुर् भूषाभिर् भूषण उपमम् ॥ २-८०-१६

15; 16. **te naraaH** = those men; **adhikR^itaaH** = appointed for execution of the work; **yathaaj^Napti** = as ordered by Bharata; **yuktaaH** = skillfully; **aajJNapy** = instructed their work-men; **atha** = and thereafter; (erected); **niveshaH** = tent; **yaH** = which was; **abhipretaH** = intended; **mahaatmanaH** = for the great-souled; **bharatasya** = Bharata; **ramaNiiyeSu** = in beautiful; **desheSu** = places; **bahusvaadu phaleSu** = abundant with tasty fruits; (they_); **shobhaayamaanuH** = adorned; **bhuuyaH** = profusely; **bhuuSaabhiH** = with decorations; **tam** = the tent; **bhuuSaNopamam** = which resembled an ornament.

Those officers appointed for execution of the work, as ordered by Bharata, skillfully instructed their work-men and erected a tent which was intended for the great-souled Bharata, in a beautiful place abundant with tasty fruits. They further adorned profusely with decorations, the tent which itself resembled on ornament.

Verse Locator

नक्षत्रेषु प्रशस्तेषु मुहूर्तेषु च तद्विदः ।
 निवेशम् स्थापयाम् आसुर् भरतस्य महात्मनः ॥ २-८०-१७

17. **tadvidaH** = the connoisseurs; **sthaapayaamaasuH** = erected; **niveshaan** = the tents; **mahaatmanaH** = of the high-souled; **bharatasya** = Bharata; **prashasteSu** = in auspicious; **nakshatreSu** = stars; **muhuurteSu** = and moments.

The connoisseurs erected the tents of the high-souled Bharata at auspicious hours in days when the stars were propitious.

Verse Locator

बहु पांसु चयाः च अपि परिखा परिवारिताः ।
 तन्त्र इन्द्र कील प्रतिमाः प्रतोली वर शोभिताः ॥ २-८०-१८
 प्रासाद माला सम्युक्ताः सौध प्राकार सम्वृताः ।
 पताका शोभिताः सर्वे सुनिर्मित महा पथाः ॥ २-८०-१९
 विसर्पत्भिर् इव आकाशे विटन्क अग्र विमानकैः ।
 समुच्चितैः निवेशाः ते बभुः शक्र पुर उपमाः ॥ २-८०-२०

18; 19; 20. **tatra** = there; **te** = those; **niveshaaH** = camps; **bahupaamsuchayaashcha api** = with many moats surrounding them; **pratoLiivara shobhitaaH** = and streets as resplendent; **indrakiilapratimaaH** = as sapphires; **praasaada malaavitataaH** = the crown of terrets; **soudha praakaara samvR^itaaH** = the ramparts covered with stucco to protect them; **pataakaashobhitaaH** = the splendid banners; **sunirmita mahaapathaaH** = the skillfully laid out avenues; **samuchhritraiH** = lofty; **viTaNkaagra vimaanakaiH** = mansions; the tops of which were provided with dove-cots; **sura visarpardhirva** = which flew about; **akaashe** = as it were in the air; **babhuH** = and in splendour; **shakrapuopamaaH** = resembled capitals of Indra.

Those camps, with many breast works of sand, moats surrounding each of them, streets as resplendent as sapphires, their crowns of terrets, the ramparts covered with stucco to protect then, the splendid banners, the skillfully laidout avenues, lofty mansions the tops of which were

provided with dove-cots, which flew about as it were in the air and in splendour, resembled the capitals of Indra.

[Verse Locator](#)

जाह्नवीम् तु समासाद्य विविध द्रुम काननाम् ।
शीतल अमल पानीयाम् महा मीन समाकुलाम् ॥ २-८०-२१

21. (the route thus prepared) samaasaadya = extended; jaahnaviim = upto the Ganga River; shitalamala paaniiyaam = whose pure and limpid waters; mahaamiinasamaakulaam = abounding in great fish; vividha drumakaananaam = (flowed) between woods and forests of every kind.

The route thus prepared, extended upto the Ganga River, whose pure and limpid waters, abounding in great fish, flowed between woods and forests of every kind.

[Verse Locator](#)

सचन्द्र तारा गण मण्डितम् यथा ।
नभः क्षपायाम् अमलम् विराजते ।
नर इन्द्र मार्गः स तथा व्यराजत ।
क्रमेण रम्यः शुभ शिल्पि निर्मितः ॥ २-८०-२२

22. saH = that; ramyaH = beautiful; narendramaargaH = royal high way; shubha shilpinirmitaH = which was built gradually by excellent engineers; vyaraajata tathaa = appeared as resplendent; yathaa = as; kSapaayaam = as a night; amalam = in a clear; nabhaH = sky; viraaajate = illumined; sachandra taraagaNamaNDitam = by the moon with its procession of stars.

That beautiful royal high way, which was built gradually by efficient engineers, appeared as resplendent as a night in a clear sky, illumined by the moon with its procession of stars.

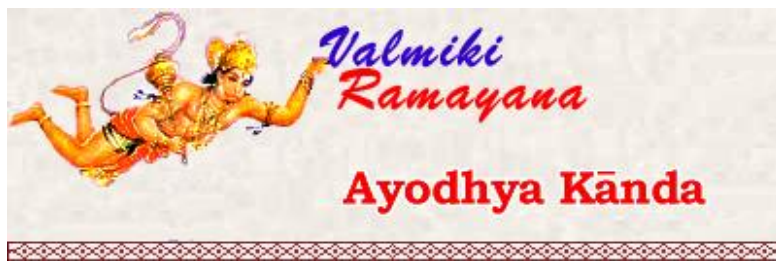
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अशीतितमह् सर्गः

Thus completes 80th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 80

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

© June 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 81

Verses converted to UTF-8, Nov 09

Introduction

When Bharata hear the sound of couches and drums early in the morning, he gets more depressed. He orders for stopping of those sounds and starts lamenting. Then, Vasishta the family-priest enters the assembly-hall and sends messengers, asking them to call Bharata urging him to be present in the court, and in response to his call, Bharata with Shatrughna, the ministers and others enter the assembly.

[Verse Locator](#)

ततः नान्दी मुखीम् रात्रिम् भरतम् सूत मागधाः ।

तुष्टुवुर् वाग् विशेषज्ञाः स्तवैः मङ्गल संहितैः ॥ २-८१-१

1. tataH = then; suuta maagadhaH = bards and panegyrists; vaagvisheSajjNaaH = who know the importance of words; tuSTuvuH = eulogized; bharatam = Bharata; maN^gala sahitaiH = with auspicious; stavaiH = hymns of praise; raatrim = on the night; naandiimukham = preceding Naandimukha.

Then, bards and pangegyrists, who knew the importance of tidings, eulogized Bharata with auspicious hymns of praise on the night preceding Naandimukha.

Naandimukha: The name of a ceremony in honour and for the benefit of dead relatives observed on a festive occasion to secure their blessings.

[Verse Locator](#)

सुवर्ण कोण अभिहतः प्राणदद् याम दुन्दुभिः ।

दध्मुः शन्खामः च शतशो वाद्यामः च उच्च अवच स्वरान् ॥ २-८१-२

2. yaama dundubhiH = a drum from which night-hours are identified; suvarNakoNaabhihataH = struck with a gold stick; praaNadat = gave its sound; shamkhaashcha = couches; naadaamshcha = and loud-sounding instruments; uchchavacha svaraan = in various types of noises; shatashaH = in hundreds; dadhmuH = were blown.

A drum from the sound of which nigh-hours are identified, struck with a golden stick, gave its sound. Couches and loud-sounding instruments in hundreds producing various types of noises were blown.

[Verse Locator](#)

स तूर्य घोषः सुमहान् दिवम् आपूरयन् इव ।

भरतम् शोक सन्तप्तम् भूयः शोकैः अरन्ध्रयत् ॥ २-८१-३

3. saH = that; sumahaan = mammoth; tuuryaghoSaH = sound of the musical instruments; aapuurayaanniva = as though filling up; divam = the sky; arandayat bhuuyaH =

created further distress, **shokaiH** = and grief; **bharatam** = to Bharata; **shoka samtaptam** = who was already tormented with grief.

That mammoth sound of the musical instruments, as if filling up the whole sky, created further distress and grief to Bharata who was already tormented with grief.

[Verse Locator](#)

ततः प्रबुद्धो भरतः तम् घोषम् सम्निवर्त्य च ।
न अहम् राजा इति च अपि उक्त्वा शत्रुघ्नम् इदम् अब्रवीत् ॥ २-८१-४

4. **tataH** = then; **prabuddhaH** = the awoken; **bharataH** = Bharata; **uktvaa** = having spoken; **iti** = that; **aham** = I; **na** = am not; **raajaa** = the king; **samnivartyacha** = caused to stop; **tam** = that; **ghoSam** = sound; **abraviit** = and spoke; **idam** = the following words; **shatrughnam** = to Shatrughna.

Then, the awakened Bharata proclaiming that "I am not the king", caused to stop that sound and spoke the following words to shatrughna:

[Verse Locator](#)

पश्य शत्रुघ्न कैकेय्या लोकस्य अपकृतम् महत् ।
विसृज्य मयि दुःखानि राजा दशरथो गतः ॥ २-८१-५

5. **pashya** = behold; **shatrughna** = O; Shatrughna!; **mahat** = a great; **apakR^itam** = harm was done; **lokasya** = to the world; **kaikeyyaa** = by Kaikeyi; **raajaa** = the king; **dasharathaH** = Dasaratha; **gataH** = went away; **visR^ijya** = leaving; **duHkhaani** = the sorrows; **mayi** = in me.

"Behold, O, Shatrughna! How much harm was done to the world by Kaikeyi! The king Dasartha left us, leaving all sorrows to me."

[Verse Locator](#)

तस्य एषा धर्म राजस्य धर्म मूला महात्मनः ।
परिभ्रमति राज श्रीर् नौर् इव अकर्णिका जले ॥ २-८१-६

6. **eSaH** = this; **raajashriiH** = prosperous kingdom; **dharmamuulaa** = a foundation of law and religion; **tasya** = of that; **mahaatmanaH** = high-souled; **dhamaaraajasya** = Dasaratha the righteous king; **paribhranati** = is moving hither and thither; **nau iva** = like a boat; **jale** = in water; **akarNikaa** = without a rudder.

"This prosperous kingdom of Ayodhya, a foundation of law and religion of that high-souled Dasaratha the righteous king is now like boat without a rudder moving hither and thither in water.

[Verse Locator](#)

यो हि नः सुमहान्नाथः सोऽपि प्रव्राजितो वनम् ।
अनया धर्ममुत्सृज्य मात्रा मे राघवः स्वयम् ॥ २-८१-७

7. **anayaa** = by this; **me maatraa** = my mother; **utsR^ijya** = who has abandoned; **dharmam** = righteousness; **svayam** = herself; **pravraajitaH** = has sent away; **saH raaghavaH api** = even that Rama; **yaH** = who; **sumahaan** = was a great; **naathaH** = protector; **naH** = to us; **vanam** = to the forest.

"Even that Rama, who was a great protector has been sent to the forest by this very mother of mine, abandoning her righteousness."

[Verse Locator](#)

इति एवम् भरतम् प्रेक्ष्य विलपन्तम् विचेतनम् ।

कृपणम् रुरुदुः सर्वाः सस्वरम् योषितः तदा ॥ २-८१-८

8. **prekshya** = seeing; **bharatam** = Bharata; **vichetanam** = who lost his consciousness; **vilapantam** = by lamenting; **ityevam** = in that manner; **sarvaaH** = all; **yoSitaH** = the women; **tada** = then; **kR^ipaNam** = miserably; **rurudhuH** = wept; **sa svaram** = with one voice.

Seeing Bharata who lost his consciousness by lamenting in that way, all the women then miserably cried in one voice.

[Verse Locator](#)

तथा तस्मिन् विलपति वसिष्ठो राज धर्मवित् ।

सभाम् इक्ष्वाकु नाथस्य प्रविवेश महा यशाः ॥ २-८१-९

9. **tasmin** = (While) Bharata; **vilapati** = was lamenting; **tathaa** = thus; **vasiSThaH** = Vasishta; **raajadharmavit** = who knew the rules relating to kings; **mahaayashaaH** = and was very famous; **pravivesha** = entered; **sabhaam** = the assembly-hall; **ikshvaakunaathasya** = of Dasaratha the Lord of Ikshvaku dynasty.

While Bharata was lamenting thus, the great illustrious Vasishta who knew the rules relating to kings, entered the assembly-hall of Dasaratha the Lord of Ikshvaku dynasty.

[Verse Locator](#)

शात कुम्भमयीम् रम्याम् मणि रत्न समाकुलाम् ।

सुधर्माम् इव धर्म आत्मा सगणः प्रत्यपद्यत ॥ २-८१-१०

10. **dharmaatma** = the pious minded Vasishta; **sagaNaH** = along with his attendants; **pratyapadyata** = entered; (that assembly-hall); **shaatakumbhamayiim** = made of gold; **ramyaam** = lovely; **maNiratna samaakulaam** = extensively studded with gems and jewels; **sudharmamiva** = looking like Sudharma the celestial assembly-hall.

The pious minded Vasishta along with his attendants entered that lovely assembly-hall, made of gold and studded with gems and jewels, resembling Sudharma the celestial assembly-hall.

[Verse Locator](#)

स कान्चनमयम् पीठम् पर अर्ध्य आस्तरण आवृतम् ।

अध्यास्त सर्व वेदज्ञो दूतान् अनुशशास च ॥ २-८१-११

11. **saH** = Vasishta; **sarvavedajJNaH** = who knew all the scriptures; **adhyaastha** = was seated; **piiTham** = in a presidential chair; **kaaNchanamayam** = made of gold; **sukhaastaraNa samvR^itam** = and wrapped up with a comfortable cushion; **anushashaasa cha** = he ordered; **duutaan** = the messengers (as follows)

Vasista, who knew all the scriptures, then sat in a presidential chair made of gold and wrapped with a comfortable cushion. He ordered the messengers as follows:

[Verse Locator](#)

ब्राह्मणान् क्षत्रियान् योधान् अमात्यान् गण बल्लभान् ।

क्षिप्रम् आनयत अव्यग्राः कृत्यम् आत्ययिकम् हि नः ॥ २-८१-१२

12. **aanayata** = bring; **kshipram** = quickly; **braahmaNaan** = Brahmanas; **ksatriyaan** = Kshatriyas; **vaishyaan** = Vaisyas; **amaatyaan** = ministers; **gaNavallabhaan** = troop-

commanders; **avyagraaH** = coolly; **naH** = for us; **atyayikam** = there is an urgent; **kR^ityamhi** = duty indeed to be done.

"Quickly bring Brahmanas (a class of people having divine knowledge), Kshatriyas (people belonging to warrior-class), Vaisyas (agriculturists and traders), ministers and troop commanders coolly. There is an urgent duty indeed for us to be done.

[Verse Locator](#)

सराजभृत्यम् शत्रुघ्नम् भरतम् च यश्स्विनम् ।
युधाजितम् सुमन्त्रम् च ये च तत्र हिता जनाः ॥ २-८१-१३

13. (Bring); **shatrughnam** = Shatrughna; **saraajabhR^ityam** = with his royal attendants; **bharatam** = Bharata; **yashasvinam** = the illustrious man; **yudhajitam** = Yudhajit (maternal uncle of Bharata); **sumantram cha** = Sumantra the charioteer; **ye janaaH** = and those people who; **hitaaH** = are royal well-wishers; **tatra** = there.

"Bring Shatrughna with his royal attendants, the illustrious Bharata, Yudhaajit (Bharata's maternal uncle) Sumantra the charioteer and those people who are royal well-wishers there."

[Verse Locator](#)

ततः हलहला शब्दो महान् समुदपद्यत ।
रथैः अश्वैः गजैः च अपि जनानाम् उपगच्छताम् ॥ २-८१-१४

14. **tataH** = then; **sumahaan** = there was a huge; **halaahala shabdaH** = hallooing sound; **samapadyata** = generated from the people; **upagachchhataam** = coming; **rathaiH** = on chariots; **ashvaiH** = horses; **gajaishchaapi** = and elephants.

There was a huge hallooing sound generated while the people invited were coming on chariots, horses and elephants.

[Verse Locator](#)

ततः भरतम् आयान्तम् शत क्रतुम् इव अमराः ।
प्रत्यनन्दन् प्रकृतयो यथा दशरथम् तथा ॥ २-८१-१५

15. **tataH** = thereafter; **prakR^itayaH** = people of high position like ministers and others; **pratyanandan** = welcomed; **aayaantam** = the approaching; **bharatam** = Bharata; **yathaa tathaa** = in every way as (welcoming); **dasharatham** = Dasaratha; **shatakratumiva** = and as Indra; **amaraaH** = by celestials.

People of high position like ministers and other welcomed the approaching Bharata in every way as they had welcomed Dasaratha and as Indra was welcomed by celestials.

[Verse Locator](#)

हृदैव तिमि नाग सम्वृतः ।
स्तिमित जलो मणि शन्ख शर्करः ।
दशरथ सुत शोभिता सभा ।
सदशरथा इव बभौ यथा पुरा ॥ २-८१-१६

16. **sabhaa** = (That) assembly; **dasharatha suta shobhitaa** = made splendid by the son of Dasaratha; **abhau** = radiated; **yathaapuraa** = as before; **sadasharathaa iva** = as with Dasaratha; **hrada iva** = like a lake; **stimitajalaH** = of tranquil waters; **maNi shaN^ka sharkaraH** = sown with pearls shells and sand; **timinaaga samvR^itaH** = and filled with great fish and serpents.

That royal assembly, made splendid by Bharata the son of Dasartha, radiated as before as with the presence of Dasaratha, like a lake of tranquil waters sown with pearls shells and sand and filled with great fish and serpents.

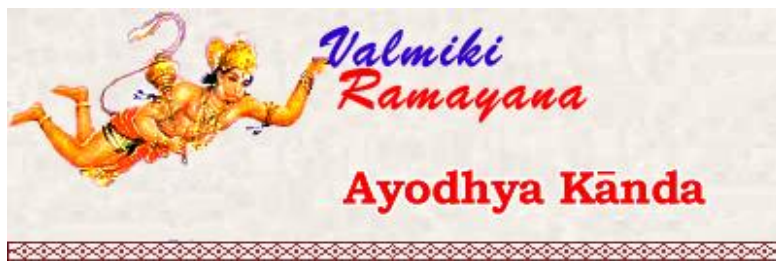
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकाशीतितमः सर्गः

Thus completes 81st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 81

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16			

© July 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 82

Verses converted to UTF-8, Nov 09

Introduction

Vasishta requests Bharata to get himself anointed as a king. Bharata refuses to rob the throne from Rama. Who is really eligible for it as the eldest son of the family. He resolves to bring back Rama from the forest and orders Sumantra to arrange for vehicles and men for the journey. Thereupon, warriors merchants Shudras and Bhrahmanas harnessed their chariots and got ready for the journey to the forest along with Bharata.

[Verse Locator](#)

ताम् आर्य गण सम्पूर्णम् भरतः प्रग्रहाम् सभाम् ।
ददर्श बुद्धि सम्पन्नः पूर्ण चन्द्राम् निशाम् इव ॥ २-८२-१

1. **bharataH** = Bharata; **buddhisampannaH** = endowed with understanding; **dadarsha** = saw; **taam sabhaam** = that assembly; **aaryagaNa sampannaam** = enriched with the whole body of respectable men; **nishaamiva** = looking like a night; **puurNa chandraH** = in full moon; **pragrahaam** = with well-known planets.

Bharata endowed with understanding, saw that assembly, enriched with the whole body of respectable men, looking like a night in full moon duly enriched with well-known planets.

[Verse Locator](#)

आसनानि यथा न्यायम् आर्याणाम् विशताम् तदा ।
अदृश्यत घन अपाये पूर्ण चन्द्रा इव शर्वरी ॥ २-८२-२

2. **tadaa** = then; **saa** = that; **uttamaa** = excellent; **sabhaa** = assembly; **dyotitaa** = was glowed; **vastraAN^ga raga prabhaayaa** = by the brilliance of clothes and scented cosmetics; **aaryaNaam** = of its respected members; **vishataam** = occupying; **yathaanyaayam** = their appropriate; **aasanaani** = seats.

That excellent assembly was aglow with the brilliance of clothes and scented cosmetics of its respected members occupying their appropriate seats.

[Verse Locator](#)

सा विद्वज्जनसम्पूर्णा सभा सुरुचिरा तदा ।
अदृश्यत घनापाये पूर्णचन्द्रेव शर्वरी ॥ २-८२-३

3. **tadaa** = then; **sa sabhaa** = that assembly; **suruchiraa** = which was beautiful; **vidvjjana sampuurNaa** = filled with learned men; **adR^ishyata** = looked; **sharvariiva** = like a night; **puurNa chandraa** = in full moon; **ghanaapaaye** = in autumn.

That beautiful assembly filled with learned men looked like a night with autumn full moon.

[Verse Locator](#)

राज्ञः तु प्रकृतीः सर्वाः समग्राः प्रेक्ष्य धर्मवित् ।

इदम् पुरोहितः वाक्यम् भरतम् मृदु च अब्रवीत् ॥ २-८२-४

4. prekSya = seeing; sarvaaH = all; samagraaH = the entire; prakR^itiiH = body of ministers; raajJNaaH = of the king; purohitaH = Vasishta; dharmavit = the knower of righteousness; abraviit = spoke; idam = these; mR^idu = soft; vaakyam = words; bharatam = to Bharata.

Beholding all the entire body of ministers of the king, Vaishta the knower of righteousness uttered to Bharata the following soft-spoken words:

[Verse Locator](#)

तात राजा दशरथः स्वर् गतः धर्मम् आचरन् ।

धन धान्यवतीम् स्फीताम् प्रदाय पृथिवीम् तव ॥ २-८२-५

5. taata = O; beloved Bharata!; raajaa = the king; dasharathaH = Dasaratha; aacharan = practicing; dharmam = righteousness; pradaaya = gave away; tava = to you; sphiitaam = this wide; pR^ithiviim = earth; dhana dhaanyavatiim = having riches and grains; svargataH = and went to heaven.

"O, beloved Bharata! The king Dasaratha, practicing righteousness, gave away to you this wide earth endowed with grains and riches and went to heaven."

[Verse Locator](#)

रामः तथा सत्य धृतिः सताम् धर्मम् अनुस्मरन् ।

न अजहात् पितुर् आदेशम् शशी ज्योत्स्नाम् इव उदितः ॥ २-८२-६

6. tathaa = and; raamaH = Rama; satyadhR^itiH = who was firmly established in truth; smaran = remembering; dharmam = the righteousness; sataam = of good men; naajahaat = did not drop off; aadesham = the command; pituH = of his father; uditaH shashii iva = like a raising moon;(not dropping off); jyotsnaam = the moon = light.

"Rama, who was firmly established in truth, remembering the righteousness of good men, did not abandon the command of his father, as a raising moon does not abandon the moon-light."

[Verse Locator](#)

पित्रा भ्रात्रा च ते दत्तम् राज्यम् निहत कण्टकम् ।

तत् भुन्क्व मुदित अमात्यः क्षिप्रम् एव अभिषेचय ॥ २-८२-७

7. raajyam = the kingdom; nihatakaN^Takam = having its enemies destroyed; dattam = was given; te = to you; pitraa = by your father; bhraataacha = and brother; bhuNteSva = enjoy; tat = it; muditaamaatyaH = with its joyful ministers; abhiSechaya = get anointed for the kingdom; kSiprameva = just soon.

"The kingdom, having its enemies destroy was given to you by your father and brother. Enjoy it, with its delightful ministers. Get anointed for the kingdom just soon."

[Verse Locator](#)

उदीच्याः च प्रतीच्याः च दाक्षिणात्याः च केवलाः ।

कोट्या अपर अन्ताः सामुद्रा रत्नानि अभिहरन्तु ते ॥ २-८२-८

8. udiichyaaH = (Let) those living in the north; pratiichyaashcha = the westerners; daakSi Naatyaashcha = the Southerners; aparaantaaH = the kings of the western borders near the Sahya mountains; kevalaaH = who are without a throne; saamudraaH = and

sea faring traders; **abhiharantu** = bring; **koTyaa**= crores; **ratnaani** = of jewels; **te** = to you (as gifts).

"let those living in the north, the Westerners; the southerners the kings of western borders near the Sahya mountains who are without a throne and the seafaring traders bring crores of jewels as gifts to you."

[Verse Locator](#)

तत् श्रुत्वा भरतः वाक्यम् शोकेन अभिपरिप्लुतः ।
जगाम मनसा रामम् धर्मज्ञो धर्म कान्क्षया ॥ २-८२-९

9. **shritvaa** = hearing; **tat** = those; **vaakyam** = words; **dharmajJNaH** = the pious; **bharataH** = Bharata; **abhipariplutaH** = was filled; **shokena** = with distress; **jagaama** = got raamam = Rama; **manasaa** = to his mind; **dharmakaaN^kshayaa** = thirsting for justice.

Hearing those words, the pious Bharata was filled with distress and thirsting for justice got his mind fixed on Rama.

[Verse Locator](#)

स बाष्प कलया वाचा कल हंस स्वरः युवा ।
विललाप सभा मध्ये जगर्हे च पुरोहितम् ॥ २-८२-१०

10. **yuvaa** = the youthful Bharata; **kalahamsa svaraH** = with a voice of Hmasa bird; **sabhaamadhye** = in the midst of the assembly; **vilaapa** = lamented; **sabaSpakalayaa** = in a tearful and appealing; **vaachaa** = speech; **jagarhecha** = and reproached; **purohitam** = his royal priest (as follows).

The youthful Bharata, with a voice of a Hamsa bird, in the midst of the assembly, lamented in a tearful and appealing speech. He even reproached his royal priest as follows:

[Verse Locator](#)

चरित ब्रह्मचर्यस्य विद्या स्नातस्य धीमतः ।
धर्मे प्रयतमानस्य को राज्यम् मद्विधो हरेत् ॥ २-८२-११

11. **madvidhaH** = such as I; **kaH** = who; **haret** = rob; **raajyam** = the kingdom; (of a man like Rama); **charita brahmacharyasya** = who practices Brahmacharya (continence and chastity); **vidyaa snaatasya** = versed in the science of the Vedas (sacred scriptures); **dhiimataH** = a wise man; **prayatamaanasya** = who is devoted to; **dharmam** = duty?

"How can a man such as I, rob the throne from one, who practices Brahmacharya (continence and chastity), versed in the science of the Vedas (sacred scriptures) and who is devoted to duty?"

[Verse Locator](#)

कथम् दशरथाज् जातः भवेद् राज्य अपहारकः ।
राज्यम् च अहम् च रामस्य धर्मम् वक्तुम् इह अर्हसि ॥ २-८२-१२

12. **katham** = How; **jaataH** = should one born; **dasharaat** = of Dasaratha; **bhavet** = become; **raajyaapahaarakaH** = the usurper of a crown?; **raajyamcha** = the kingdom; **ahamcha** = and I myself; **raamasya** = are of Rama; **arhasi** = (You) ought; **vaktum** = to tell; **dharmam** = the law and justice; **iha** = in this matter.

"How should one born of Dasaratha become the usurper of a crown? Both the kingdom and I myself belong to Rama. You ought to tell the law and justice in this matter."

[Verse Locator](#)

ज्येष्ठः श्रेष्ठः च धर्म आत्मा दिलीप नहुष उपमः ।

लब्धुम् अर्हति काकुत्स्थो राज्यम् दशरथो यथा ॥ २-८२-१३

13. **kaakuttsaH** = Rama; **jyeSTaH** = who is the eldest son; **shreSTahaH cha** = an excellent man; **dharmaatmaa** = and a pious souled; **diliipanahuSopamaH** = who can be compared to Dilipipa* and Nahusha*; **arhati** = us eligible; **labdhum** = to obtain; **raajyam** = the kingdom; **dasharathoyathaa** = as with Dasaratha.

"Rama, the eldest son, an excellent man, a pious souled and who can be compared with Dilipa* and Nahusha*, is eligible to get the kingdom, as with Dasaratha."

Dilipa and Nahusha: Two most ancient and illustrious representatives of the solar and lunar dynasty respectively.

[Verse Locator](#)

अनार्य जुष्टम् अस्वर्ग्यम् कुर्याम् पापम् अहम् यदि ।

इक्ष्वाकूणाम् अहम् लोके भवेयम् कुल पांसनः ॥ २-८२-१४

14. **yadi** = If; **loke** = in this world; **kuryaam ikSvaakuuNaam** = kulapaamsanaH = I dishonoured the name of Ikshvaku race; **aham** = I; **bhaveyam** = should be (doing); **paapam** = a sin; **anaarya juSTam** = practiced by dishonourable man; **sasvargyam** = which does not lead to heaven.

"If in this world, I dishonoured the name of Ikshavaku race, I should be guilty of a sinful act, practiced by disgraceful men, which does not lead to heaven."

[Verse Locator](#)

यद् हि मात्रा कृतम् पापम् न अहम् तत् अभिरोचये ।

इहस्थो वन दुर्गस्थम् नमस्यामि कृत अन्जलिः ॥ २-८२-१५

15. **aham** = I; **narchaye hi** = do not indeed like; **tatapi** = even that; **paapam** = sinful act; **kR^itam** = done; **maatras** = by my mother; **ihasthaH** = from here itself; I; **namasyaami** = offer my salutation; **kR^itaaN^jaliH** = with my joined palms; **vanadurgastham** = to Rama; who is staying in an impassable forest.

"I do not indeed like that sinful act done even by my mother. From here itself, I offer my salutation with my joined palms to Rama who is residing in an impassable forest."

[Verse Locator](#)

रामम् एव अनुगच्छामि स राजा द्विपदाम् वरः ।

त्रयाणाम् अपि लोकानाम् राघवो राज्यम् अर्हति ॥ २-८२-१६

16. **anugachchhami** = I will follow; **ramameva** = Rama alone; **saH** = He; **dvipadaamvaraH** = who is the excellent among men; **raajaa** = is the king; **raghavaH** = Rama; **arhati** = is eligible; **raajyampi** = even for the kingdom; **trayaaNaam lokaanaam** = of the three worlds.

"I will follow Rama's steps. He, who is supreme among men, is the king. Rama is eligible even for the kingdom of the three worlds."

[Verse Locator](#)

तत् वाक्यम् धर्म सम्युक्तम् श्रुत्वा सर्वे सभासदः ।

हर्षान् मुमुचुर् अश्रूणि रामे निहित चेतसः ॥ २-८२-१७

17. shrutv aa = hearing; tadvaakyam = those words; of Bharata; dharmasamyuktam = filled with righteousness; sarve = all; sabhaasadaH = the members of the assembly; mumuchuH = shed; ashruuNi = tears; harSaat = of joy; nihita chetasaH = having their minds fixed upon; raame = Rama.

Hearing those righteous words of Bharata, all the members of the assembly shed tears of joy, having their minds obsessed of Rama.

[Verse Locator](#)

यदि तु आर्यम् न शक्यामि विनिवर्तयितुम् वनात् ।
वने तत्र एव वत्स्यामि यथा आर्यो लक्ष्मणः तथा ॥ २-८२-१८

18. na shakSyaami yadi = I am unable; vinivartayitum = to bring back; aaryam = my elder brother; vanaat = from the forest; vatsyaami = I shall stay; tatra = in that; vane eva = forest itself; yathaa = as how; aaryaH = the venerable; lakshmaNaH = Lakshmana (is staying).

"If I am unable to bring back my elder brother from the forest, I shall stay back in that forest itself, as how the venerable Lakshmana is staying now."

[Verse Locator](#)

सर्व उपायम् तु वर्तिष्ये विनिवर्तयितुम् बलात् ।
समक्षम् आर्य मिश्राणाम् साधूनाम् गुण वर्तिनाम् ॥ २-८२-१९

19. vartiSye = I shall use; sarvopaayam = every means; balata = compulsorily; vnivartayitum = to bring back; (that hero); samakSam = before; guNavartinaam = you practicing good virtues; saadhuunaam = the honourable; aarya mishraaNaam = and the distinguished men.

"I shall use every means to bring back compulsorily, that hero before you, practicing virtues, the honourable and the distinguished men."

[Verse Locator](#)

विष्टिकर्मान्तिकाः सर्वे मार्गशोधनरक्षकाः ।
प्रस्थापिता मया पूर्वम् यात्रापि मम रोचते ॥ २-८२-२०

20. sarve = all; maargashodhaka rakSakaaH = those who are skilled in clearing paths; viSTikarmaantikaaH = working on and without wages; prasthaapitaaH = have been sent; mayaa = by me; puurvam = in advance; yatraapi = and the journey; rochate = pleases; mame = me.

"All those who are skilled in clearing paths working on and without wages, have been sent by me in advance and the journey so planned, pleases me."

[Verse Locator](#)

एवम् उक्त्वा तु धर्म आत्मा भरतः भ्रातृ वत्सलः ।
समीपस्थम् उवाच इदम् सुमन्त्रम् मन्त्र कोविदम् ॥ २-८२-२१

21. bharataH = Bharata; dharmaatmaa = the pious minded; bhraatruvataalaH = who had an affection for his brother; uktvaa tu = spoke; evam = thus; uvaacha = and uttered; idam = these words; sumantram = to Sumantra; mantra kovidam = and who was sitting nearby.

The pious minded Bharata, who had an affection for his brother spoke as aforesaid and uttered the following words to Sumantra who was clever in giving counsel and who was sitting nearby.

[Verse Locator](#)

तूर्णम् उत्थाय गच्च त्वम् सुमन्त्र मम शासनात् ।
यात्राम् आज्ञापय क्षिप्रम् बलम् चैव समानय ॥ २-८२-२२

22. **sumantra** = O; **Sumantra!**; **utthaaya** = rise; **tuurNam** = quickly; **gachha** = and go; **mama** = as per my; **shaasanaat** = orders; **aaJJNaapaya** = and arrange; **yatraam** = for the journey; **kSipram** = immediately; **samaanaye** = bring; **balamchaiva** = the army also.

"O, Sumantra! Rise quickly and go. As per my orders, arrange for the journey immediately. Bring the army also."

[Verse Locator](#)

एवम् उक्तः सुमन्त्रः तु भरतेन महात्मना ।
हृष्टः सो अदिशत् सर्वम् यथा संदिष्टम् इष्टवत् ॥ २-८२-२३

23. **uktaH** = spoken; **evam** = thus; **bharatena** = by Bharata; **mahaatmanaa** = the high-souled; **sumantraH** = Sumantra; **hR^iSTaH** = was delighted; **aadishat** and arranged; **sarvam** = all; **tat** = that; **yathaa samdiSTam** = in accord with orders; **iSTavat** = and wishes.

Hearing the words of the magnanimous Bharata, Sumantra joyfully arranged all that in accord with Bharata's orders and wishes.

[Verse Locator](#)

ताः प्रहृष्टाः प्रकृतयो बल अध्यक्षा बलस्य च ।
श्रुत्वा यात्राम् समाज्ञप्ताम् राघवस्य निवर्तने ॥ २-८२-२४

24. **shrutvaa** = hearing; **yaatraam** = about the expedition; **balasya cha** = of the army also; **nivartane** = for the return; **raaghavasya** = of Rama; **taaH** = those; **prakR^itayaH** = ministers; **balaadhyakSaa** = and army-commanders; **rahR^iSTaaH** = were delighted.

Hearing about the expedition of the army too; for arranging of return of Rama, the ministers and army-commander there were delighted.

[Verse Locator](#)

ततः योध अनगनाः सर्वा भर्तृऋन् सर्वान् गृहे गृहे ।
यात्रा गमनम् आज्ञाय त्वरयन्ति स्म हर्षिताः ॥ २-८२-२५

25. **tataH** = thereafter; **sarvaaH** = all; **yodhaaN^ganaaH** = the wives of warriors; **gR^ihe** **gR^ihe** = in every house; **aaJJNaaya** = knowing; **yatraagamanam** = about the ensuing expedition; **harSitaaH** = were joyful; **tvarayantisma** = and hurried up; **srvaam** = all (their respective); **bhartR^iin** = husbands.

All the wives of warriors in every house, knowing about the ensuing expedition, were jubilant and hurried up all their respective husband to setoff for the journey.

[Verse Locator](#)

ते हयैः गो रथैः शीघ्रैः स्यन्दनैः च मनो जवैः ।
सह योधैः बल अध्यक्षा बलम् सर्वम् अचोदयन् ॥ २-८२-२६

26. **te** = those; **balaadhyakSaaH** = commanders of the army; **achodayam** = urged; **sarvam** = the entire; **balam** = army; **(to march quickly)** **shiighraiH** = as also the fast-moving; **hayaiH** = horses; **gorathaiH** = bullock-carts; **mahaajavaiH** = with great speed; **syandanaishcha** = the chariots; **yodhaishcha saha** = along with the warriors.

Those army-generals urged the entire army to march forward quickly, with the fast moving horses, bullock carts with a good speed and the chariots along with the warriors.

सज्जम् तु तत् बलम् दृष्ट्वा भरतः गुरु समिधौ ।
रथम् मे त्वरयस्व इति सुमन्त्रम् पार्श्वतः अब्रवीत् ॥ २-८२-२७

27. dR^iSTvaa = seeing; tat balam = that army; sajjam = ready; bharataH = Bharata; gurusannidhau = in the presence of Vasishta; abraviit = spoke; sumantram = to Sumatra; paarshvataH = who was standing by his side; iti = thus; tvarayasya = get ready quickly; me = my; ratham = chariot."

Seeing that army ready, Bharata in the presence of Vasishta said as follows to Sumantra who was standing by his side: "Get ready my chariot quickly."

[Verse Locator](#)

भरतस्य तु तस्य आज्ञाम् प्रतिगृह्य प्रहर्षितः ।
रथम् गृहीत्वा प्रययौ युक्तम् परम वाजिभिः ॥ २-८२-२८

28. pratigR^ihya = accepting; aajJNaam = the command; tasya bharatasya = of that; Bharata; gR^ihiitvaa = and taking; ratham = a chariot; yuktam = yoked; paramavaajibhiH = with excellent horses; (Sumantra); prayayau = approached him; harSitaH = with delight.

Bowing to the command of Bharata and taking a chariot yoked with excellent horses, Sumantra on his part approached him with delight.

[Verse Locator](#)

स राघवः सत्य धृतिः प्रतापवान् ।
ब्रुवन् सुयुक्तम् दृढ सत्य विक्रमः ।
गुरुम् महा अरण्य गतम् यशस्विनम् ।
प्रसादयिष्यन् भरतः अब्रवीत् तदा ॥ २-८२-२९

29. BharataH = Bharata; raaghavaH = born in Raghu dynasty; satyadhR^itiH = who was sincere in purpose; prataapavaan = a powerful man; dR^iDha satyavikramaH = having strong and mighty prowess; bruvan = who talked; suyuktam = most appropriately; tadaa = then; abraviit = spoke; prasaadayiSyam = intending to obtain the grace; gurum = of Rama his elder brother; yashasvinam = an illustrious man; mahaaraNyagatam = staying in great woods.

Bharata, born in Raghu dynasty who was sincere in his purpose a powerful man having strong and mighty prowess and whose talk was most appropriate, then spoke as follows: intending (to undertake a journey) to persuade his illustrious elder brother, staying in dreary woods, to return to Ayodhya.

[Verse Locator](#)

तूण समुत्थाय सुमन्त्र गच्च ।
बलस्य योगाय बल प्रधानान् ।
आनेतुम् इच्छामि हि तम् वनस्थम् ।
प्रसाद्य रामम् जगतः हिताय ॥ २-८२-३०

30. Sumantra = O; Sumantra! samutthaaya = rise up; gachchha = and proceed; tuurNam = quickly; bala pradhaanaan = to tell the army- chiefs; yogaaya = for arrangement; balasya = of the army; prasaadya = after propitiation; tam = that; raamam = Rama; vanastham = staying in the forest; ichchhami = I want; anetum = to bring him back; hitaaya = for the welfare; jagataH = of the world.

"O, Sumantra! Rise up and proceed quickly to inform the army-chief to arrange for the troops. After propitiating that Rama staying in the forest, I want to bring him back to Ayodhya for the welfare of the people."

[Verse Locator](#)

स सूत पुत्रः भरतेन सम्यग् ।
आज्ञापितः सम्परिपूर्ण कामः ।
शशास सर्वान् प्रकृति प्रधानान् ।
बलस्य मुख्यामः च सुहृज् जनम् च ॥ २-८२-३१

31. (thus); **aajJNaapitaH** = commanded; **samyaK** = well; **bhavatena** = by Bharata; **saH** = that; **sumantraH** = Sumantra; **samparipuuraNa kaamaH** = his hopes being completely fulfilled; **shasaasa** = ordered; **sarvaan** = all; **prakR^itipradhaanaan** = the ministers in chief; **mukhyaanshcha** = the chiefs; **balasya** = of the army; **suhR^ijjanam cha** = and the fiendly persons.

Sumantra, having received that explicit command from Bharata, which fulfilled his highest hopes, called all the ministers-in-chief, the chiefs of the army and the friendly multitude.

[Verse Locator](#)

ततः समुत्थाय कुले कुले ते ।
राजन्य वैश्या वृषलाः च विप्राः ।
अयूयुजन् उष्ट्र रथान् खरामः च ।
नागान् हयामः चैव कुल प्रसूतान् ॥ २-८२-३२

32. **tataH** = thereupon; **kule kule** = from every house; **te** = those; **raajanyavyasyaaH** = the warriors and merchants; **vR^iSalaashcha** = Shudras; **vipraaH** = and Brahmanas; **samutthaaya** = rose up; **aayuuyajan** = harnessed; **rathaamshcha** = their chariots; **uSTrakharaan** = to camels and mules; **kulaprasuutaan** = well-bred; **naagaan** = elephants; **hayaamshchaiva** = and horses.

Thereupon, from every house, warriors merchants, Shudras and Brahmanas rose up and harnessed their chariots to camels, mules, well-bred elephants and horses.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्व्यशीतितमः सर्गः

Thus completes 82nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 82

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 83 Verses converted to UTF-8, Nov 09

Introduction

Leaving Ayodhya early next morning, accompanied by family-priests, ministers, archers, elephants, cavalry, artisans, army and citizens and covering a long distance, Bharata arrives at the bank of Ganga River at Srngaberapura ruled by guha and, encamping the army there, breaks journey for offering libations to his deceased father on the bank of the Ganaga and also to give rest to the retinue.

[Verse Locator](#)

ततः समुत्थितः काल्यम् आस्थाय स्यन्दन उत्तमम् ।
प्रययौ भरतः शीघ्रम् राम दर्शन कान्क्षया ॥ २-८३-१

1. tataH = thereafter; bharataH = Bharata; samutthitaH = rose up; kaalayam = at day-break; aasthaaya = mounted; syandanottamam = on an excellent chariot; prayayau = and proceeded; shiighra = quickly; raamadarshanakaaNkshayaa = with a desire to see Rama.

Bharata rose up at day-break, mounted on excellent chariot and went quickly with a desire to see Rama.

[Verse Locator](#)

अग्रतः प्रययुस् तस्य सर्वे मन्त्रि पुरोधसः ।
अधिरुह्य हयैः युक्तान् रथान् सूर्य रथ उपमान् ॥ २-८३-२

2. sarve = all; mantra purodhasaH = the ministers and priests; adhiruuhya = ascended; rathan = chariots; yuktaam = yoked; hayaiH = with horses; suurya rathopamaan = resembling those of the sun; prayayuH = and went; agrataH = ahead; tasya = of him.

All the ministers and priests ascended, chariots yoked with horses, resembling those of the sun, and went ahead of Bharata.

[Verse Locator](#)

नव नाग सहस्राणि कल्पितानि यथा विधि ।
अन्वयुर् भरतम् यान्तम् इक्ष्वाकु कुल नन्दनम् ॥ २-८३-३

3. nava naagasraaNi = nine thousand elephants; kalpitaani = well-arranged; yathaavidhi = suitably; anvayuH = accompanied; yaantam = the moving; bharatam = Bharata; ikshvaaku kulanandanam = the joy of Ikshvaku dynasty.

Nine thousand elephants suitably duly arranged escorted Bharata the joy of the Ikshvaku dynasty, on his journey.

[Verse Locator](#)

षष्ठी रथ सहस्राणि धन्विनो विविध आयुधाः ।

अन्वयुर् भरतम् यान्तम् राज पुत्रम् यशस्विनम् ॥ २-८३-४

4. SaSTiH = sixty; ratha sahasraaNi = thousand chariots; dhanvinaH = men wielding bows; vividhaayudhaaH = and various kinds of weapon; anvayuH = followed; yashasvinam = the illustrious; raajaputram = prince; bharatam = Bharata; yaantam = on his journey.

Sixty thousand chariots filled with archers, furnished with weapons of various kinds, followed the illustrious prince Bharata.

[Verse Locator](#)

शतम् सहस्राणि अश्वानाम् समारूढानि राघवम् ।

अन्वयुर् भरतम् यान्तम् राज पुत्रम् यशस्विनम् ॥ २-८३-५

5. shatam = a hundred; sahasraaNi = thousad; ashvaanaam samaaruuDhaani = cavalry; anvayuH = accompanied; yaantam = the moving; bharatam = Bharata; raaghavam = born in Raghu dynasty; satyasandham = who was true to his promise; jitendriyam- and who subdued his senses.

A hundred thousand cavalry accompanied the moving Bharata, born in Raghu dynasty, who was true to his promise and who subdued his senses.

[Verse Locator](#)

कैकेयी च सुमित्रा च कौसल्या च यशस्विनी ।

राम आनयन सम्हृष्टा ययुर् यानेन भास्वता ॥ २-८३-६

6. kaikeyii cha = Kaikeyi; sumitraacha = Sumitra; yashashvinii = and the illustrious; kausalyaacha = Kausalya; yayuH = rode; bhaasvataa yaanena = in a resplendent chariot; ramaanayana samhR^iTaaH = delighted as they were at the thought of the return of Rama.

Kaikeyi, Sumitra and the illustrious Kausalya rode in a resplendent chariot, delighted as they were at the thought of Rama's return.

[Verse Locator](#)

प्रयाताः च आर्य सम्घाता रामम् द्रष्टुम् सलक्ष्मणम् ।

तस्य एव च कथाः चित्राः कुर्वाणा हृष्ट मानसाः ॥ २-८३-७

7. aarya samghaataashcha = the whole body of noble men; hR^iTamaanasaaH = with jubilant hearts; kurvaaNaaH = narrating; chitraaH = marvelous; kathaaH = stories; tasyaiva = of Rama himself; prayaataaH = wnt; draSTum = to behold; raamam = Rama; salakshamaNaH = along with Lakshmana.

The whole body of noble men with their jubilant hearts followed Bharata to see Rama again as also Lakshmana, recounting the marvelous exploits of that hero to each other saying:

[Verse Locator](#)

मेघ श्यामम् महा बाहुम् स्थिर सत्त्वम् दृढ व्रतम् ।

कदा द्रक्ष्यामहे रामम् जगतः शोक नाशनम् ॥ २-८३-८

8. kadaa = when; drakSyaamahe = shall we see; mahaabaahum = the mighty armed prince; maghashyaamam = of the hue of a dark cloud; sthira sattvam = whose courage is unshakable; dR^iDhavrataam = of inflexible purpose; raamam = Rama; shokanaashanam = who banished sorrow; jagataH = from the earth?

"When shall we see the mighty armed prince, of the hue of dark cloud, whose courage is unshakable, of inflexible purpose Rama, who banished sorrow from the earth?"

[Verse Locator](#)

दृष्टएव हि नः शोकम् अपनेष्यति राघवः ।

तमः सर्वस्य लोकस्य समुद्यन् इव भास्करः ॥ २-८३-९

9. **raaghavaH** = (As soon as) Rama; **dr^iSTa eva** = is seen; **apaneSyatihi** = he will indeed remove; **naH** = our; **shokam** = sorrow; **tamaH iva** = like darkness; **sarvasya** = of the entire; **lokasya** = world (is removed); **samudyan** = at the rising; **bhaaskaraH** = sun.

"Beholding Rama, our entire sorrow will indeed be dispelled, as darkness of the entire earth is dispelled at the rising of the sun."

[Verse Locator](#)

इति एवम् कथयन्तः ते सम्प्रहृष्टाः कथाः शुभाः ।

परिष्वजानाः च अन्योन्यम् ययुर् नागरिकाः तदा ॥ २-८३-१०

10. **te** = those; **naagarikaaH janaaH** = citizens; **kathayantaH** = recounting; **shubhaaH** = the auspicious; **kathaaH** = stories; **ityevam** = as aforesaid; **pariSvajaanaashcha** = embracing; **anyonyam** = each other; **samprahR^iSTaaH** = joyfully; **yayuH** = went along.

Thus did the citizens of Ayodhya recount happily of Rama's glorious deeds, and they embraced each other as they went along.

[Verse Locator](#)

ये च तत्र अपरे सर्वे सम्मता ये च नैगमाः ।

रामम् प्रति ययुर् हृष्टाः सर्वाः प्रकृतयः तदा ॥ २-८३-११

11. **ye** = which; **apare** = others; **sammataaH** = who were held in high esteem; **tatra** = there; **ye** = which; **naigamaaH** = merchants; **tathaa** = and; **sarvaaH** = all; **prakR^itayaH** = common people; **yayuH** = proceeded; **hR^iSTaaH** = merrily; **raamam** = to join Rama.

Those others who were held in high esteem, merchants and all common people proceeded merrily to join Rama.

[Verse Locator](#)

मणि काराः च ये केचित् कुम्भ काराः च शोभनाः ।

सूत्र कर्म कृतः चैव ये च शस्त्र उपजीविनः ॥ २-८३-१२

मायूरकाः क्राकचिका रोचका वेधकाः तथा ।

दन्त काराः सुधा काराः तथा गन्ध उपजीविनः ॥ २-८३-१३

सुवर्ण काराः प्रख्याताः तथा कम्बल धावकाः ।

स्नापक आच्चादका वैद्या धूपकाः शौण्डिकाः तथा ॥ २-८३-१४

रजकाः तुन्न वायाः च ग्राम घोष महत्तराः ।

शैलूषाः च सह स्त्रीभिर् यान्ति कैवर्तकाः तथा ॥ २-८३-१५

12; 13; 14; 15. **ye** = which; **kechit** = some; **maNikaaraaH** = lapidaries; **shobhanaaH** = good; **kumbhakaaraashcha** = potters; **ye** = which; **shastropajiivanaH** = those who lived by manufacture of arms; **suutrakarma kR^itashchaiva** = carpenters; **maayuurakaaH** = those who made various articles from peacock-feathers; **kraakachikaaH** = sawyers; **rochakaaH** = workers in artificial ornaments; **vedhakaaH** = those who pierced gems; pearls etc; **tathaa** = and **dantakaaraaH** = those who made articles of ivory; **sudhaakaraaH** = those who prepared

lime; **tathaa** = and; **gandhopajiivanaH** = those who lived by perfumery; **prakhyaataaH** = highly reputed; **suvarnakaaraaH** = goldsmiths; **tathaa** = and; **kambaladhaavakaaH** = weavers of blankets and other wollen goods; **snaapakoSNodakaaH** = those who provided hot water baths for others; **vaidyaaH** = physicians; **shauN^DikaaH** = distillers and venders of spirituous liquors; **dhuupakaaH** = fumigaters; **rajakaaH** = washer-men; **tunnavayaashcha** = tailors; **graamaghoSamahattaraaH** = chiefs of villages and hamlets; **shailuuSaaH** = dancers; **striibhiH saha** = with their women-folk; **tathaa** = and; **kaivartakaaH** = fisher men; **yayuH** = started on the journey.

Some lapidaries, skilled potters, those who lived by manufacture of arms, carpenters, those who made various articles from peacock-feather, sawyers, workers in artificial ornaments, those who pierced gems, pearls etc, those who made articles of ivory, those who lived by perfumery, highly reputed goldsmiths, weavers of blankets and other wollen goods, those who provided hot-water baths for other, physicians, distillers and vendors of spirituous liquors, fumigaters, washer-men, tailors, chiefs of villages and hamlets, dancers with their women-folk and fishermen started on the journey.

[Verse Locator](#)

समाहिता वेदविदो ब्राह्मणा वृत्त सम्मताः ।

गो रथैः भरतम् यान्तम् अनुजग्मुः सहस्रशः ॥ २-८३-१६

16. **sahasrashaH** = thousands; **braahmaNaaH** = of Brahmanas; **samaahitaaH** = well-composed; **vr^itta sammataaH** = renowned for their virtuous conduct; **veda vidaH** = versed in sacred scriptures; **yaantam** = riding; **gorathaiH** = on bullock-carts; **anujagmuH** = accompanied; **bharatam** = Bharata.

Thousands of Brahmanas, well-composed, renowned for their virtuous conduct, versed in sacred scriptures and riding on bullock-carts, accompanied Bharata.

[Verse Locator](#)

सुवेषाः शुद्ध वसनाः ताम्र मृष्ट अनुलेपनाः ।

सर्वे ते विविधैः यानैः शनैः भरतम् अन्वयुः ॥ २-८३-१७

17. **te sarve** = all of them; **suveSaaH** = attired in; **shuddhavasanaaH** = clean and fair raiment; **taamra mR^iSTaanulepanaaH** = anointed with pure red sandal-paste; **vividhaiH** = mounted on various kinds; **yaanaiH** = of vehicles; **anvayuH** = allowed; **bharatam** = Bharata; **shanaiH** = tranquilly.

All of them, attired in clean and fair raiment, anointed with pure red sandal-paste, mounted on various kinds of vehicles, followed Bharata tranquilly.

[Verse Locator](#)

प्रहृष्ट मुदिता सेना सान्वयात् कैकयी सुतम् ।

भ्रातुरानयने यान्तम् भरतम् भ्रातृवत्सलम् ॥ २-८३-१८

18. **prahR^iSTamuditaaH** = exceedingly pleased and cheerful; **saa senaa** = that army; **anvayaat** = escorted; **kaikeyiisutam** = the son of Kaikeyi (Bharata); **bhraatR^ivatsalam** = who had affection for his brother; **yaantam** = who had set out; **saanvayaat** = along with his family; **aanayane** = to bring; **bhraatuH** = his brother.

Exceedingly pleased and cheerful, that army escorted the son of Kaikeyi- Bharta who was affectionate towards his brother and who had set out along with his family to bring his brother, Rama.

[Verse Locator](#)

ते गत्वा दूरमध्वानम् रथम् यानाश्चकुञ्जरैः ।
समासेदुस्ततो गङ्गाम् शृङ्गिबेरपुरम् प्रति ॥ २-८३-१९
यत्र रामसखो वीरो गुहो ज्ञातिगणैर्वृतः ।
निवसत्यप्रमादेन देशम् तम् परिपालयन् ॥ २-८३-२०

19; 20. **te** = they; **gatvaa** = having gone; **duuram** = a long; **adhraanam** = course; **ratha yaanaashva** = kuN^jaraiH = on chariots; carts; horses and elephants; **samaaseduH** = reached; **gaNgaam** = the River Ganga; **shR^iN^giberapuram prati** = close to the city of Shringaberapura; **yatra** = where; **viiraH** = the valiant; **guhaH** = Guha; **raamasakhaH** = a bosom friend of Rama; **vR^itaH** = along with; **j^NaatigaNaiH** = multitude of his relatives; **paripaalayan** = was ruling; **tam** = that; **desham** = region; **apramaadena** = carefully.

Having gone for a considerable distance in their chariots, carts, horses and elephants, they reached the River Ganga close to the city of Shringaberapura, where the valiant Guha, a bosom friend of Rama along with multitude of relatives was ruling that region carefully.

[Verse Locator](#)

उपेत्य तीरम् गङ्गायाश्चक्रमाकैरलङ्कितम् ।
व्यतिष्ठत सा सेना भरतस्य अनुयायिनी ॥ २-८३-२१

21. **saa senaa** = that army; **bharasya** = anuyaayinii = which was accompanying Bharata; **upetya** = arrived at; **tiiram** = the bank; **gaN^gaayaaH** = of Ganga River; **alaN^kR^itam** = beautified; **chakravaakaiH** = with charka birds; **vyavaatiSThata** = and was stationed there.

That army, which was accompanying Bharata, arrived at the bank of Ganga River, looking beautiful as it was with Charka* birds and stopped there.

Chakra bird: zoological name= Anas casarca.

[Verse Locator](#)

निरीक्ष्य अनुगताम् सेनाम् ताम् च गङ्गाम् शिव उदकाम् ।
भरतः सचिवान् सर्वान् अब्रवीद् वाक्य कोविदः ॥ २-८३-२२

22. **niriikshya** = seeing; **senaam** = the army; **anugataam** = which accompanied him; **taam gaN^gaam cha** = and that River Ganga; **shivodakaam** = with propitious waters; **bharataH** = Bharata; **vaakya kovidaH** = the master of words; **abraviit** = spoke; **sarvam** = to all; **sachivaan** = the ministers (as follows):

Seeing the army behind, which accompanied him and the River Ganga in front with its propitious waters, Bharata who was skillful in words, spoke to all his officers (as follows):

[Verse Locator](#)

निवेशय मे सैन्यम् अभिप्रायेण सर्वशः ।
विश्रान्तः प्रतरिष्यामः श्वैदानीम् महा नदीम् ॥ २-८३-२३

23. **abhi praayeNa** = It is my will; **me sainyam** = that my army; **niveshayata** = should take rest; **sarvataH** = by all means; **vishraantaaH** = after taking rest; **idaamim** = now; **pratariSyaamaH** = we shall cross; **nadiim** = the river; **shvaH** = tomorrow.

"It is my will that my army should take rest by all means. When they are refreshed we shall cross the river tomorrow."

[Verse Locator](#)

दातुम् च तावद् इच्छामि स्वर् गतस्य मही पतेः ।
और्ध्वदेह निमित्त अर्थम् अवतीर्य उदकम् नदीम् ॥ २-८३-२४

24. **avatiirya** = descending into; **nadiim** = the river; **ichchhami** = I wish; **datum cha** = to make offering; **udakam** = of sacred water; **ourdhvadehanimittartham** = for the infinitive spirit relating to the state after death; **mahiipateH** = of the king; **svargatasya** = who has gone to heaven.

"Meanwhile, descending into the river, I desire to make offering of the sacred water as libation for the infinite spirit relating to the state after death, to the king Dasaratha who has gone to heaven."

[Verse Locator](#)

तस्य एवम् ब्रुवतः अमात्याः तथा इति उक्त्वा समाहिताः ।
न्यवेशयंस् तामः चन्देन स्वेन स्वेन पृथक् पृथक् ॥ २-८३-२५

25. **evam** = thus; **bruvataH** = spoken; **tasya** = by him; **amaatyaaH** = the officers; **uktvaa** = replied; **samaahitaaH** = attentively; **tatheti** = "Be it so"; **pr^ithak** = and each; **nyaveshayan** = encamped; **svena svena** = their respective; **taam** = forces; **chhandena** = in accord with his pleasure.

Hearing these words from Bharata, the officers attentively answered, "Be it so" and each of them encamped their respective forces in accord with his pleasure.

[Verse Locator](#)

निवेश्य गङ्गाम् अनु ताम् महा नदीम् ।
चमूम् विधानैः परिबर्ह शोभिनीम् ।
उवास रामस्य तदा महात्मनो ।
विचिन्तयानो भरतः निवर्तनम् ॥ २-८३-२६

26. **niveshya** = having encaped; **vidhaanaiH** = mentionlously; **chamuuve** = the army; **paribarhashobhiniim** = which looked lovely with its surrounding equipment (like tents; furnishings etc); **gaN^gaam anu** = along Ganga; **taam** = that; **mahaanadiim** = great river; **bharataH** = Bharata; **uvaasa** = halted; **tadaa** = then; **vichintayaanaH** = reflecting; **nivartanam** = how to bring back; **mahaatmanaH** = the magnanimous; **raamasya** = Rama.

Having meticulously arranged for encampment of the army which looked lovely along Ganga that great river with the surrounding equipment (like tents, furnishings etc), Bharata halted then, reflecting as to how to bring back the magnanimous Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्र्यशीतितमः सर्गः

Thus completes 83rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 83

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>			

© September 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 84

Verses converted to UTF-8, Nov 09

Introduction

Guha the king of Nishada tribe asks his relative to guard the river bank and get ready for a battle, if necessary, with Bharata. Then, Guha approaches Bharata with a welcome-drink of honey, meat and fish. He asks Bharata with his army to accept his hospitality.

[Verse Locator](#)

ततः निविष्टाम् ध्वजिनीम् गङ्गाम् अन्वाश्रिताम् नदीम् ।

निषाद राजो दृष्ट्वा एव ज्ञातीन् सन्त्वरितः अब्रवीत् ॥ २-८४-१

1. tataH = then; dR^iSTvaiva = just on seeing; dhvajiniim = an army; niviSTaam = encamped; anvaashritaam = and situated along; gaN^gaam nadiim = the River Ganga; niSaadaraajaH = Guha; the king of Nishadas; samtvasitaH = hastily; abraviit = spoke; jJNaatiin = to his relatives (as follows):

Just on seeing an army encamped and positioned along the River Ganga, Guha the king of Nishadas hastily spoke to his relatives as follows:

[Verse Locator](#)

महती इयम् अतः सेना सागर आभा प्रदृश्यते ।

न अस्य अन्तम् अवगच्छामि मनसा अपि विचिन्तयन् ॥ २-८४-२

2. itaH = on this side; iyam = this; mahatii = huge; senaa = army; pradR^ishyati = is seen; saagaraabhaa = as an ocean; naadhigachchhami = I am not able to find; antam = the extent; asyaaH = of this army; vidintayannapi = even by my discerning; manasaa = with the mind.

"On this side, a huge army is seen like an ocean. I am not able to comprehend the extent of this army even by my discerning mind."

[Verse Locator](#)

यथा तु खलु दुर्भद्विर्भरतः स्वयमागतः ।

स एष हि महा कायः कोविदार ध्वजो रथे ॥ २-८४-३

3. eSaH = here (is seen); rathe hi = on the chariot; saH = that; mahaakaayaH = towering; kovidaara*; dhvajaH = banner bearing Kovidara tree; bharataH = (and hence) Bharata; durbuddhiH = with an evil intent; svayam = himself; yathaatu aagataH = seems to have come.

"Here is seen on that chariot, a towering banner bearing Kovidara tree and hence Bharata himself with an evil intent seems to have come."

Kovidara tree: pomegranate tree.

[Verse Locator](#)

बन्धयिष्यति वा दाशान् अथ वा अस्मान् वधिष्यति ।

अथ दाशरथिम् रामम् पित्रा राज्यात् विवासितम् ॥ २-८४-४

सम्पन्नाम् श्रियमन्विच्चंस्तस्य राज्ञः सुदुर्लभाम् ।

भरतः कैकेयी पुत्रः हन्तुम् समधिगच्छति ॥ २-८४-५

4; 5. **bharataH** = (Will) Bharata; **kaikeyiiputraH** = the son of Kaikeyi; **badhayiSyati** = bind with chains; **daashaan** = our fishermen; **athavaa** = or; **vadhiSyati** = kill; **asmaan** = us?; **atha** = or; **samadhigachchhati** = is he coming; **hantum** = to kill; **raamam** = Rama; **daasharathiim** = the son of Dasaratha; **vivaasitam** = who was exiled; **raajyaat** = from the kingdom; **pitraa** = by his father; **anvichchhan** = and desiring; **shriyam** = the prosperous kingdom; **sampannaam** = a luxury; **sudurlabham** = and that which is inaccessible to another.

"Will Bharata the son of Kaikeyi bind us with chains or slay us? Or is he coming to kill Rama, the son of Dasaratha, who was exiled from the kingdom by his father, desirous as Bharata is to get the prosperous Ayodhya kingdom, a luxury and that which is inaccessible to another?"

[Verse Locator](#)

भर्ता चैव सखा चैव रामः दाशरथिर् मम ।

तस्य अर्थ कामाः सम्नद्धा गन्गा अनूपे अत्र तिष्ठत ॥ २-८४-६

6. **raamaH** = Rama; **daasharathiH** = the son of Dasaratha; **mama** = is my; **bhartaachaiva** = Lord; **sakhaa chaiva** = and my friend too; (Hence); **pratiSThata** = be stationed; **sannaddhaa** = covered with armor; **gaN^gaanuupe** = one this bank of Ganga River; **artha kaamaaH** = desiring to advance the interest; **tasya** = of that Rama.

"Rama the son of Dasaratha is my Lord and my companion too. Hence you, covered with armor, be stationed on this bank of Ganga River, desiring to advance the interest of Rama."

[Verse Locator](#)

तिष्ठन्तु सर्व दाशाः च गन्गाम् अन्वाश्रिता नदीम् ।

बल युक्ता नदी रक्षा मांस मूल फल अशनाः ॥ २-८४-७

7. **sarve** = (Let) all; **daashaashcha** = our ferrymen; **nadiirakSaaH** = guarding the river; **balayuktaaH** = along with troops; **maamsa muula phalaashanaaH** = eating; meet; roota and fruits (in the boats); **tiSThantu** = stay; **anvaashritaaH** = positioned along; **gaN^gaam nadiim** = the River Ganga.

"Let all our ferrymen guarding the river, along with the troops, eating meat roots and fruits (in their boats), stay positioned along the River Ganga."

[Verse Locator](#)

नावाम् शतानाम् पन्चानाम् कैवर्तानाम् शतम् शतम् ।

सम्नद्धानाम् तथा यूनाम् तिष्ठन्तु अत्यभ्यचोदयत् ॥ २-८४-८

8. **paN^chaanam** = (Let) five; **shataanaam** = hundred; **naavaam** = boats; **shatam shatam** = each; manned by a hundred; **yuunaam** = youthful; **kaivartanaam** = ferrymen; **tiSThantu** = be stationed; **tathaa** = and sannaddhaam = made ready; **iti** = (Guha) thus; **abhyachodayat** = announced.

"Let five hundred boats, each manner by a hundred youthful ferrymen, be stationed and made ready" -thus announced Guha.

[Verse Locator](#)

यदा तुष्टः तु भरतः रामस्य इह भविष्यति ।
सा इयम् स्वस्तिमयी सेना गङ्गाम् अद्य तरिष्यति ॥ २-८४-९

9. yadaatu = when; bharataH = Bharata; bhaviSyati = be; aduSTaH = well-disposed; iha = here; raamasya = towards Rama; saa iyam = such of this; senaa = army; tariSyati = may cross; gaN^gaam = the River Ganga; adya = today; svastimatii = in safety.

"If Bharata is favourably disposed now towards Rama, then only his army may (be allowed to) cross the River Ganga in safety."

[Verse Locator](#)

इति उक्त्वा उपायनम् गृह्य मत्स्य मांस मधूनि च ।
अभिचक्राम भरतम् निषाद अधिपतिर् गुहः ॥ २-८४-१०

10. iti = thus; uktvaa = spoken; guhaH = Guha; niSaadaadhipatiH = the Lord of Nishadas; gR^ihya = took; matsya maamsa madhuuni = fish meat and honey; upaayanam = as an offering; abhichakraama = and approached; bharatam = Bharata.

After uttering thus, Guha the king of Nishadas took fish, meat and honey as an offering and approached Bharata.

[Verse Locator](#)

तम् आयान्तम् तु सम्प्रेक्ष्य सूत पुत्रः प्रतापवान् ।
भरताय आचक्षे अथ विनयज्ञो विनीतवत् ॥ २-८४-११

11. atha = thereafter; suutaputraH = Sumantra the charioteer; prataapavaan = a majestic man; vinayajJNaH = who knows the rules of discipline; samprekshya = seeing; tam = him aayaantam = approach; achachaksha = told; bharataaya = Bharata; viniitavat = humbly (as follows):

Seeing him approach, Sumantra the charioteer, a majestic man who knows the rules of discipline, humbly told Bharata as follows:

[Verse Locator](#)

एष ज्ञाति सहस्रेण स्थपतिः परिवारितः ।
कुशलो दण्डक अरण्ये वृद्धो भ्रातुः च ते सखा ॥ २-८४-१२

12. eSaH = this; sthapatiH = Lord; parivaaritaH = who is surrounded; jJNaati sahasresha = by a thousand of his own people; kushalaH = is fully acquainted; daN^kaaraaN^ye = with the forest of Dandaka; vR^iddhaH = and an old; sakhaacha = friend; te = of your; bhraatuH = elder brother.

"This Lord who is surrounded by a thousand of his own people, is fully acquainted with the forest of Dandaka and also an old friend of your elder brother."

[Verse Locator](#)

तस्मात् पश्यतु काकुत्स्थ त्वाम् निषाद अधिपो गुहः ।
असंशयम् विजानीते यत्र तौ राम लक्ष्मणौ ॥ २-८४-१३

13. kaakutthsa = O; Bharata! Tasmaat = for that reason; guhaH = (let) Guha; niSaadaadhipaH = the king of Nishadas; pashyatu = see; tvaam = you; vijaaniite = (He) knows; asamshayam = surely; yatra = where; tau = those; raamalakshmaNau = Rama and Lakshmana (are there).

"O, Bharata! For that reason, let Guha the king of Nishadas see you. He knows surely where those two Rama and Lakshmana - are stationed."

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा सुमन्त्रात् भरतः शुभम् ।
उवाच वचनम् शीघ्रम् गुहः पश्यतु माम् इति ॥ २-८४-१४

14. **shrutvaa** = hearing; **etat** = these; **shubham** = auspicious; **vachanam** = words; **sumantreat** = of Sumantra; **bharataH** = Bharata; **uvaacha** = spoke; **iti** = these; **vachanam** = words; **guhaH** = (let) Guha; **pashyati** = see; **maam** = me; **shiighram** = immediately.

Hearing the auspicious words of Sumantra, Bharata answered, "Introduce Guha to me without delay."

[Verse Locator](#)

लब्ध्वा अभ्यनुज्ञाम् सम्हृष्टः ज्ञातिभिः परिवारितः ।
आगम्य भरतम् प्रह्वो गुहो वचनम् अब्रवीडत् ॥ २-८४-१५

15. **labdhvaa** = having obtained; **abhyamjJNaam** = the permission; **guhaH** = Guha; **parivaaritaH** = surrounded; **jJNaatibhiH** = by his own people; **samhR^iStaH** = joyfully; **prahvaH** = and humbly; **aagamyaa** = approached; **baratam** = Bharata; **abraviit** = and spoke; **vachanam** = these words.

Having obtained permission, Guha along with his own people, joyfully and humbly approached Bharata and spoke as follows:

[Verse Locator](#)

निष्कुटः चैव देशो अयम् वन्चिताः च अपि ते वयम् ।
निवेदयामः ते सर्वे स्वके दाश कुले वस ॥ २-८४-१६

16. **ayam** = this; **deshaH** = place; **niSkuTaH** = is like a pleasure-grove near your house; **vayam** = we; **vaN^chitaashchaapi** = are your subjects; **sarve** = all of us; **nivedayaavaH** = are reporting to you; **te** = as such; **vasa** = stay; **daasakule** = in this servant's house.

"This place is like a pleasure-grove near your house. We are your subjects and are reporting to you as such. Stay in this servant's house."

[Verse Locator](#)

अस्ति मूलम् फलम् चैव निषादैः समुपाहतम् ।
आर्द्रम् च मांसम् शुष्कम् च वन्यम् च उच्च अवचम् महत् ॥ २-८४-१७

17. **asti** = here are; **muulam** = the root; **phalam chaiva** = fruit; **samudaahR^itam** = gathered; **niSaadaiH** = by my tribe; **maamsamcha** = and the meat; **mahat** = of great quality; **ucchaavacham** = and of various kinds; **aardram** = fresh; **shuSkamcha** = and dried; **vanyam** = and all a produce of the forest.

"Here are the roots and fruits gathered by my tribe as well as fresh and dried meat of great quality and of various kinds, and all a produce of the forest."

[Verse Locator](#)

आशंसे स्वाशिता सेना वत्स्यति इमाम् विभावरीम् ।
अर्चितः विविधैः कामैः श्वः ससैन्यो गमिष्यसि ॥ २-८४-१८

18. **aasham se** = I hope; **senaa** = the army; **svaashitaa** = after eating well; **vatsyat** = can halt; **imam** = in this night; **architaH** = offered reverently; **vividhaiH** = various kinds; **kaamaiH** = of all that you could desire; **gamiSyasi** = you can go; **shvaH** = tomorrow; **sasainyaH** = along with your army.

"I hope the army, after eating well, can halt for the night here. Furnished with all you could desire, you can continue your journey tomorrow along with your troops."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुरशीतितमः सर्गः

Thus completes 84th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 84

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

© October 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 85

Introduction

Bharata thanks Guha for having come forward to offer hospitality to him and his army. He enquires about the proper route to proceed to the hermitage of Bharadvaja. Guha assures Bharata that he along with some of his ferrymen will follow him as guides. When Guha enquires Bharata whether he has an evil intention towards Rama, Bharata clarifies him that he is proceeding to Rama's place to bring him back to Ayodhya. When night falls Bharata along with Shatrughna and his army take rest. However Guha consoles Bharata, who has been constantly bewailing, till the nightfall.

[Verse Locator](#)

evam uktaH tu bharataH niShaadaadhipatim guham |
pratyuvaaca mahaa praaGYo vaakyam hetu artha samhita || 2-85-1

1. bharataH = bharata; mahaapraj^NaH = the highly intelligent; evaM = thus; uktaH = spoken; pratyuvaacha = replied; vaakyam = in words; hetvartha samhita = composed of reason and meaning; guham = to Guha; nishhadaadhipatim = the lord of Nishadas.

Hearing those words, the highly intelligent Bharata replied to Guha, the lord of Nishadas, in words that were full of reason and meaning.

[Verse Locator](#)

uurjitaH khalu te kaamaH kR^itaHmama guroh sakhe |
yo me tvam iidR^ishiim senaam eko abhyarcitum icchasi || 2-85-2

2. sakhe = O friend; mama = my; guroH = elder brother; yaH tvam = you - that very person who; ekaH = alone; ichchasi = wants; abhyarchitum = to offer hospitality; iidR^isham = to such (a huge); senaam = army; te kaamaH = such a wish of yours; kR^itaH = formed; uurjitaHkhalu = is indeed mighty.

?O, friend of my elder brother! Indeed, your desire to offerhospitality to my army of such a magnitude, is great.?

[Verse Locator](#)

iti uktvaa tu mahaa tejaa guhamvacanam uttamam |
abraviid bharataH shriimaan niShaada adhipatim punaH || 2-85-3

3. uktvaatu = having spoken;uttamam = these excellent; vachanam = words; guham = to Guha; shriimaan = thegreatly illustrious; bharataH = bharata; mahaatejaH = possessed of greatsplendor; abraviit = said; punah = again; nishhaadaadhipatim = to Guha; king ofNishadas as follows:

Having spoken these excellent words to Guha; the greatlyillustrious Bharata, possessed of great splendor, said again to Guha the kingof Nishadas (as follows):

[Verse Locator](#)

katareNa gamiShyaami bharadvajaashramam guha |
gahano ayam bhR^isham desho ga~Ngaa anuupo duratyayaH || 2-85-4

4. guha = O Guha!; katareNa = by which of the two routes; gamishhyaami = can I go; bharadvajaashramam = to the hermitage of Bharadvaja? Ayam = this; deshaH = region; ga~NgaanuupaH = engulfed in waters of Ganga river; bhR^isham gahanaH = is not very much easy to cross.

?O, Guha! By which of these two routes can I go to the hermitage of Bharadvaja? This region engulfed in waters of Ganga River is not very much easy to negotiate and is difficult to cross.?

[Verse Locator](#)

tasya tat vacanam shrutvaa raajaputrasya dhiimataH |
abraviit praanjali vaakyam guho gahana gocaraH || 2-85-5

5. shrutvaa = hearing; tatvachanam = those words; tasya = of that; dhiimatah = wise; raajaputrasya = prince; guhaH = Guha; gahanagocharaH = who roams about in woods; praan^jaliH = with joined palms; abraviit = spoke; vaakyam = (these) words:

Hearing the words of the wise prince; Guha, who roams about in woods, with joined palms answered as follows:

[Verse Locator](#)

daashaaH tu anugamiShyantidhanvinaH susamaahitaaH |
aham ca anugamiShyaami raaja putra mahaa yashaH || 2-85-6

6. mahaayashaH = O highly illustrious; raajaputra = prince!; daashaaH = My ferrymen; dhanvinaH = wielding their bows; anugamishhyanti = will accompany; tvam = you; susamaahitaaH = with great attention; aham = I too; anugamishhyanti = will follow; tvaa = you (in person).

?O highly illustrious prince! My ferrymen wielding their bows, and very attentive, will certainly accompany you. I too will follow you (in person).?

[Verse Locator](#)

kaccin na duShTaH vrajasi raamasyaakliShTa karmaNaH |
iyam te mahatii senaa shankaam janayati iva me || 2-85-7

7. na vrajati kachchit = I hope you are not going; dushhTaH = in offensive; raamasya = of Rama; aklishhTakarmaNaH = who is unwearied in action; iyam = this; mahati = great; te senaa = of yours; janayaatiiva = is begetting; shaN^kaam = a doubt; me = in me.

?I hope you are not going to attack Rama, who is unwearied in action. This great army of yours is begetting an apprehension in my mind.?

[Verse Locator](#)

tam evam abhibhaaShantamaakaashaiva nirmalaH |
bharataH shlakShNayaa vaacaa guham vacanam abraviit || 2-85-8

8. bharataH = Bharata; nirmalahiva = whose heart resembled a taintless; aakashah = sky; abraviit = spoke; vachanam = these words; shlakshhayaa = in smooth; vaachaa = voice; tam guham = to that Guha; evam = who thus; abhibhaashantam = talked (confessing his doubt).

Bharata, whose heart resembled a taintless sky, spoke the following words in smooth voice, to that Guha, who confessed his doubt as aforesaid.

[Verse Locator](#)

maa bhuut sa kaalo yat kaShTam namaam shankitum arhasi |
raaghavaH sa hi me bhraataa jyeShThaH pitR^i samaH mama || 2-85-9

9. **maa shuutam** = let there not be; **saH kaalam** = such a time; **kashhTam** = of wretchedness; **yat** = what so ever; **naarhasi** = you ought not; **shaN^kitum** = to suspect; **maam** = me; **saH raagh avaH** = that Rama; **me** = my; **jyeshhThaH** = elder; **bhraataa** = brother; **mataH hi** = is indeed regarded; **pitrusamaH** = as my father.

?Let not such an occasion of wretchedness come! You should never have suspected me. That Rama my elder brother is indeed regarded as my father.?

[Verse Locator](#)

**tam nivartayitum yaami kaakutsthamvana vaasinam |
buddhir anyaa na te kaaryaa guha satyam braviimi te || 2-85-10**

10. **yaami** = I am proceeding; **nivartaitum** = to get back; **tam** = that; **kaakutthsam** = Rama; **vanavaasinam** = who is living in the forest; **guha** = O; **Guha! na anyaa** = No other; **buddhiH** = apprehension; **kaaryaa** = should be made; **te** = by you; **braviim** = I am telling; **satyam** = the truth; **te** = to you.

?I am going to get back Rama who is now living in the forest. O, Guha! No other apprehension should be made by you. I am telling you the truth.?

[Verse Locator](#)

**sa tu samhR^iShTa vadanaH shrutvaabharata bhaaShitam |
punar eva abraviid vaakyam bharatam prati harShitaH || 2-85-11**

11. **shrutvaa** = hearing; **bharatabhaashhitam** = the words of Bharata; **saH tu** = that Guha on his part; **saH R^ishTa vadanah** = with his face radiated; **harshhitaH** = with joy; **abraviit** = spoke; **punareva** = again; **bharatam prati** = to Bharata (as follows):

Hearing the words of Bharata, Guha on his part, with his face radiated with joy spoke again to Bharata as follows:

[Verse Locator](#)

**dhanyaH tvam na tvayaa tulyampashyaami jagatii tale |
ayatnaat aagatam raajyam yaH tvam tyaktum iha icchasi || 2-85-12**

12. **tvam** = you; **dhanyah** = be blessed; **na pashyaami** = I do not see; **tvayaa** = your; **tulyam** = equal; **jagatiitale** = on the earth; **tvam** = you; **yaH** = who; **ichchasi** = wish; **tyaktum** = to renounce; **raajyam** = the empire; **aagatam** = you acquired; **iha** = now; **ayatnaat** = without effort.

?You be blessed! I do not see your equal on this earth - you, who wish to renounce the empire you acquired now, even without effort.?

[Verse Locator](#)

**shaashvatii khalu te kiirtirlokaan anucariShyati |
yaH tvam kR^icchra gatam raamam pratyaaanayitum icchasi || 2-85-13**

13. **te** = you; **kiiritiH** = fame; **khalu** = assuredly; **anucharishhyati** = will traverse; **shaashvatii** = permanently; **lokaam** = in all provinces. **YaH tvam** = as you the very person who; **ichchasi** = wishes; **pratyaaanayitum** = to bring back; **raamam** = Rama; **kR^icchrahagam** = from his fearful plight.

?Assuredly your fame will traverse permanently in all provinces, as you are the very person who wishes to bring back Rama from his terrible plight.?

[Verse Locator](#)

**evam sambhaaShamaaNasya guhasyabharatam tadaa |
babhau naShTa prabhaH suuryo rajanii ca abhyavartata || 2-85-14**

14. **guhasya** = Guha(while); **evam** = was thus; **sambhaashhaNasya** = talking; **bharatam** = to Bharata; **suuryaaH** = the sun;tadaa = then; **babhou** = glittered; **nashhTaprabhaH** = with less light; **rajaniicha** = and the night; **abhyavartata** = returned.

While Guha was talking thus to Bharata, the sun diffused lesslight and the night fell.

[Verse Locator](#)

samniveshya sa taam senaam guhenaparitoShitaH |
shatrughnena saha shriimaan shayanam punar aagamat || 2-85-15

15. **shriimaan** = the illustrious;saH = Bharata; **sanniveshya taam senaam** = lodging that army in camps;paritoshhitaH = and felt delighted; **guhena** = by Guha?s service; **samupaagamat** = returned to his camp; **shayanam** = and took rest; **shatrughnena saha** = withShatrughna.

The illustrious Bharata, lodging that army in camps, feltdelighted by Guha?s hospitality, returned to his camp and took rest along withShatrughna.

[Verse Locator](#)

raama cintaamayaH shoko bharatasyamahaatmanaH |
upasthitaH hi anarhasya dharma prekShasya taadR^ishaH || 2-85-16

16. **bharatasya** = to Bharata;mahaatmanaH = the high soled; **dharmaprekshhasya** = whose only aim is to fulfillhis duty; **anarhasya** = and who is undeserving of sorrow; **taadR^ishaH hi** = indeedfelt; **shokaH** = grief; **raama chintaamayah** = born of anguish for Rama.

The high soled Bharata, whose only aim is to fulfill his duty andwho is undeserving of sorrow, indeed felt grief, born of anguish for Rama.

[Verse Locator](#)

antar daahena dahanaH samtaapayatiraaghavam |
vana daaha abhisamtaptam guuDho agnir iva paadapam || 2-85-17

17. **agniriva** = as a fire; **guuDhah** = hidden; **paadapam** = in a hollow tree; **vana daahaabhi samtaptaH** = while a forest onfire is burnt up; (so did)**raaghavam** = Bharata? s; **dahanaH** = fire; **santaapayati** = ofanguish; **antardaahena** = burn within his heart.

As a fire is hidden in a hollow tree while a forest is on fire, sodid Bharata?s fire of anguish burn with in his heart.

[Verse Locator](#)

prasrutaH sarva gaatrebhyaH svedaHshoka agni sambhavaH |
yathaa suurya a.nshu samtaptaH himavaan prasrutaH himam || 2-85-18

18. **svedam** = perspiration;shokaagnisambhavam = born of fieriness of grief; **prasR^itaH** = poured off;sarvagaatrebhyaH = from all his limbs; **yathaa** = as; **himam** = the snow; **prasR^itaH** = melts and flows; **suuryaamshu samtaptaH** = heated by solar rays; **himavaan** = fromHimavat mountain.

Perspiration born of fieriness of grief poured off from all hislimbs, as the snow heated by solar rays melts and flows from Himavat mountain.

[Verse Locator](#)

dhyaana nirdara shailenavinihshvasita dhaatunaa |
dainya paadapa samghena shoka aayaasa adhishR^ingiNaa || 2-85-19
pramoha ananta sattvena samtaapa oShadhi veNunaa |
aakraantaH dukkha shailena mahataa kaikayii sutaH || 2-85-20

19-20. **kaikeyiisutaH** = Bharata the son of Kaikeyi; **aakraantaH** = was pressed; **mahata duHkha sailena** = by the weight of that colossal mountain of agony; **dhyaana nirdhara shailena** = consisting of rocky caverns in the shape of settled contemplations on Rama; **vinishvasitadhaatunaa** = minerals in the shape of groans and sighs; **dainyapaadapa samghena** = a cluster of trees in the shape of depressive thoughts; **shokaayaasaadhishR^iN^giNaa** = summits in the form of sufferings and fatigue; **pramohaanaanta sattvena** = countless wild beasts in the shape of swoons; **samtaapoushhadhi veNunaa** = herbs and bamboos in the form of his exertions.

Bharata, the son of Kaikeyi was pressed by the weight of that colossal mountain of agony consisting of rocky caverns in the shape of settled contemplations on Rama, minerals in the shape of groans and sighs, a cluster of trees in the shape of depressive thoughts, summits in the form of sufferings and fatigue, countless wild beasts in the shape of swoons, herbs and bamboos in the form of his exertions.

[Verse Locator](#)

vinishshvasanvaibhR^ishadurmanaastataH |
pramuuDhasamjJNaH paramaapadam gataH |
shamam na lebhe hR^idayajvaraardito |
naraShabho yuuthahato yatharShabhaH || 2-85-21

21. **tataH** = thereafter; **naraShabhaH** = Bharata the excellent among men; **vinishshvasan** = sighing; **bhR^ishadurmanaa** = very much in melancholy; **pramuuDhasamjN^aH** = his mind utterly confused in consequence.; **gataH** = having obtained; **paramaapadam** = an extreme distress; **hR^idaya jvaraarditaH** = afflicted with burning fever in his breast; **R^ishhabhaH yathaa** = like a bull; **yuutha hataH** = strayed from its herd; **lekhe** = found; **na shamam** = no peace.

Thereafter, Bharata the excellent among men sighing much in melancholy, his mind utterly confused in consequence, having obtained an extreme distress, afflicted as he was with burning fever in his breast and like a bull strayed from its herd, found no peace.

[Verse Locator](#)

guhena saardham bharataH samaagataH |
mahaa anubhaavaH sajanaH samaahitaH |
sudurmanaaH tam bharatam tadaa punar |
guhaH samaashvaasayad agrajam prati || 2-85-22

22. **bharataH** = Bharata; **mahaanubhaavaH** = the noble minded; **sajanaH** = with his escort; **samaagataH** = met; **guhesartham** = Guha too; **samaahitaH** = in a composed mind; **tadaa** = then; **guhah** = Guha; **sudurmanaaH** = in very low spirits; **aashvaasayaT** = reassured; **tam bharatam** = that Bharata; **punaH** = again; **agrajam prati** = regarding his elder brother.

The noble soled Bharata, with his escort, met Guha too in a composed mind. Then Guha slowly reassured Bharata again as regards his elder brother.

ityaarShe shriimadraamaayaNeaadikaavye ayodhyaakaamDe
pachaashiititamaH sargaH

Thus completes 85th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 85

Top of Page	1	2	3	4
5	6	7	8	9

<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>		

? October 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 86

Verses converted to UTF-8, Nov 09

Introduction

Guha reports to Bharata, how Rama and his party broke their journey at Shringaverapura and narrate to him the dialogue that took place between Lakshmana and himself during that night. Guha further tells him how Rama and Lakshmana matted their hair into a thick mass crossed the holy river with Seetha and left for the hermitage of Sage Bharadwaja.

[Verse Locator](#)

आचक्षे अथ सद्भावम् लक्ष्मणस्य महात्मनः ।

भरताय अप्रमेयाय गुहो गहन गोचरः ॥ २-८६-१

1. **atha** = thereafter; **guhaH** = Guha; **gahanagocharaH** = the foremost dweller; **aachachakshhe** = told; **bharataaya** = Bharata; **aprameyaaya** = who was having incomprehensible qualities; **sadbhaavam** = about the quality of goodness; **lakshhmanasya** = of Lakshmana; **mahaatmanah** = the high soled.

Then Guha the foremost dweller reported Bharata, who was having incomprehensible qualities, about the quality of goodness of Lakshmana(as follows):

[Verse Locator](#)

तम् जाग्रतम् गुणैर् युक्तम् वर चाप इषु धारिणम् ।

भ्रातृ गुप्त्य अर्थम् अत्यन्तम् अहम् लक्ष्मणम् अब्रवम् ॥ २-८६-२

2. **aham** = I; **abravam** = spoke; **tam lakshhmanaam** = to that Lakshmana; **yuktam** = endowed with; **gunaiH** = virtues; **shara chaapaasidhaariNam** = who wielded arrows; bow and a sword; **jaagratam** = and was awake; **atyantam** = very much; **bhraatR^I gupyartham** = for the sake guard of his brother.

"I spoke as follows to that Lakshmana, who is endowed with virtues and wielding arrows bow and a sword and who was keeping a vigil for the safe guard of his brother."

[Verse Locator](#)

इयम् तात सुखा शय्या त्वद् अर्थम् उपकल्पिता ।

प्रत्याश्वसिहि शेष्व अस्याम् सुखम् राघव नन्दन ॥ २-८६-३

3. **taata** = O dear broter! **Raaghavanandana** = a delight to those born in Raghu dynasty! **Iyam** = Here is; **sukhaa** = a comfortable; **shayyaa** = bed; **upakalpita** = made ready; **tvadartham** = for you; **pratyaashvasihi** = be comfortable; **sheshhva** = rest; **sukham** = peacefully; **asyaam** = on this.

"O, dear brother! Here is a comfortable bed made ready for you. Feel yourself at ease. Rest peacefully on this, O, delight of the Raghu race!"

[Verse Locator](#)

उचितो अयम् जनः सर्वे दुःखानाम् त्वम् सुख उचितः ।

धर्म आत्मनः तस्य गुप्य् अर्थम् जागरिष्यामहे वयम् ॥ २-८६-४

4. **dharmaatman** = o; **virtuous prince!** **sarvaH** = all **ayam** these; **janaH** = people; **uchitaH** = are habitual; **duHkhaanaam** = to hardships; **tvam** = you; **sukhochitaH** = are used to comfort; **vayam** we; **jaagarishhyaamahe** = shall keep awake; **gupyartham** = for the safe guard; **tasya** = of Rama.

"All my people are habituated for hardships, o virtuous prince! You are used to comfort. Hence ,we shall keep awake for the safe guard of Rama."

[Verse Locator](#)

न हि रामात् प्रियतरो मम अस्ति भुवि कश्चन ।

मा उत्सुको भूर् ब्रवीम्य् एतद् अप्य् असत्यम् तव अग्रतः ॥ २-८६-५

5. **kaschana naastihi** = None is indeed; **priyatarah** = more dear; **mama** = to me; **raamaat** = than Rama; **bhuvi** = on earth; **atha** = moreover; **maa bhuuH** = do not become; **utsukaH** = restless; **bhaviimi** = I am telling; **etat** = this; **satyam** = truthful; **vaakyam** = sentence; **agrataH** = before; **tava** = you.

"None is more dear to me than Rama on this earth. Moreover, do not become restless. I am telling this truth in your presence."

[Verse Locator](#)

अस्य प्रसादाद् आशंसे लोके अस्मिन् सुमहद् यशः ।

धर्म अवाप्तिम् च विपुलाम् अर्थ अवाप्तिम् च केवलाम् ॥ २-८६-६

6. **prasaadaat** = by the grace; **asya** = of that Rama; **aashamse** = I wish to attain; **sumahat** = a very great; **yashaH** = glory; **asmin loke** = in this earth; **vipulaam** = an extensive; **dharmavyaaptimcha** = acquisition of righteousness; **kevalou** = unalloyed; **arthakaamoucha** = wealth and enjoyment.

"By the grace of Rama, I wish to attain a very great renown in this earth, an extensive acquisition of righteousness, an unalloyed wealth and enjoyment."

[Verse Locator](#)

सो अहम् प्रिय सखम् रामम् शयानम् सह सीतया ।

रक्षिष्यामि धनुष् पाणिः सर्वैः स्वैर् ज्ञातिभिः सह ॥ २-८६-७

7. **aham** = I; **saH** = as such; **dhanushhpaaNiH** = with a bow in my hand; **saha** = along with; **svaiH** = my; **jN^aatibhiH** = relatives; **rakshhisyaami** = will guard; **priyasakham** = my dear friend; **raaman** = Rama; **shayaanam** = who slept ; **siitayaasaha** = together with Seetha.

"I as such with a bow in my hand, along with my relatives will guard my dear friend Rama, who slept together with Seetha."

[Verse Locator](#)

न हि मे अविदितम् किञ्चिद् वने अस्मिन् चरतः सदा ।

चतुर् अङ्गम् ह्य् अपि बलम् प्रसहेम वयम् युधि ॥ २-८६-८

8. **me** = to me; **sadaa** = who forever; **charataH** = wander; **asmin vane** = in this forest; **na kimchit hi** = nothing is indeed; **aviditam** = unknown; **vayam** = we; **prasaHEMA hi** = can defeat; **chaturaNgam balam api** = even an army consisting of all the four limbs; **yudhi** = in battle.

"Nothing is indeed unknown to me, who forever wander in this forest. We can defeat even an army consisting of all the four limbs in battle."

[Verse Locator](#)

एवम् अस्माभिर् उक्तेन लक्ष्मणेन महात्मना ।
अनुनीता वयम् सर्वे धर्मम् एव अनुपश्यता ॥ २-८६-९

9. **evam** = thus; **uktam** = spoken; **asmaabhiH** = by us; **sarve** = all; **vayam** = of us; **anuniitaaH** = were politely replied; **lakshhmaNena** = by Lakshmana; **mahaatmanaa** = the high soled; **anupashyataa** = who perceives; **dharmameva** = righteousness alone.

"Thus spoken as aforesaid by us the high soled Lakshmana, who perceives righteousness alone, politely replied to all of us(as follows)

[Verse Locator](#)

कथम् दाशरथौ भूमौ शयाने सह सीतया ।
शक्या निद्रा मया लब्धुम् जीवितम् वा सुखानि वा ॥ २-८६-१०

10. **katham** = how; **shakyaa** = is it possible; **labdhum** = to obtain; **nidraa** = sleep; **jiivitamvaa** = or even life ; **sukhaanivaa** = or comforts; **mayaa** = by me; **while)** **daasharatha** = Rama; **siitayaasaha** = along with Seetha; **shayane** = is reposing; **bhumou** = on the floor?

"How is it possible for me to get a sleep, or even life or comforts when Rama is reposing on the floor along with Seetha?"

[Verse Locator](#)

यो न देव असुरैः सर्वैः शक्यः प्रसहितुम् युधि ।
तम् पश्य गुह सन्विष्टम् तृणेषु सह सीतया ॥ २-८६-११

11. **guha** = O; Guha!; **yaH** = which Rama; **na shakyaH** = cannot be; **prasahitum** = conquered; **yudhi** = in battle; **sarvaiH** = by all; **devaasuraiH** = the celestials and demons; **pashya** = see; **tam** = that Rama; **siitaayaa saha** = along with Seetha; **samvishhTam** = who has reposed; **tR^iNeshhu** = on blades of grass.

"O, Guha! Behold that Rama, who cannot be conquered in a battle even by all the celestials and demons, sleeping on the blades of grass along with Seetha."

[Verse Locator](#)

महता तपसा लब्धो विविधैः च परिश्रमैः ।
एको दशरथस्य एष पुत्रः सदृश लक्षणः ॥ २-८६-१२

12. **eshhaH** = this Rama; **ekaH** = is an excellent; **putraH** = son; **sadR^isha lakshhaNaH** = having attributes equal to those; **dasarathasya** = of Dasaratha; **labdhaH** = who obtained him; **mahataa** = by a great; **tapasaa** = penance; **vividhiH** = and by facing various; **parishramaishcha** = troubles.

"This Rama is an excellent son, having qualities equal to those of Dasaratha. The king obtained Rama by performing a great penance and after facing various troubles."

[Verse Locator](#)

अस्मिन् प्रव्राजिते राजा न चिरम् वर्तयिष्यति ।
विधवा मेदिनी नूनम् क्षिप्रम् एव भविष्यति ॥ २-८६-१३

13. **asmin** = when he; **pravrajite** = having been to exiled; **raajaa** = the king Dasaratha; **navaratryishhyati** = will not survive; **chiram** = for long; **medinii** = this earth; **bhavishhyati** = will be; **nuunam** = surely; **vidhavaa** = without a husband; **kshhiprameva** = soon.

"When Rama having seen exiled, the king Dasaratha will not survive for long. This earth will surely be without a husband soon."

[Verse Locator](#)

विनद्य सुमहा नादम् श्रमेण उपरताः स्त्रियः ।
निर्घोष उपरतम् नूनम् अद्य राज निवेशनम् ॥ २-८६-१४

14. **striyaH** = the women; (in the gynoeceium's; **vinadya** = having cried; **sumahaanaadam** = with a great noise; **uparataaH** = would have ceased crying; **shramena** = out of fatigue; **adya** = now; **nirghoshhaH** = the noise; **nuunam** = surely; **virtaH** = would have stopped; **raajanivashane** = in the royal palace.

"The women in the gynoeceium's, having cried with a great noise, would have ceased their crying out of fatigue. Now, the great noise would have stopped in the royal palace by now."

[Verse Locator](#)

कौसल्या चैव राजा च तथा एव जननी मम ।
न आशंसे यदि ते सर्वे जीवेयुः शर्वरीम् इमाम् ॥ २-८६-१५

15. **naashamse** = I do not think; **kausalyachaiva** = that Kausalya; **raajaacha** = king Dasaratha; **tathaiva** = and; **mamajananii** = my mother Sumitra; **yadi** = whether; **tesarve** = all of them; **jiiveyuH** = will survive; **imaam** = in this; **rajaniim** = night.

"I do not expect whether all of them, like Kausalya Dasaratha and even my mother Sumitra will survive at all till this night."

[Verse Locator](#)

जीवेद् अपि हि मे माता शत्रुघ्नस्य अन्ववेक्षया ।
दुःखिता या तु कौसल्या वीरसूरं विनशिष्यति ॥ २-८६-१६

16. **anvavekshhyaa** = by beholding; **shatrughnasya** = of Satrughna; **me maataa** = my mother; **jiivedapicha** = may even survive; ; **saatu** = but she; **yaa** = that; **kausalya** = Kausalya; **viirasuuH** = who gave birth to the eminent Rama; **vinashishhyati** = will die; **duHkhitaa** = of sorrow.

"By beholding Shatrughna, my mother perhaps may even survive. However, the afflicted Kausalya who gave birth to the eminent Rama will surely die."

[Verse Locator](#)

अतिक्रान्तम् अतिक्रान्तम् अनवाप्य मनो रथम् ।
राज्ये रामम् अनिक्षिप्य पिता मे विनशिष्यति ॥ २-८६-१७

17. **me pitaa** = My father; **dasaratha**; **anavaapya** = having not obtained; **manoratham** = his wish; **atikraantam atikraantan** = over steppingly and over stappingly; **anikSipya** = and having not been able to install; **raamam** = Rama; **raajye** = in the kingdom; **vinashiSyati** = will die.

Without realising his long-cherished wish and failing to install Rama in the kingdom of Aodhya, my father Dasaratha will expire."

[Verse Locator](#)

सिद्ध अर्थाः पितरम् वृत्तम् तस्मिन् काले ह्युपस्थिते ।

प्रेत कार्येषु सर्वेषु संस्करिष्यन्ति भूमिपम् ॥ २-८६-१८

18. **tasminkaale** = (when) that time; **upasthite** = comes; **samskariSyanti** = (those) who will perform; **sarveSu** = all; **preta kaaryeSu** = theobsequial rites; **pitaram**; of my father; **bhuumipam** = the king Dasaratha; **vR^ittam** = who expired; **siddhaarthaaH** = are indeed they who accomplished their purpose.

"Those who have accomplished their purpose (Shatrughna and others) will perform all the funeal honours to king Dasaratha, my father when the time comes for it."

[Verse Locator](#)

रम्य चत्वर संस्थानाम् सुविभक्त महा पथाम् ।

हर्म्य प्रासाद सम्पन्नाम् सर्व रत्न विभूषिताम् ॥ २-८६-१९

गज अश्व रथ सम्बाधाम् तूर्य नाद विनादिताम् ।

सर्व कल्याण सम्पूर्णम् हृष्ट पुष्ट जन आकुलाम् ॥ २-८६-२०

आराम उद्यान सम्पूर्णम् समाज उत्सव शालिनीम् ।

सुखिता विचरिष्यन्ति राज धानीम् पितुर् मम ॥ २-८६-२१

19; 20; 21. **vichariSyanti** = (They) will inhabit; **sukhitaaH** = joyfully; **mama pituH** = my father; **raajadhaaniim** = capital city; **ramyachatvara samsthaanaam** = with its pleasant cross roads and meeting places; **suvi bhakta mahaapathaam** = with its main roads well laid-out; **harmya praasaada sampannaam** = sumptuous with large houses and lofty mansions; **sarva ratna vibhuushhitaam** = and all the gems with which they are encrusted; **gajaashva ratha sambaadhaam** = with the elephants horses and chariots that abound there; **tuuryanaada vinaaditaam** = the sound of trumpets with which it resonates; **sarva kalyaana sampuurnNaam** = the many diversions it contains; **hR^iSTa janaakulaam** = its prosperous and well-fed people; **aaraamodyaana sampuurnNaam** = its luxurious gardens and parks; **samaajotsava shaliniim** = the assemblies and festivals that continuously take place in it.

"They will joyfully inhabit my father capital City, with its pleasant cross roads and meeting places, with its main roads well laid out, sumptuous with large houses and lofty mansions, with all the gems they are encrusted, with elephants horses and chariots that abound there, the sound of trumpets with which the city resonates, the many diversions it contains, its prosperous and well-fed people, its luxurious gardens and parks as well as the assemblies and festivals that continuously take place in it."

[Verse Locator](#)

अपि सत्य प्रतिज्नेन सार्धम् कुशलिना वयम् ।

निवृत्ते समये ह्यस्मिन् सुखिताः प्रविशेमहि ॥ २-८६-२२

22. **vayam api pravishamahi** = shall we indeed enter Ayodhya; **sukhitaaH** = happily; **kushalinaa saartham** = along with that virtuous Rama; **satya pratijjNena** = who is true to his promise; **nivR^itte** = when he completes; **asmin** = this; **samaye** = term (of exile)?

Shall we enter Ayodhya happily along with that virtuous Rama, who has truly redeemed his promise, when he completed his term of exile?

[Verse Locator](#)

परिदेवयमानस्य तस्य एवम् सुमहात्मनः ।

तिष्ठतो राज पुत्रस्य शर्वरी सा अत्यवर्तत ॥ २-८६-२३

23. tasya sumahaatmanaH = (While) that magnanimous; raajaputrasya = Prince; paridevayamaanasya = was lamenting; evam = thus; tiSTataH = standing guard; saa shaarvarii = that night; atyavartata = passed.

While that magnanimous prince was lamenting thus, standing guard, the night passed.

[Verse Locator](#)

प्रभाते विमले सूर्ये कारयित्वा जटा उभौ ।
अस्मिन् भागीरथी तीरे सुखम् सन्तारितौ मया ॥ २-८६-२४

24. suurye = (When) the sun; prabhaate = rose; vimale = brightly; ubhau = the two of them; got kaarayitvaa jaTaaH = got their locks of hair matted; asmin = at the banks of River Ganga; samtaaritau = and were ferried; sukham = safely; mayaa = by me.

"When the sun rose brightly in the next morning Rama and Lakshmana got their locks of hair matted into a thick mass at the banks of River Ganga and they were safely ferried by me."

[Verse Locator](#)

जटा धरौ तौ द्रुम चीर वाससौ ।
महा बलौ कुन्जर यूथप उपमौ ।
वर इषु चाप असि धरौ परम् तपौ ।
व्यवेक्षमाणौ सह सीतया गतौ ॥ २-८६-२५

25. tau = those; paramtapau = Rama and Lakshmana; mahaabalau = possessing great strength; jaTaadharau = wearing matted locks of hair; drumachiiravaasasau = and clothes made of bark; kuN^jara yuutha popamau = like unto the leaders of a herd of elephants; vareSu chaapaasidharau = wielding excellent bow; arrows and sword; vyapekSamaaNau = looking back at me; gatam = went away; siitaayaa saha = with Seetha.

"Rama and Lakshmana, who were capable of tormenting their enemies, possessing great strength, wearing matted locks of hair and clothes made of bark, like unto the leaders of herd of elephants, wielding excellent bow, arrows and sword, looking back at me, went away with Seetha."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षडशीतितमः सर्गः

Thus completes 86th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 86

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

© December 2003, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 87

Verses converted to UTF-8, Nov 09

Introduction

Hearing Guha's words about Rama, Bharata fell unconscious. Bharata eases himself thereafter and asks Guha to report further details about Rama. Guha informs that eventhough he offered various kinds of flood to Rama, the latter refused it. He adds that Rama Seetha and Lakshmana observed fasting for that night. Guha also informs Bharata that Lakshmana laid a bed of grass for Rama as well as Seetha to sleep theron and Lakshmana stood guarding Rama during the night, along with Guha and his kinsmen.

[Verse Locator](#)

गुहस्य वचनम् श्रुत्वा भरतो भृशम् अप्रियम् ।
ध्यानम् जगाम तत्र एव यत्र तत् श्रुतम् अप्रियम् ॥ २-८७-१

1. shrutvaa = hearing; bhR^isham the most; apriyam = disagreeable; vachanam = words; gahasya = of guha; bharataH = Bharata; jagaama = got; dhyaanam = into contemplation; tatraiva = directing his mind on Rama; yatra = of whom; tam = those; apriyam = unpleasant words; shrutam = were heard.

Hearing those most disagreeable words from Guha, Bharata began to think deeply, directing his mind on Rama, of whom those unpleasant words were heard.

[Verse Locator](#)

सुकुमारो महा सत्त्वः सिंह स्कन्धो महा भुजः ।
पुण्डरीक विशाल अक्षः तरुणः प्रिय दर्शनः ॥ २-८७-२
प्रत्याश्वस्य मुहूर्तम् तु कालम् परम दुर्मनाः ।
पपात सहसा तोत्रैर् हृदि विद्ध इव द्विपः ॥ २-८७-३

2;3. sukumaaraH = that gentle; mahaasattvaH = extremely courageous; mahaabhujaH = and the mighty armed; taruNaH = young prince; simhaskandhaH = whose shoulders resembled a lion's; puN^Dariika vishaalaakshhaH = his large eyes opening like a lotus in flowering; priyadarshanaH = having pleasing appearance; muhuurtakaalam tu = momentarily; pratyashvasya = sighed; paramadurmanaaH and in his extreme anguish; papaata = sank to the ground; sahasaa = suddenly; dvipaH iva = like an elephant; atividdhaH = that has been wounded in the heart; totraiH = with goads.

That gentle, extremely courageous and the mighty armed young prince, whose shoulders resembled a lion's his large eyes opening like a flowering lotus and having pleasing appearance, momentarily sighed and in his extreme anguish, sank to the ground suddenly like an elephant that has been wounded in the heart with goads.

[Verse Locator](#)

भरतम् मुच्छितम् द्रष्ट्वा विवर्णवदनो गुहः ।

बभूव व्यथितस्तत्र भूमिकम्पे यथा द्रुमः ॥ २-८७-४

4. dR^iSTvaa = seeing; bharatam = Bharata; muurchhitam = unconscious; guhaH = Guha; vivarNavadanaH = growing pale; babhuuva = became; vyathitaH = shaken; tatra = there; yathaa drumaH = like a tree; bhuumikampe = during an earth-quake.

Seeing Bharata unconscious, Guha growing pale, shook like a tree during an earthquake.

[Verse Locator](#)

तद् अवस्थम् तु भरतम् शत्रुघ्नो अनन्तर स्थितः ।

परिष्वज्य रुरोद उच्चैर् विसम्जनः शोक कर्षितः ॥ २-८७-५

5. shatrughnaH = Shatrughna; anantara sthitaH = who stood near; pariSvajya = taking in his arms; bharatam = Bharata; tadavastham = who was in that stae; visamjNaH = becoming non-pulsed; ruroda = cried; uchchaiH = loudly; shokakarshitaH = overcome with grief."

Shatrughna, who stood near, taking Bharata, who was in that unconscious state in his arms, becoming non-pulsed, cried loudly, overcome as he was with grief.

[Verse Locator](#)

ततः सर्वाः समापेतुर् मातरो भरतस्य ताः ।

उपवास कृशा दीना भर्तृ व्यसन कर्षिताः ॥ २-८७-६

6. tataH = then; sarvaaH = all; taaH = those; bharatasya = Bharata's maatarah = mothers; uparaashakR^ishaaH = emaciated through fasting; dinnaaH = extremely wretched; bhartR^ivyasena karshitaaH = being unable to find consolation for the sad end of their lord; samaapetaH = rushed (towards Bharata).

Then, all the queens, emaciated through fasting, extremely miserable, being unable to find consolation for the sad end of their lord, rushed towards Bharata.

[Verse Locator](#)

ताः च तम् पतितम् भूमौ रुदन्त्यः पर्यवारयन् ।

कौसल्या तु अनुसृत्य एनम् दुर्मनाः परिष्वजे ॥ २-८७-७

7. taashcha = all of them; rudatyaH = sobbing paryavaarayan = surrounded; tam = Bharata; patitam = who fell; bhuumau = on the ground; kausalyaaH tu = Kausalya on her part; durmanaaH = torn with grief; anusR^itya = ebnding over; enam = him; parishhasvaje = embraced him.

All of them, sobbing, surrounded Bharata who fell on the ground. Kausalya on her part, torn with grief and bending over him, embraced him.

[Verse Locator](#)

वत्सला स्वम् यथा वत्सम् उपगूह्य तपस्विनी ।

परिपप्रच्छ भरतम् रुदन्ती शोक लालसा ॥ २-८७-८

8. vatsalaa = the affectionate Kausalya; shoka laalasaa = agitated with grief; tapasvinii = and looking miserable; upaguuhya = pressing him to her bossom; vatsam yathaa = as to a calf; svam = by its own mother-cow; paripaprachchha = questioned; bharatam = Bharata (in the following words)

That affectionate Kausalya, agitated as she was with grief and looking miserable, pressing him to her bosom as a cow its own calf, questioned Bharata (in the following words)

पुत्र व्याधिर् न ते कच्चित् शरीरम् परिबाधते ।

अद्य राज कुलस्य अस्य त्वद् अधीनम् हि जीवितम् ॥ २-८७-९

9. putra = O; son!; kachchit vyaadhi na paribaadhate = I hope that no ailment afflicts; te shariiram = your body; adya = now; jiivitam = the life; asya = of this; raajaknlasya = royal race; tvadadhiinam hi = is indeed dependent on you.

"O, son! I hope that no ailment afflicts your body. Now, the life of this royal race is indeed dependent on you."

[Verse Locator](#)

त्वाम् दृष्ट्वा पुत्र जीवामि रामे सभ्रातृके गते ।

वृत्ते दशरथे राज्ञि नाथ एकः त्वम् अद्य नः ॥ २-८७-१०

10. putra = O; son!; raame = Rama; sa bhraatR^ike = along with his brother Lakshmana; gate = has gone (to the forest); raajNi = the king; dasharathe = Dasaratha; vR^iSTvaa = looking on you; tvam = you; ekaH = alone; naathaH = are the protector; naH = for us; adya = now.

"O, son! Rama along with Lakshman has gone to the forest. The king Dasaratha is dead. I survive, looking on you. Now, you alone are the protector for us."

[Verse Locator](#)

कच्चिन् न लक्ष्मणे पुत्र श्रुतम् ते किञ्चिद् अप्रियम् ।

पुत्र वा ह्य् एकपुत्रायाः सह भार्ये वनम् गते ॥ २-८७-११

11. putra = O; son!; kachchit = na shrutam = I hope it is not heard; te = by you; kimchit = any; apriyam = unpleasant news; lakshmaNe = about Lakshman; putre vaa = or about Rama my son; eka putraayaaH = my only son; gate = who left; vanam = for the forest; sahabhaarye = along with his wife.

"I hope you have not heard any unpleasant news about Lakshmana or about Rama my one and the only son who left for the forest along with his wife."

[Verse Locator](#)

स मुहूर्तम् समाश्वस्य रुदन् एव महा यशाः ।

कौसल्याम् परिसान्त्वय इदम् गुहम् वचनम् अब्रवीत् ॥ २-८७-१२

12. saH = that Bharata; mahaa yashaaH = of great renown; samaashvasya = easing himself well; muhurtam- within a moment; parisaantvya = consoled; kausalyaam = kausalya; rudanneva = and while still weeping; abraviit = spoke; idam = these vachanam = words; guham = to Guha.

Bharata of great renown, easing himself well within a moment, consoled Kausalya and while still weeping, spoke to Guha (as follows)

[Verse Locator](#)

भ्राता मे क्व अवसद् रात्रिम् क्व सीता क्व च लक्ष्मणः ।

अस्वपत् शयने कस्मिन् किम् भुक्त्वा गुह शंस मे ॥ २-८७-१३

13. guha = O; Guha!; kva = where; me bhraataa = did my brother; avasat = halt; raatrau = in the night?; kva = where; siitaa = did Seetha (half in the night)?; kva = where; lakshhmaNaH cha = did Lakshmana (halt in the night)?; bhuktvaa = eating; kim = what; kasmin = and on which; shayane = couch; asvapat = did he repose?; shamasa = tell; me = me.

"O, guha! Tell me where did Rama my brother as also Seetha and Lakshmana halt in the night? On what couch and eating what, did he repose?"

[Verse Locator](#)

सो अब्रवीद् भरतम् पृष्टो निषाद अधिपतिर् गुहः ।
यद् विधम् प्रतिपेदे च रामे प्रिय हिते अतिथौ ॥ २-८७-१४

14. saH guhaH = that Guha; nishhaadaadhipatiH = the Lord of Nishadas; hR^iSTaH = thrilling with rapture; abraviit = spoke; bharatam = to Bharata; yadvidham = about the manner in which; pratipade = he arranged for (feeding and reposing) priya hite = his beloved and kind; atithau = guest; raame = Rama.

Guha, the Lord of Nishadas, thrilling with rapture, spoke to Bharata about the manner in which he made arrangements for (feeding and reposing) his beloved and kind guest, Rama.

[Verse Locator](#)

अन्नम् उच्च अवचम् भक्ष्याः फलानि विविधानि च ।
रामाय अभ्यवहार अर्थम् बहु च उपहृतम् मया ॥ २-८७-१५

15. annam = food; uchchaavacham = of various kinds; bhakshhaaH = drinks; vividhaani = and different variets; phalaani cha = of fruits; upahR^itam = were brought; bahu = repeatedly; mayaa = by me; raamaaya = to the presence of Rama; abhyavahaaraartham = for the purpose of his consumption.

"Various kinds of food and drink and different varieties of fruits were brought repeatedly by me to the presence of Rama for the purpose of his consumption."

[Verse Locator](#)

तत् सर्वम् प्रत्यनुज्नासीद् रामः सत्य पराक्रमः ।
न हि तत् प्रत्यगृह्णात् स क्षत्र धर्मम् अनुस्मरन् ॥ २-८७-१६

16. raamaH = Rama; satya paraakramaH = the truly courageous man; pratyannjNaasiit = refused; tatsarvam = all of them; anusmaran = and remembering; kSatradharmam = his warrior's duty; saH = he; na tu pratyagR^ihNaat = could not accept; tat = it.

Rama, the truly courageous man, refused all of them. Reminding himself of his warrior's statute, he could not accept it.

[Verse Locator](#)

न ह्य् अस्माभिः प्रतिग्राह्यम् सखे देयम् तु सर्वदा ।
इति तेन वयम् राजन् अनुनीता महात्मना ॥ २-८७-१७

17. raajan = O; Bharata!; vayam = we; anuniitaaH = were pacified; tena = by that; mahaatmanaa = high-souled Rama; iti = saying thus; 'sakhe = O; friend!; na pratigraahyam = nothing should be received; deyam = but be given; saradaa = always; asmaabhiH = by us.

"O, Bharata! We were pacified by that high-souled Rama by saying thus: ' O, friend! We are not allowed to receive anything we must always be givers."

[Verse Locator](#)

लक्षणेन समानीतम् पीत्वा वारि महा यशाः ।
औपवास्यम् तदा अकार्षीद् राघवः सह सीतया ॥ २-८७-१८

18. **raaghavaH** = Rama; **mahaayashaH** = of great glory; **tadaa** = then; **siitayaasaha** = along with Seetha; **piitvaa** = drank; **vaari** = the water; **samaaniitam** = brought; **lakshmaNena** = by Lakshmana; **akaarshhit** = and pulled himself; **oupavaasyam** = to fasting.

"Rama, of great glory, then along with Seetha drank the water brought by Lakshman as observed fasting."

[Verse Locator](#)

ततः तु जल शेषेण लक्ष्मणो अप्य् अकरोत् तदा ।
वाग् यताः ते त्रयः संध्याम् उपासत समाहिताः ॥ २-८७-१९

19. **tataH** = thereafter; **tadaa** = at that time; **lakSmaNo.api** = Lakshmana also; **akarot** = drank; **jalasheSeNa** = the remainder of water; **te trayaH** = and those three; **samupaasata** = practised; **vaagyataaH** = silence; **samhitaa** = together; **sandhyaam** = in that evening-twilight

"Thereafter Lakshmana also drank the left-over water and those three practised silence together in that evening-twilight."

[Verse Locator](#)

सौमित्रिः तु ततः पश्चाद् अकरोत् स्वास्तरम् शुभम् ।
स्वयम् आनीय बर्हीम्षि क्षिप्रम् राघव कारणात् ॥ २-८७-२०

20. **tataH pashchaat** = thereafter; **saumitristu** = Lakshmana; **svayam** = personally; **aaniiya** = brought; **barhiimshi** = a layer of Kusa grass; **akarot** = and arranged; **shubham** = a suitably; **svaastaram** = good bed; **raaghava**; **kaaraNaat** = for Rama; **kSipram** = immediately.

"Lakshmana then personally brought a layer of Kusa grass and arranged a fittingly nice bed with it for Rama immediately."

[Verse Locator](#)

तस्मिन् समाविशद् रामः स्वास्तरे सह सीतया ।
प्रक्षाल्य च तयोः पादाऽपचक्राम लक्ष्मणः ॥ २-८७-२१

21. **raamaH** = Rama; **siitayaa saha** = along with Seetha; **samaavishat** = settled down on; **tasmin** = that; **svaastare** = bed; **prakSaalaya** = after washing; **tayoH** = their; **paadau** = feet; **lakShmaNaH** = Lakshmana; **apachakraama** = went away to a distance.

"Rama, along with Seetha, settled down on that bed. After washing their feet, Lakshmana went away to a distance."

[Verse Locator](#)

एतत् तद् इन्दुदी मूलम् इदम् एव च तत् तृणम् ।
यस्मिन् रामः च सीता च रात्रिम् ताम् शयिताऽउभौ ॥ २-८७-२२

22. **etat** = here; **tat** = at that; **ingudii muulam** = foot of Ingudi Tree; **idameva** = on just this; **tR^iNamcha** = grass; **yasmin** = on which; **ubhau** = both; **raamashcha** = Rama and; **siitaa** = Seetha; **shayitau** = slept; **taam raatrim** = that night.

"Here at this foot of Ingudi Tree, on just this grass, on which both Rama and Seetha slept that night."

[Verse Locator](#)

नियम्य पृष्ठे तु तल अङ्गुलित्रिवान् ।
शरैः सुपूर्णाऽङ्गुली परम् तपः ।

23. lakSmaNaH = Lakshman; paramtapaH = who torments his enemy; talaanguliitravaan = wearing a glove of Goha skin; niyamyā = strapping; pR^iSThe = on his back; iSudhii = quivers; supuurNau = full of; sharaiH = arrows; upohya = and wielding; mahat = a great; dhanuH = bow; sajyam = with string; atiSThat kevalam = remained walking alone; paritaH = round; asya = Rama; nishaam = during the night.

"Lakshmana, the scourge of his foe, wearing a glove of goha skin, strapping two quivers full of arrows on either side of his back and wielding a great stringed bow, remained on his part walking round Rama during that night."

[Verse Locator](#)

ततः तु अहम् च उत्तम बाण चापधृक् ।
स्थितो अभवम् तत्र स यत्र लक्ष्मणः ।
अतन्द्रिभिर् ज्जातिभिर् आत्त कार्मुकैर् ।
महा इन्द्र कल्पम् परिपालयमः तदा ॥ २-८७-२४

24. tataH = thereafter; ahamtu = I on my part; tadaa = at that time; uttama baaNa chaapa dhR^it = wearing excellent arrows and a bow; jN^aatibhiH = along with my kinsmen; atandribhiH = who were free from lassitude; aatta kaarmukaiH = and carrying bows; abhavam = becoming; sthitaH = remained; tatra = there; yatra = where; lakSmanaH = Lakshmana; paripaalayan = was guarding mahendra kalpam = Rama; who vied with Indra.

"Wearing excellent arrows and a bow along with my vigilant kinsmen carrying their bows, I on my part remained near Lakshman, who was guarding Rama who vied with Indra the Lord of celestials."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्ताशीतितमः सर्गः

Thus completes 87th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 87

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

© January 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 88

Verses converted to UTF-8, Nov 09

Introduction

Bharata and his minister approach the foot of Angudi tree, where Rama has slept on a grass-bed on the ground. Bharata feels bad that on his account, Rama and Seetha were to sleep on such a grass-bed. He thinks that the city of Ayodhya is plunged in desolation, because of the death of Dasaratha and the exile of Rama to the forest. Bharata further takes an oath that like Rama, he will also henceforth sleep on grass with his locks matted, wearing robes of bark and living only on roots and fruits. He says that if Rama refuses his appeal to occupy the throne of Ayodhya, he also will stay back in the forest along with Rama.

[Verse Locator](#)

तत् श्रुत्वा निपुणम् सर्वम् भरतः सह मन्त्रिभिः ।
इन्दुदी मूलम् आगम्य राम शय्याम् अवेक्ष्य ताम् ॥ २-८८-१
अब्रवीद् जननीः सर्वा इह तेन महात्मना ।
शर्वरी शयिता भूमाउ इदम् अस्य विमर्दितम् ॥ २-८८-२

1;2. **shrutvaa** = Having heard; **tat sarvam** = all that; **nipuNam** = perfectly; **bharataH** = Bharata; **aagamya** = approached; **iN^gudiimuulam** = the foot of Ingudi Tree; **mantribhiH** **saha** = along with his ministers; **avakSya** = gazed at; **taam** = that; **raamashayaam** = couch on which Rama had lain; **abraviit** = and said; **sarvaaH** = all; **jananiiH** = his mothers (as follows); **idam iha** = It is here; **tena** = that; **mahaatmanaa** = magnanimous hero; **shayitaa** = laid himself down; **sharvarii** = for that night; **asya** = his (limbs); **vimardidam** = pressing; **bhuumau** = the earth.

Having heard all that perfectly, Bharata approached the foot of Ingudi Tree along with his ministers and gazed on that grass-bed on which Rama had slept. Thereafter, he said to all his mothers as follows: "It is here that the magnanimous hero laid himself for that night, his limbs pressing the earth."

[Verse Locator](#)

महा भाग कुलीनेन महा भागेन धीमता ।
जातो दशरथेन ऊर्व्याम् न रामः स्वप्तुम् अर्हति ॥ २-८८-३

3. **mahaabhagena** = of the great; **dhiimataa** = and sagacious; **dasharathena** = Dasaratha; **mahaabaaga kuliinena** = in an illustrious family; **raamaH** = Rama; **na arhati** = does not deserve; **svaptum** = to sleep; **urvyaam** = on the bare earth!

"Born of the great and sagacious Dasaratha in an illustrious family, Rama verily does not deserve to sleep on this bare earth!"

[Verse Locator](#)

अजिन उत्तर संस्तीर्णे वर आस्तरण संचये ।

शयित्वा पुरुष व्याघ्रः कथम् शेते मही तले ॥ २-८८-४

4. **katham** = how could; **puruSavyaghraH** = Rama the tiger among men; **shayitvaa** = who used to sleep; **varaastaraNa samehaye** = on a couch horded with rich cushions; **ajinottara samstiirNe** = covered with superior hairy skins of antelopes; **shete** = sleep; **mahiitale** = on a bare floor?

"How could Rama the tiger among men, who used to sleep on a couch horded with rich cushions covered with superior hairy skins of antelopes, sleep on a bare floor?"

[Verse Locator](#)

प्रासाद अग्र विमानेषु वलभीषु च सर्वदा ।

हैम राजत भौमेषु वर आस्त्ररण शालिषु ॥ २-८८-५

पुष्प संचय चित्रेषु चन्दन अगरु गन्धिषु ।

पाण्डुर अभ्र प्रकाशेषु शुक सम्य रुतेषु च ॥ २-८८-६

प्रासादवरवर्येषु शीतवत्सु सुगन्धिषु ।

उषित्वा मेरुकल्पेषु कृतकांचनभित्तिषु ॥ २-८८-७

गीत वादित्र निर्घोषैर् वर आभरण निह्रस्वनैः ।

मृदन्ग वर शब्दैः च सततम् प्रतिबोधितः ॥ २-८८-८

बन्दिभिर् वन्दितः काले बहुभिः सूत मागधैः ।

गाथाभिर् अनुरूपाभिः स्तुतिभिः च परमत्पः ॥ २-८८-९

5; 6; 7; 8; 9. **iSitvaa** = having dwelt; **sarvadaa** = ever; **praasaadaagra vimaaneSu** = in palaces; the upper apartments resembling the chariots of the gods; **valabhiiSucha** = and in turrets; **varaastaraNa shaaliSu** = furnished with excellent carpets; **puSpasamchaya chitreSu** = decked with heaps of flowers; **chandanaagaru gandhiSu** = and perfumed with sandal and aloes; **paaNDaraabhra prakaasheSu** = like unto a bright and towering cloud; **shukasamgharuteSucha** = re-echoing to the cries of parrots; **praasaada varavaryeSu** = surpassing the finest of palaces; **shiita vatsu** = which were cool; **sugandhiSu** = fragrant with perfumes; **kR^ita kaaNchana bhithiSu** = with its golden walls; **merukalpeSu** = resembling unto Mount Meru; **tatra** = where; **pratibodhitaH** = he was; **kaale** = at the fitting time awakened; **tatra** = there; **giita vaaditra nirghoSaiH** = by the tinkling of ornaments; **mR^idaNgavara shabdaishcha** = by the excellent sound of clay tomtoms; **saH** = Rama; **paramtapaH** = the tormentor of his enemy; **vanditaH** = glorified; **bahubhiH** = and minstrels; **anuruupaabhiH** = through appropriate; **gathaabhiH** = ballads; **stutibhishcha** = and songs of praise.

"Having ever dwelt in palaces, the upper apartments resembling the chariots of the gods and in turrets, furnished with excellent carpets decked with heaps of flowers, perfumed with sandal and aloes, like unto a bright and towering cloud, re-echoing to the cries of parrots, surpassing the finest of palaces, which were cool and fragrant with perfumes, as unto Mount Meru with its golden walls, where in that palace he was awakened at the fitting time by songs and music from various instruments, tinkling of ornaments and the excellent sounds of clay tomtoms, glorified by many panegyrists, bards and minstrels through appropriate ballads and songs of praise."

[Verse Locator](#)

अश्रद्धेयम् इदम् लोके न सत्यम् प्रतिभाति मा ।

मुह्यते खलु मे भावः स्वप्नो अयम् इति मे मतिः ॥ २-८८-१०

idam = this; ashraaddheyam = is unbelievable; loke- in the world; na pratibhaati = and does not appear; satyam = true; maa = to me; me = my; bhaavaH = state of mind; muhyati khalu = is indeed bewildered; me = My; matiH = wish; ayam = this; svapnaH iti = were a dream.

"This (such a prince becoming like this) is unbelievable in the world and does not appear true to me. My mind is indeed bewildered. I wish that it were a dream."

[Verse Locator](#)

न नूनम् दैवतम् किञ्चित् कालेन बलवत्तरम् ।
यत्र दाशरथी रामो भूमाउ एवम् शयीत सः ॥ २-८८-११

11. nuunam = surely; daivatam = a deity; na kinchit = is not even a little; balavattaram = more powerful; kaalena = than Time (the will of god); yatra = since; saH = that; raamaH = Rama; daasharathiH = the son of Dasaratha; shayiita = has to sleep; bhuumaaveva = on the bare ground!

"Surely even a deity is not a little more powerful than Time (the will of god), since that Rama, the son of Dasaratha has to sleep on the bare ground!"

[Verse Locator](#)

विदेह राजस्य सुता सीता च प्रिय दर्शना ।
दयिता शयिता भूमौ स्नुषा दशरथस्य च ॥ २-८८-१२

12. siitaacha = and Seetha; sutaa = the daughter; videha raajasya = of the king of Videha; priyadarshanaa = lovely to look upon; dayitaa = the cherished; snuSaacha = daughter-in-law; dasharathasya = of Dsaaratha; shayitaa = has to sleep; bhuumau = on the floor.

"Even Seetha the daughter of the king of videha, lovely to look upon and the cherished daughter-in-law of Dasaratha has to sleep on the floor!"

[Verse Locator](#)

इयम् शय्या मम भ्रातुर् इदम् हि परिवर्तितम् ।
स्थण्डिले कठिने सर्वम् गात्रैर् विमृदितम् तृणम् ॥ २-८८-१३

13. iyam = this; shayyaa = is indeed the bed; mama bhraatuH = of my elder brother; idam = here are; parivartitamhi = indeed the blessed marks of his changing sides; sarvam tR^iNam = in the form of all the blades of in the form of all the blades of Kusa grass; mR^iditam = trampled; gaatraiH = by his limbs; kaThine = on the hard; sthaN^Dile = ground.

"This is the bed of my elder brother. Here are indeed the blessed marks of his changing sides, in the form of all the blades of Kusa grass, trampled by his limbs on the hard ground."

[Verse Locator](#)

मन्ये साभरणा सुप्ता सीता अस्मिन् शयने तदा ।
तत्र तत्र हि दृश्यन्ते सक्ताः कनक बिन्दवः ॥ २-८८-१४

14. manye = I think; uttame = the blessed; siitaa = Seetha; suptaa = has slept; asmin = on this; shayanaa = bed; saabharaNaa = along with her jewels; tatra tatra = (for) here and there; kanakabimdavaH = some particles of gold; dR^ishyante hi = indeed appear; saktaaH = to be stuck up.

"I think the blessed Seetha has slept on this bed along with her jewels for, some particles of gold appear to be stuck up, here and there."

[Verse Locator](#)

उत्तरीयम् इह आसक्तम् सुव्यक्तम् सीतया तदा ।

तथा ह्य एते प्रकाशन्ते सक्ताः कौशेय तन्तवः ॥ २-८८-१५

15. **suvyaktam** = It is very clear; **uttariiyam** = that the upper garment; **siitayaa** = of Seetha; **aasaktam** = was entangled; **iha** = (with these blades) here; **tadaa** = at that time; **tathaahi** = that is why; **ete** = these; **kansheyatantavaH** = silk threads; **prakaashante** = appear; **saktaaH** = stuck (to them).

"It is very clear that the upper garment of Seetha got entangled with these blades here at that time. That is why, these silk-threads appear stuck to them."

[Verse Locator](#)

मन्ये भर्तुः सुखा शय्या येन बाला तपस्विनी ।

सुकुमारी सती दुःखम् न विजानाति मैथिली ॥ २-८८-१६

16. **manye** = i think; **shayyaa** = the bed; **bhartuH** = of her lord; **sukhaa** = is sweet; **satii** = to a woman; **maithilii** = and thought Seetha; **balaa** = is young; **tapasvinii** = and unfortunate; **yena** = yet; however; **sukumarii** = delicate she be; **jaanaati** = she would experience; **na hi duHkham** = no suffereing indeed.

"I think the bed of her husband is sweet to a woman and thought Seetha is young and unfortunate, yet however delicate she be, she would experience no suffering."

[Verse Locator](#)

हा हन्तास्मि नृशंसोऽहम् यत्सभार्यः कृतेमम ।

ईदृशीं राघवः शय्यामधिशेते ह्यानाथवत् ॥ २-८८-१७

17. **haa hanta** = Alas!; **aham** = I; **asmi** = am; **nR^ishamsaH** = cruel; **yat** = because; **mamakR^ite** = on my account; **anaathavat** = like an orphan; **raaghavaH** = Rama; **sabhaaryaH** = along with his wife; **adhisheta** = slept on; **iidR^ishiim** = such; **shayyaam** = a bed.

"Alas! I am a cruel man because on my account, Rama, like an orphan, along with his wife slept on such a bed."

[Verse Locator](#)

सार्वभौम कुले जातः सर्व लोक सुख आवहः ।

सर्व लोक प्रियः त्यक्त्वा राज्यम् प्रियम् अनुत्तमम् ॥ २-८८-१८

कथम् इन्दीवर श्यामो रक्त अक्षः प्रिय दर्शनः ।

सुख भागी च दुःख अर्हः शयितो भुवि राघवः ॥ २-८८-१९

18; 19. **katham** = How can; **raaghavaH** = Rama; **jaataH** = born; **saarvabhaumakule** = in the race of monarches; **sammataH** = highly honoured; **sarva lokasya** = by the entire world; **indiivara shyaamaH** = having a dark complexion as that of a blue lotus; **raktaakSaH** = having red eyes; **priyadarshana** = lovely to look at; **sukhabhaagii** = who is entitled for comfort; **na duHhaarhaH** = and who is not worthy of suffereing; **shayitaH** = sleep; **bhuvi** = on the ground; **tyaktaa** = abandoning; **anuttamam** = excellen; **raajyam** = kingdom and **sukham** = comfort?

"How can Rama, born in the race of monarchs, highly honoured by the entire world, beloved of all the people, having a dark complexion as that of a blue-lotus, having red eyes, lovely to look at who is entitled for comfort and who is not worthy of suffering, sleep on the gound, abandoning excellent kingdom and comfort?"

[Verse Locator](#)

धन्यः खलु महाभागो लक्ष्मणः शुभलक्ष्मणः ।
भ्रातरम् विषमे काले यो राममनुवर्तते ॥ २-८८-२०

20. lakshmaNaH = Lakshmana; shubhalakSaNaH = and an exceedingly lucky man; yaH = who; anuvartate = accompanied; bhraataram = his elder brother; raamam = Rama; viSame = in an difficult; kaale = time; dhanyaH khalu = is indeed a fortunate man.

"Lakshmana, having auspicious marks on his body and an exceedingly lucky man, who accompanied his elder brother Rama in times of adversity in indeed a fortunate man."

[Verse Locator](#)

सिद्ध अर्था खलु वैदेही पतिम् या अनुगता वनम् ।
वयम् संशयिताः सर्वे हीनाः तेन महात्मना ॥ २-८८-२१

21. vaidehii = Seetha; yaa = who; anugataa = went together with; patim = her husband; vanam = to the forest; siddhaarthaa khalu = is indeed an accomplished woman; sarve = All; vayam = of us; hiinaaH = who are bereft; mahaatmanaa = of the highly virtuous; tena = Rama; sanshayitaaH = are unsettled.

"Seetha, who went together with her husband to the forest, is indeed an accomplished woman. All of us, deprived of the highly virtuous Rama, are an unsettled lot."

[Verse Locator](#)

अकर्ण धारा पृथिवी शून्या इव प्रतिभाति मा ।
गते दशरथे स्वर्गे रामे च अरण्यम् आश्रिते ॥ २-८८-२२

22. dasharathe = Dasaratha; gate = went; svargam = to heaven; raamecha = Rama; aashrite = is dwelling in; araNyam = the forest; pR^ithivii = this earth; pratibhaati = is appearing; maa = to me; nauriva = as a boat; akarNadhaaraa = without a helmsman.

"Dasaratha went to heaven. Rama is dwelling in the forest. this kingdom appears to me as a boat without ahelmsman."

[Verse Locator](#)

न च प्रार्थयते कश्चिन् मनसा अपि वसुंधराम् ।
वने अपि वसतः तस्य बाहु वीर्य अभिरक्षिताम् ॥ २-८८-२३

23. vasataH api = even if staying; vane = in the forest; vasumdharaam = this earth; baahuviiryaabhirakSitaam = is being protected by the power of arms; tasya = of that Rama; praarthayate = cannot be desired; manasaapi = even in one's mind; kashchit = by any one.

"Even if staying in the forest, Rama protects this earth with the power of his arms. Hence, nobdy can think even in his mind, to invade this kingdom."

[Verse Locator](#)

शून्य सम्बरणा रक्षाम् अयन्त्रित हय द्विपाम् ।
अपावृत पुर द्वाराम् राज धानीम् अरक्षिताम् ॥ २-८८-२४
अप्रहृष्ट बलाम् न्यूनाम् विषमस्थाम् अनावृताम् ।
शत्रवो न अभिमन्यन्ते भक्ष्यान् विष कृतान् इव ॥ २-८८-२५

24; 25. shatruvaH = enemies; naabhimanyate = do not long for; raajadhaaniim = that royal capital of Ayodhya; shuunya samvaraNa rakSaam = without guards to watch over its ramparts; aantrita haya dvipaam = with its unrestrained horses and elephants; apaavR^ita

pura dvaaraam = with its city-gates laid open; **arakSitaam** = without any defenders; **aprahR^iSTa balaam** = denuded of its happy army; **shuunyaam** = plunged in desolation; **viSamasthaam** = abiding in difficulties; **anaavR^itaam** = and exposed; **viSakR^itaan bhakSaamiva** = like poisoned food.

"Without guards to watch over its ramparts, with its unrestrained horses and elephants, with its city-gates laid open, without any defenders, denuded of its happy army, plunged in desolation in difficulties and exposed, that royal capital of Ayodhya will be shunned like poisoned food even by the enemies."

[Verse Locator](#)

अद्य प्रभृति भूमौ तु शयिष्ये अहम् तृणेषु वा ।
फल मूल अशनो नित्यम् जटा चीराणि धारयन् ॥ २-८८-२६

26. **adya prabhR^iti** = from today; **aham** = I; **shayiSye** = shall sleep; **shayiSye** = shall sleep; **bhuumautu** = on the earth; **tR^iNeSuvaa** = or on the grass; **dhaarayan** = wearing; **jaTaachiiraaNi** = my locks matted and with robes of bark; **nityam** = by all means; **phalamulaashanaH** = living on fruits and roots.

"From today onwards, I shall sleep on the earth or on the grass, with my locks matted, wearing robes of bark and by all means living on fruits and roots."

[Verse Locator](#)

तस्य अर्थम् उत्तरम् कालम् निवत्स्यामि सुखम् वने ।
तम् प्रतिश्रवम् आमुच्य न अस्य मिथ्या भविष्यति ॥ २-८८-२७

27. **uttaram kaalam** = for the rest of his exile; **tasya artham** = on behalf of Rama; **nivatsyaami** = I shall dwell; **sukham** = cheerfully; **vane** = in the forest; **aamuchya** = discharging; **tam** = that; **pratishravam** = promise; (so that); **asya** = the vows of Rama; **nabhaviSyati** = shall not have been made; **mithyaa** = in vain.

"For the rest of his exile, on behalf of Rama, I shall dwell cheerfully in the forest, thereby discharging that promise so that the vows of Rama shall not have been made in vain."

[Verse Locator](#)

वसन्तम् भ्रातुर् अर्थाय शत्रुघ्नो मा अनुवत्स्यति ।
लक्ष्मणेन सह तु आर्यो अयोध्याम् पालयिष्यति ॥ २-८८-२८

28. **shatrughnaH** = Shatrughna; **anuvatsyati** = will bear company; **maa** = with me; **vasantam** = residing (in the forest); **bhraatuH arthaaye** = on behalf of Rama; **aaryaH** = Rama my elder brother; **lakSmaNena saha** = along with Lakshmana; **paalayiSyati hi** = will protect; **ayodhyaam** = Ayodhya.

"Shatrughna will bear company with me, residing in the forest on behalf of Rama. My elder brother, Rama along with Lakshmana will protect Ayodhya."

[Verse Locator](#)

अभिषेक्ष्यन्ति काकुत्स्थम् अयोध्यायाम् द्विजातयः ।
अपि मे देवताः कुर्युर् इमम् सत्यम् मनो रथम् ।
प्रसाद्यमानः शिरसा मया स्वयम् ।
बहु प्रकारम् यदि न प्रपत्स्यते ॥ २-८८-२९

29. **dvijaatayaH** = by brahmanas the twice-born; **kaakutthsam** = Rama; **abhishekSyanti** = will be enthroned; **ayodhyaayaam** = in Ayodhya; **devataaH** = May the gods; **apikuryuH** = grant; **imam** = that; **me** = my; **manoratham** = desire; **satyam** = (be made) a reality.

"Rama will be enthroned in ayodhya, by Brahmanas the Twice-born! May the gods grant that my desire be made a reality."

[Verse Locator](#)

ततोन्नुवत्सयामि चिराय राघवम् ।
वनेचरम् नहुति मामुपेक्षितुम् ॥ २-८८-३०

30. na prapatsyate yadi = should Rama not accept; prasaadyamaanaH = the appeals; shirasaa = respectfully (bowing my head); bahuprakaaram = (made) in many ways; mayaa = by me; anuvatsyaami = I shall follow; raaghava = Rama; chiraaya = for any length of time; vane charam = he roams about in the forest; tataH = thereafter; naarhati = He ought not; upakSitum = to disregard; maam = me.

"Should Rama not accept the respectful appeals made in many a way by me, I shall follow the foot steps of Rama for any length of time he roams about in the forest thereafter. He ought not to refuse this grace to me."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टाशीतितमः सर्गः

Thus completes 88th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 88

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

© February 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 89

Verses converted to UTF-8, Nov 09

Introduction

Having passed the night on the banks of Ganga, Bharata asks Guha to make arrangements for their troops to cross the river by boats. Accordingly, Guha has kept ready five hundred boat with their ferry-men for the purpose. All of them reach the opposite shore of the river. Encamping the army at the shore in the magnificent woods of Prayaga, Bharata along with the priests and king's counsellors, approach the hermitage of Bharadwaja.

[Verse Locator](#)

व्युष्य रात्रिम् तु तत्र एव गङ्गा कूले स राघवः ।

भरतः काल्यम् उत्थाय शत्रुघ्नम् इदम् अब्रवीत् ॥ २-८९-१

1. saH bharataH = that Bharata; raaghavaH = born in Raghu race; uSya = having stayed; raatrim = (that) night; tatra = at that; gangaakuule; eva = bank of Ganga only; utthaaya = woke up; kaalyam = in the early hours; abraviit = and spoke; idam = these words; shatrughnam = to shatrughna.

Bharata, born in Raghu race, having passed the night in that place on the banks of Ganga, rising at dawn, said to shatrughna as follows:

[Verse Locator](#)

शत्रुघ्न उत्तिष्ठ किम् शेषे निषाद अधिपतिम् गुहम् ।

शीघ्रम् आनय भद्रम् ते तारयिष्यति वाहिनीम् ॥ २-८९-२

2. shatrughna = O; Shatrughna; uttiSTha = wake up! kim = why; sheSe = sleep (longer)?; anaya = Bring; guham = Guha; niSaadhipatim = the king of Nishadhas; shiighram = quickly; bhadram = happiness; te = to you; vaahiniim taarayiSyati = he will convey the army across the river.

"O, Shatrughna! wake up! Why sleep longer/ Bring guha the king of Nishadhas quickly and be happy. Let him convey the army across the river."

[Verse Locator](#)

जागर्मि न अहम् स्वपिमि तथैव आर्यम् विचिन्तयन् ।

इत्थ एवम् अब्रवीद् भ्राता शत्रुघ्नो अपि प्रचोदितः ॥ २-८९-३

3. shatrughno.api = even Shatrughna; bhraataa = the brother; prachoditaH = (thus) urged (by Bharata); abraviit = spoke; ityevam = as follows = aham; na svapinii = I am not sleeping; vichintayan = thinking of; tam = that; aaryam eva = Rama alone; jaagarmi = I am wakeful.

Thus urged by Bhrata, his brother Shatrughna said, "I am not sleeping. Thinking of that Rama alone, I have been wakeful."

इति सम्बदतोर् एवम् अन्योन्यम् नर सिंहयोः ।

आगम्य प्रान्जलिः काले गुहो भरतम् अब्रवीत् ॥ २-८९-४

4. **narasimhayoH** = (While) those two lions among men; **sampadatoH** = were talking themselves; **anyonyam** = with each other; **ityevam** = in this manner; **guhaH** = Guha; **aagamya** = having come; **kaale** = in time; **abraviit** = spoke; **praaN^jaliH** = with joined palms; **bharatam** = to Bharata (as follows)

While those two lions among men were talking themselves with each other thus, Guha came in time and with joined palms, addressed Bharata saying:

[Verse Locator](#)

कच्चित् सुखम् नदी तीरे अवात्सीः काकुत्स्थ शर्वरीम् ।

कच्चिच् च सह सैन्यस्य तव सर्वम् अनामयम् ॥ २-८९-५

5. **kaakutthsa** = O; Bharata; **kachchit vaatsiiH** = did you pass; **sharvariim** = the night; **sukham** = happily; **nadiitiire** = on the banks of the river?; (I hope); **sarvam** = all; **anaamayam** = taavat kachchit = is well indeed; **te** = to you; **saha sainyasya** = along with your army.

"O, Bhrata! Did you pass the night happily on the banks of the river? I hope all is well with your army."

[Verse Locator](#)

गुहस्य तत् तु वचनम् श्रुत्वा स्नेहाद् उदीरितम् ।

रामस्य अनुवशो वाक्यम् भरतो अपि इदम् अब्रवीत् ॥ २-८९-६

6. **shrutvaa** = hearing; **tat** = those; **vachanam** = words; **guhasya** = of Guha; **udiiritam** = spoken; **snehaat** = in affection; **bharato.api** = Bharata also; **anuvashaH** = in his devotion; **raamasya** = to Rama; **abraviit** = spoke; **idam vaakyam** = these words.

Hearing those words of Guha spoken with affection, Bharata also in his devotion to Rama, replied as follows:

[Verse Locator](#)

सुखा नः शर्वरी राजन् पूजिताः च अपि ते वयम् ।

गङ्गाम् तु नौभिर् बह्वीभिर् दाशाः सन्तारयन्तु नः ॥ २-८९-७

7. **raajan** = O; king!; **sharvarii** = the night; **sukhaa** = passed pleasantly; **naH** = for us; were treated hospitably; **te** = by you; **dashaaH** = (Let) your fisher man; **naH samtaarayantu** = ferry us across; **gaN^gaam** = GangaRiver; **bahviibhiH** = countless; **naubhiH** = boats;

"O, king! The night passed pleasantly for us. We were treated hospitably by you. Let your fisher-men ferry us across Ganga River on your countless boats."

[Verse Locator](#)

ततो गुहः सम्त्वरितः श्रुत्वा भरत शासनम् ।

प्रतिप्रविश्य नगरम् तम् ज्ञाति जनम् अब्रवीत् ॥ २-८९-८

8. **shrutvaa** = hearing; **bharata shaasanam** = Bharata's command; **guhaH** = Guha; **tataH** = then; **pratipravishya** = returned; **nagaram** = to the city; **samtvaritam** = in all haste; **abraviit** = and spoke; **tam** = to those; **jJNaatijanam** = multitude of his people (as follows):

Hearing Bharata's command, Guha returned to the city in all haste and spoke to those multitude of his people (as follows):

[Verse Locator](#)

उत्तिष्ठत प्रबुध्यध्वम् भद्रम् अस्तु हि वः सदा ।
नावः समनुकर्षध्वम् तारयिष्याम वाहिनीम् ॥ २-८९-९

9. uttiSThata = rise; prabudhyadhvam = awake; bhadram = and may prosperity; sadaa = ever; astu = attend; vaH = you; samanukarSadhvam = duly haul; naavaH = the boats; (to the bank); taarayiSyaama = let us carry across; vaahiniim = the army.

"Rise, awake and may prosperity ever attend you! Duly haul the boats to the bank. Let us carry the army across the river."

[Verse Locator](#)

ते तथा उक्ताः समुत्थाय त्वरिताः राज शासनात् ।
पन्च नावाम् शतान्य् एव समानिन्युः समन्ततः ॥ २-८९-१०

10. lathaa = thus; uktaaH = spoken; tvaritaaH = (rising) immediatley; raajashaasanaat = on the command of their king; te = they; samaaninyuH = brought together; aashu = quickly; pancha shataani = five hundred; naavaami = boatsamantataH = from very quarter.

Rising immediately on hearing the command of their king, they quickly brought together five hundred boats from every quarter.

[Verse Locator](#)

अन्याः स्वस्तिक विज्ञेया महा घण्डा धरा वराः ।
शोभमानाः पताकिन्यो युक्त वाताः सुसम्हताः ॥ २-८९-११

11. anyaaH = some; varaaH = excellent boats; mahaaghanTaadharaaH = possessing large bells; svastikavijJNaayaaH = were marked with Swastika; susamhataah = well-kept together; yukta vaataaH = with appropriate sails; shobhamaanaaH = and adorned; pataakaabhiH = with flags.

Some excellent boats, possessing large bells were marked with Sawstika, well-kept together with appropriate sails and adorned with flags.

[Verse Locator](#)

ततः स्वस्तिक विज्ञेयाम् पाण्डु कम्बल सम्वृताम् ।
सनन्दि घोषाम् कल्याणीम् गुहो नावम् उपाहरत् ॥ २-८९-१२

12. tataH = then; guhaH = Guha; upaaharat = brought; naavam = one boat; svastika vijJneyaam = also adorned with Swastika; paaN^DukambaLa samvR^itaam = covered with white canvas; sanandighosSaam = covered with white canvas; sanandighoSaam = re-echoing with acclamations; kalyaaNaam = and beautiful.

Then, Guha brought there one boat also adorned with Swastika, was covered with white canvas, re-echoing with acclamations and which was beautiful.

[Verse Locator](#)

ताम् आरुरोह भरतः शत्रुघ्नः च महा बलः ।
कौसल्या च सुमित्रा च याः च अन्या राज योषितः ॥ २-८९-१३

पुरोहितः च तत् पूर्वम् गुरवे ब्राह्मणाः च ये ।

अनन्तरम् राज दाराः तथैव शकट आपणाः ॥ २-८९-१४

13; 14. **bharataH** = Bharata; **aaruroha** = ascended; **taam** = it; **shatrughnaH** = Shatrughna; **mahaabalaH** = the exceedingly strong man; **kausalyaacha** = Kausalya; **sumitraacha** = Sumitra; **yaaH** = and whatever; **anyaaH** = other; **raaja yoSitaH** = royal women; (mounted the boats); **tatpuurvam** = Prior to them; **purohitashcha** = Vasisha; the royal priest; **ye** = and whatever; **guravaH** = elderly; **braahmaNaashcha** = Brahmanas; **anantaram** = thereafter; **raaa daaraaH** = the king's wives; **tathaiva** = and; **shakaTaavaNaaH** = the bullock-carts and the provisions.

Vasishta, the royal priest and whatever elderly Brahmanas were present there ascended the boats, even before Bharata, Shatrughna, Kausalya, Sumitra. Whatever royal women were present also took their seats. Thereafter followed the king's wives as well as bullock-carts and provisions.

[Verse Locator](#)

आवासम् आदीपयताम् तीर्थम् च अप्य् अवगाहताम् ।

भाण्डानि च आददानानाम् घोषः त्रिदिवम् अस्पृशत् ॥ २-८९-१५

15. **ghoSaH** = the sound; **aadiipayataam** = of men; setting fire; **aavaasam** = to the huts; **avagaahataam** = and of those who were descending; **tiirthamchaa api** = the stone-steps (leading to the boat); **aadadaanaam** = and those who were transporting; **bhaaN^Daani** = their effects; who were transporting; **bhaaN^Daani** = their effects; **aspR^ishat** = touched; **tridvam** = the sky.

The sound of men setting fire to the huts, of those who were descending the steps leading to the boat and those who were transporting their effects touched the sky.

It has been a convention among Indian troops in the past to burn whatever is removing their essential things and tents while leaving a halting place in the course of their march to a destination. The idea is not to leave any trace of their whereabouts for the enemy. The practise was also believed to bring triumph to the troops who resorted to it.

[Verse Locator](#)

पताकिन्यः तु ता नावः स्वयम् दाशैर् अधिष्ठिताः ।

वहन्त्यो जनम् आरूढम् तदा सम्पेतुर् आशुगाः ॥ २-८९-१६

16. **taam naavaH** = those boats; **pataakinyaH** = possessing flags; **adhiSThitaH** = administered; **daashaiH** = by the fisher-men; **svayam** = themselves; **tadaa** = then; **sampetuH** = ran; **aashugaaH** = speedily; **rahantyaH** = carrying; **aaruuDhamjanam** = the passengers.

Those boats, adorned with flags, steered by fisher-men themselves ran speedily, duly carrying those passengers.

[Verse Locator](#)

नारीणाम् अभिपूर्णाः तु काश्चित् काश्चित् तु वाजिनाम् ।

काश्चित् तत्र वहन्ति स्म यान युग्यम् महा धनम् ॥ २-८९-१७

17. **kaashchit** = some; **adhipuurNaaH** = were filled; **naariiNaam** = with women; **atra** = there; **kaashchit** = and some; (were loaded) **vaajinaam** = with horses; **kaashchit** = some; **vahantisma** = ferried animals of draught; **mahaadhanam** = of great value.

Some were filled with women. Some were loaded with horses and some of them ferried animals of draught of great value.

[Verse Locator](#)

ताः स्म गत्वा परम् तीरम् अवरोप्य च तम् जनम् ।
निवृत्ताः काण्ड चित्राणि क्रियन्ते दाश बन्धुभिः ॥ २-८९-१८

18. **gatvaa** = having reached; **param tiiram** = the opposite shore; **taaH** = those boats; **avaropya** = cleared; **tam janam** = those people; **nivR^ittaaHsma** = and returned; **kriyantesma** = (the boats) were plied; **kaanDachitraaNi** = as toy-boats made of bamboo; **daashabandubhiH** = by the kinsfolk of guha.

Having reached the opposite shore, those boats cleared those people and on the return journey, the kinsfolk of guha plied them as easily as toy-boats made of bamboo.

[Verse Locator](#)

सवैजयन्ताः तु गजा गज आरोहैः प्रचोदिताः ।
तरन्तः स्म प्रकाशन्ते सध्वजा इव पर्वताः ॥ २-८९-१९

19. **gajaarooha prachoditaaH** = goaded on by their mahots; **gajaaH** = elephants; **savaijayantaaH** = adorned with flags; **tarantaH** = swimming across the river; **prakaashantesma iva** = looked like; **sadhvajaaH** = winged; **parvataaH** = mountains.

Goaded on by their mahouts, elephants adorned with their flags, swimming across the river, looked like winged mountains.

[Verse Locator](#)

नावः च आरुरुहुः तु अन्ये प्लवैः तेरुः तथा अपरे ।
अन्ये कुम्भ घटैः तेरुर् अन्ये तेरुः च बाहुभिः ॥ २-८९-२०

20. **anye** = some; **aaruruhshcha** = ascended; **naavaH** = boats; **apare** = some others; **teruH** = crossed; **plavaiH** = by rafts; **tathaa** = in the same manner; **anye** = some others; **teruH** = swam across kumbhaghaTaiH = with the help of big and small earthen vessels; **anye** = some other; **terushcha** = swam; **baahibhiH** = with arms.

Some ascended boats. Some others crossed the river by rafts in the same manner. Some others swam across with the help of big and small earthen vessels. The rest swam with arms.

[Verse Locator](#)

सा पुण्या ध्वजिनी गङ्गाम् दाशैः सन्तारिता स्वयम् ।
मैत्रे मुहूर्ते प्रययौ प्रयाग वनम् उत्तमम् ॥ २-८९-२१

21. **samtaaritaa** = having been made to cross; **gaNGaam** = River Ganga; **daashaiH** = by the fishermen; **svayam** = themselves; **saa puNyaa** = that holy; **dhvajinii** = army; **prayaryau** = that holy; **dhvajinii** = army; **prayayau** = reached; **uttamam** = the magnificent; **prayaagavanam** = woods of Prayaga; **maitre muhurte** = at the hour of maitra.

Having made to cross River Ganga by the fisher-men themselves, that holy army reached the magnificent woods of Prayaga at the hour of Maitra.

The hour of early hours. A Muhurta, loosely translated as an hour, really consist of 48 minutes. There are fifteen such Muhurtas in a day. They are named in order by Brihaspati as Randra, Sarpa, maitra, Paitra, Vasava, Apya, Vaisva, Brahma, Praja, Isha, Sindra, Aindragna, Nairta, Varunaryamana and Bhagi.

[Verse Locator](#)

आश्वासयित्वा च चमूम् महात्मा ।
निवेशयित्वा च यथा उपजोषम् ।

22. **mahaatmaa** = the high souled; **bharataH** = Bharata; **aashvaasayitvaa chamnum** = made the army to rest; **niveshayitvaa** = by encamping it; **yathopajoSam** = according to its inclination; **pratasthe** = and set out; **R^itvigvR^itassan** = along with the priests and the king's counsellors; **draSTum** = to see; **bharadvajam** = Bharadvaja; **R^iSivaryam** = the foremost of sages.

The high-souled Bharata made the army to rest, by encamping it according to its inclination and set out along with the priests and king's counsellors to meet Bharadvaja, the foremost of sages.

[Verse Locator](#)

स ब्राह्मणस्याश्रममभ्युपेत्य ।

महात्मनो देवपुरोहितस्य ।

ददर्श रम्योटजवृक्षषण्डं ।

महद्भनं विप्रवरस्य रम्यम् ॥ २-८९-२३

abhyupetya = approaching; **aashramam** = the hermitage; **braahmaNasya** = of that Brahmana; **mahaatmanaH** = the high-souled; **deva purohitasya** = and the family- priest of gods; **saH** = Bharata; **dadarsha** = saw; **mahat vanam** = and extensive grove; **vipravarasya** = of the chief of ascetics; **ramyam** = which was enchanting; **ramyoTaja vR^ikSaSaNDam** = with its leafy huts and trees.

Approaching the hermitage of that high-souled Brahmana and the family priest of gods, Bharata saw an extensive and enchanting grove with its leafy huts and tress the chief of ascatics.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोननवतितमः सर्गः

Thus completes 89th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 89

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 90

Verses converted to UTF-8, Nov 09

Introduction

Bharata along with Vasishta proceed to see Bharadwaja. Bharadwaja welcomes both of them hospitable. After exchanging pleasantries Bharadwaja asks Bharata whether he is coming to the forest to do any harm to Rama and Lakshmana. Bharata replies that he is coming to the forest for the purpose of taking back Rama to Ayodhya. When enquired by Bharata about the whereabouts of Rama, Bharadwaja informs that Rama along with Seetha and Lakshmana are staying on the chitrakuta mountain. Thereafter, at the request of Bharadwaja, Bharata along with his routine decides to make a night halt on that day at that hermitage and to proceed to Chitrakuta on the following morning.

[Verse Locator](#)

द्भरद्वाज आश्रमम् दृष्ट्वा क्रोशाद् एव नर ऋषभः ।
बलम् सर्वम् अवस्थाप्य जगाम सह मन्त्रिभिः ॥ २-९०-१
पद्भ्याम् एव हि धर्मज्ञो न्यस्त शस्त्र परिच्छदः ।
वसानो वाससी क्षौमे पुरोधाय पुरोहितम् ॥ २-९०-२

1; 2. dR[^]iSTvaa = having seen; bharadwaajaashramam = Bharadwaja's hermitage; kroshaadeva = at a couple of miles away; nararshaabhaH = that excellent man; dharmajJNaH = knowing what is right; avasthaapya = leaving; sarvam = all; balam = his army; nyasta shastra parichchhadaH = discarding his weapons and ornaments; vasaanaH = wearing; kshhaume vaasasii = simple silken garment; jagaama = went forwards; padbhyaam eva = by foot; purodhaaya = proceeded by; purodhanam = Vasishta; his spiritual preceptor.

Having seen Bharadwaja's hermitage at a couple of miles away, that excellent man Bharata, knowing what is right, leaving all his army behind, discarding his weapons and ornaments, and wearing simple silken garment, went forwards by foot, proceeded by Vasishta, his spiritual preceptor.

[Verse Locator](#)

ततः संदर्शने तस्य भरद्वाजस्य राघवः ।
मन्त्रिणः तान् अवस्थाप्य जगाम अनु पुरोहितम् ॥ २-९०-३

3. avasthaapya = leaving behind; taam mantriNaH = those ministers; samdarshana = at a visible distance to Bharadwaja; raaghavaH = Bharata; tataH = then; jagaama = went; anupurohitam = along with Vasishta; his spiritual preceptor

Leaving his ministers behind at a visible distance to Bharadwaja, Bharata then went along with Vasishta, his spiritual preceptor.

[Verse Locator](#)

वसिष्ठम् अथ दृष्ट्वा एव भरद्वाजो महा तपाः ।

संचाल आसनात् तूर्णम् शिष्यान् अर्घ्यम् इति ब्रुवन् ॥ २-९०-४

4. **atha** = then; **dR^iSTvaiva** = on seeing; **vasiSTham** = Vasishta; **bhararadvaajaH** = Bharadwaja; **mahaatapaaH** = the great ascetic; **samchachaala** = rose; **tuurNam** = quickly; **aasamaat** = from his seat; **bruvan** = asking; **shiSyaan** = his disciples; **arghyam iti** = to fetch water to wash the hands (of the distinguished guests) with.

On seeing Vasishta, Bharadwaja the great ascetic rose quickly from his seat, asking his disciples to fetch water to wash the hand (of the distinguished guests) with.

[Verse Locator](#)

समागम्य वसिष्ठेन भरतेन अभिवादितः ।

अबुध्यत महा तेजाः सुतम् दशरथस्य तम् ॥ २-९०-५

5. **mahaatejaaH** = Bharadwaja of great splendour; **samaagamyaa** = having met; **vasiSThena** = Vasishta; **abhivaaditaH** = and having been offered salutation; **bharatena** = by Bharata; **abudhyata** = recognized; **tam** = him; **dasharathasya** = as Dasaratha's sutam = son.

Having met Vasishta and greeted by Bharata, Bharadwaja of great splendour recognized him to be a son of Dasaratha.

[Verse Locator](#)

ताभ्याम् अर्घ्यम् च पाद्यम् च दत्त्वा पश्चात् फलानि च ।

आनुपूर्व्याच् च धर्मज्जः पप्रच्छ कुशलम् कुले ॥ २-९०-६

6. **dharmajJNaH** = Bharadwaja; who knows what is right; **dattvaa** = offering; **taabhyaam** = them both; **anupuurvyaat** = in order of seniority; **arghyamcha paadyamcha** = water to wash their hands and feet with; **pashchaat** = and thereafter; **phalaamicha** = fruits as well; **paprachchha** = enquired; **kushalan** = about the welfare; **kule** = of their family.

Bharadwaja, knowing what is right, offering them both, in order of seniority, water to wash their hands and feet with and fruits afterwards, made enquiries concerning the welfare of their family.

[Verse Locator](#)

अयोध्यायाम् बले कोशे मित्रेषु अपि च मन्त्रिषु ।

जानन् दशरथम् वृत्तम् न राजानम् उदाहरत् ॥ २-९०-७

7. (Subsequently; **Bharadwaja made enquires as to whether all were well**) **ayodhyaam** = in ayodhya; **bale** = with the army; **koshe** = with the treasury; **mitreSvagricha** = friends and; **mantriSu** = counsellors; **jaanan** = but knowing; **dasharatham** = Dasaratha; **vR^ittam** = to be dead; **nodaharaat** = he did not speak; **raajaanaam** = of the king

Subsequently, Bharadwaja made enquires with both of them as to whether all were well in the city of Ayodhya, with the army, with the treasury, friends and counsellors. But knowing Dasaratha friends and counsellors. But knowing Dasaratha to be dead, he did not speak of the king.

[Verse Locator](#)

वसिष्ठो भरतः च एनम् पप्रच्छतुर् अनामयम् ।

शरीरे अग्निषु वृक्षेषु शिष्येषु मृग पक्षिषु ॥ २-९०-८

8. vasiSTaH = Vasishtha; bharatashcha = and Bharata; paprapachchhatuH = made enquiries; enam = with Bharadwaja; anaamayam = (if all were well) shariire = with his body; agniSu = his sacred fires; vR^iKSeSu = the trees; shiSyeSu = with his disciples; mR^iga pakSiSu = with the deer and birds

Vasishta and Bharata in return made enquires with Bharadwaja, if all were well with his body his sacred fires, his disciples, the trees, the deer and birds in the hermitage.

[Verse Locator](#)

तथा इति च प्रतिज्जाय भरद्वाजो महा तपाः ।

भरतम् प्रत्युवाच इदम् राघव स्नेह बन्धनात् ॥ २-९०-९

9. mahaatapaaH = the great ascetic; bharadvajaH = Bharadwaja; pratijJNaaya = replied; tata tatheti = "All is well"; uvaacha = and spoke; idam = these words; bharatam prati = to Bharata; raaghava sneha bandhaanaat = bound as he was with affection to Rama.

The great ascetic Bharadwaja replied, "All is well" and spoke the following words to Bharata, bound as he was with affection to Rama.

[Verse Locator](#)

किम् इह आगमने कार्यम् तव राज्यम् प्रशासतः ।

एतद् आचक्ष्व मे सर्वम् न हि मे शुध्यते मनः ॥ २-९०-१०

10. kim = for what; kaaryam = reason; tava = have you; prashaasataH = who are ruling; raajyam = the kingdom aagamane = come; iha = here; aachakaSva = tell me = me; sarvam = all; etat = this; me = My; manaH = mind; na hishuddhyate = is not indeed not getting cleared (of all doubts)

"For what reason have you, who are ruling the kingdom, come here? Tell me all this, for my mind is not getting cleared of doubts."

[Verse Locator](#)

सुषुवे यम मित्रघ्नम् कौसल्य आनन्द वर्धनम् ।

भ्रात्रा सह सभार्यो यः चिरम् प्रव्राजितो वनम् ॥ २-९०-११

नियुक्तः स्त्री नियुक्तेन पित्रा यो असौ महा यशाः ।

वन वासी भव इति इह समाः किल चतुर्दश ॥ २-९०-१२

कच्चिन् न तस्य अपापस्य पापम् कर्तुम् इह इच्छसि ।

अकण्टकम् भोक्तु मना राज्यम् तस्य अनुजस्य च ॥ २-९०-१३

11; 12 13. amitraghnam = that annihilator of enemies; suSuvo = born of; kausalyaa = Kausalya; aananda ardhanam = for the increase of her happiness; yaH = he who; bhraatraa saha = with his brother; sabhaaryaaH = and his wife; pravraajitaH = have been exiled; vanam = to the forest; chiram = for a long period; yaH asau = that Rama; mahaayashaaH = who is full of glory; striiniyuktena = through the intrigues of a woman; niyuktaH = was condemned; iti = thus; bhava = to be; vanavaasii = living in the forest; chaturdasha = for fourteen; samaaH = years; pitraa = by his father; na ichchhasi = I hope you do not intend; kartum = to do; paapam = any harm; iha = now; tasya = to that; apaapasya = irreproachable prince; anujasyacha = and his younger brother; bhoktumanaaH = in order to enjoy; raajyam = the kingdom; akaN^Takam = without any hindrance.

"That annihilator of enemies, born of Kausalya for the increase of her happiness, he who with his brother and his wife have been exiled to the forest for a long period, that Rama who is full of glory, through the intrigues of a woman was condemned to dwell in the forest for fourteen

years by his father. I hope you do not intend to do any harm to that irreproachable prince and his younger brother in order to enjoy the throne without hindrance."

[Verse Locator](#)

एवम् उक्तो भरद्वाजम् भरतः प्रत्युवाच ह ।
पर्यश्रु नयनो दुःखाद् वाचा संसज्जमानया ॥ २-९०-१४

14. **evam** = thus **uktaH** = spoken; **bharataH** = Bharata; **paryashrunayanaH** = with his eyes filled with tears; **duHkhaat** = due to grief; **samsajjamaanayaa** = in a faltering; **vaachaa** = tone; **pratyuvaacha** = replied; **bharadvaajam** = to Bharadwaja (as follows).

"Thus spoken to as aforesaid, Bharata with his eyes filled with tears in grief and in a faltering tone, replied to Bharadwaja as follows:

[Verse Locator](#)

हतो अस्मि यदि माम् एवम् भगवान् अपि मन्यते ।
मत्तो न दोषम् आशङ्केर् न एवम् माम् अनुशाधि हि ॥ २-९०-१५

15. **bhagavaanapi manyate yadi** = if you the blessed one; regard; **maam** = me; **evam** = like this; **hataH asmi** = I am lost; **na ashaNKe** = I cannot conceive; **doSam** = of any harm; **mattaH** = having proceeded from me; **na anushaastuhi** = Do not charge; **maam** = me; **evam** = thus.

"If you the Blessed One, regard me like this, I am lost indeed! I cannot conceive of any harm towards Rama having proceeded from me. do not charge me thus."

[Verse Locator](#)

न च एतद् इष्टम् माता मे यद् अवोचन् मद् अन्तरे ।
नाहम् एतेन तुष्टः च न तद् वचनम् आददे ॥ २-९०-१६

16. **yat** = what; **me maataa** = my mother; **avochat** = talked; **madantare** = when I was away from home; **etat** = that; **na cha** = is not; **iSTam** = liking to me; **aham** = I; **na** = am not; **tuSTachcha** = pleased; **etena** = by it; **na aadade** = I do not accept; **tadvachanam** = her words.

"I do not approve of what my mother has done when I was away from home. I am not pleased with her nor do I accept her word in this matter."

[Verse Locator](#)

अहम् तु तम् नर व्याघ्रम् उपयातः प्रसादकः ।
प्रतिनेतुम् अयोध्याम् च पादौ तस्य अभिवन्दितुम् ॥ २-९०-१७

17. **aham tu** = I on my part; **upayaataH** = came; **abhinanditum cha** = to offer salutation; **tasya paadau** = to his feet; **pratinetum** = and to take back; **tam** = him; **naravyaaghram** = the tiger among men; **ayodhyaam** = to Ayodhya; **prasaadakaH** = after propitiating him.

"I, on my part, came to take back that tiger among men to Ayodhya, after prostrating myself at his feet and having propitiated him."

[Verse Locator](#)

त्वम् माम् एवम् गतम् मत्वा प्रसादम् कर्तुम् अर्हसि ।
शंस मे भगवन् रामः क्व सम्प्रति महीं पतिः ॥ २-९०-१८

18. **bhaagavan** = O; **venerable One!** **matvaa** = believing; **maam** = me; **evam gatam** = to have come (for the aforesaid purpose); **tvam** = you; **arhasi** = ought; **kartum** = to do; **prasaadam** = a favour; **shamsa** = tell; **me** = me; **kva** = where; **raamaH** = Rama; **mahiipatiH** = the lord of the world; **(is to be found)** **samprati** = now?

"O, venerable one! Believing me to have come for the aforesaid purpose, you ought to do a favour for me. Tell me where Rama the Lord of the world is to be found now?"

[Verse Locator](#)

वशिष्ठादिभि ऋत्विग्भि र्याचितो भगवांस्ततः ।

उवाच तम् भरद्वाजः प्रसादाद् भरतम् वचः ॥ २-९०-१९

19. **tataH** = then; **yaachitaH** = requested; **vashiSThaadibhiH** = by Vasishta and others; **R^itvigbhiH** = Priests; **bhagavaan** = the blessed; **bharadvajaH** = Bharadwaja; **prasaadaat** = in affectionate; **vachaH** = words (as follows):

Requested by Vasishta and other priests likewise, Bharadwaja answered Bharata in affectionate words as follows:

[Verse Locator](#)

त्वय्य् एतत् पुरुष व्याघ्रम् युक्तम् राघव वंशजे ।

गुरु वृत्तिर् दमः चैव साधूनाम् च अनुयायिता ॥ २-९०-२०

20. **purusavyaaghra** = O Bharata the tiger among men!; **tvyai** = In you; **raaghava vamshaje** = who are born in the Raghu dynasty; **guruvR^ittiH** = good manners towards teachers; **damashchaiva** = self-control; **anuyaayitaa** = and following; **saadhuunaam** = virtuous men; **(are all)** **yuktam** = worthy of you.

"O, Bharata the tiger among men! Good manners towards teachers as well as self control and walking in the footsteps of virtuous men-these qualities are worthy of you, born as you are in the Raghu dynasty."

[Verse Locator](#)

जाने च एतन् मनह्स्थम् ते दृढी करणम् अस्तु इति ।

अपृच्छम् त्वाम् तव अत्यर्थम् कीर्तिम् समभिवर्धयन् ॥ २-९०-२१

21. **jaane cha** = I was aware; **etat** = this (of your purpose) **te manasstham** = in your mind; (so that); **apr^ichchham** = I asked; **tvaam** = you; **iti** = in this manner; **astu** = there must be; **dR^idhiikaraNam** = confirmation; strengthen; **samabhivardhayan** = and to strengthen; **kiirtim** = your fame; **atyartham** = immeasurably.

"I was aware of your purpose in your mind. But, I desired to confirm it and it is on this account that I asked you, in order to strengthen you fame immeasurably."

[Verse Locator](#)

जाने च रामं धर्मज्ञं ससीतं सहलक्ष्मणम् ।

असौ वसति ते भ्राता चित्र कूटे महा गिरौ ॥ २-९०-२२

22. **jaane cha** = I know; (where); **dharmajjNam** = the virtuous; **raamam** = Rama; **sasiitam** = along with Seetha; **salakSmaNam** = with lakshmana; (are to be found); **asau** = this; **te bhraataa** = your elder brother; **vasati** = is staying; **mahaagirau** = on the great mountain; **chitrakuuTe** = called Chitrakuta.

"I know where the virtuous Rama along with Seetha and LakSmana are to be found. Your elder brother is staying on the great mountain called Chitrakuta."

[Verse Locator](#)

श्वः तु गन्ता असि तम् देशम् वस अद्य सह मन्त्रिभिः ।

एतम् मे कुरु सुप्राज्ज कामम् काम अर्थ कोविद ॥ २-९०-२३

23. gantaasi = you may go; shvaH = tomorrow; tam deshama = to that place; vasa = stay here; adya = today; mantribhisaha = along with your ministers; supraajNa = O; man of great wisdom; kamaarthakovidha = who understands legitimate interest and desire!; kuru = grant; me = me; etat = this; kaamam = desire.

"You may proceed to that place tomorrow. Stay here today along with your ministers. O, man of great wisdom, who understands legitimate interest and desire! Grant me this desire."

[Verse Locator](#)

ततः तथा इत्य् एवम् उदार दर्शनः ।

प्रतीत रूपो भरतो अब्रवीद् वचः ।

चकार बुद्धिम् च तदा महा आश्रमे ।

निशा निवासाय नर अधिप आत्मजः ॥ २-९०-२४

24. bharataH = Bharata; udaara darshanaH = of a broad out look; pratiitaruupaH = and whose reality (as an admirer of Rama) had now come to be known; tataH = thereafter; abraviit = answered; ityevam = be these; vachaH = words; tathaa = "so it be"; tadaa = then; naraadhipaatmajaH = the prince; chakaara = made up; buddim = his mind; nishaanivaasaaya = to stay for the night; tadaashrame = in this hermitage.

Bharata of a broad outlook and whose reality (as an admirer of Rama) had now come to be known, answered thus: "So be it". Then, the prince made up his mind to stay for that night in the hermitage."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे नवतितमः सर्गः

Thus completes 90th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 90

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

© April 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 91

Verses converted to UTF-8, Nov 09

Introduction

Having been instructed by Bharadwaja to bring the army to his place, Bharata allowed his army also to come to the hermitage. Then, Bharadwaja invokes Visvakarma, the divine architect and requests him to arrange for a befitting hospitality to Bharata,

[Verse Locator](#)

कृत बुद्धिम् निवासाय तथैव स मुनिः तदा ।
भरतम् कैकयी पुत्रम् आतिथ्येन न्यमन्त्रयत् ॥ २-९१-१

1. **kR^ita buddhim** = (Seeing that he) had resolved; **nivaasaaya** = to halt; **tatraiva** = at that place; **saH** = that; **muniH** = sage; **tadaa** = then; **nyamantrayat** = prepared to offer; **bharatam** = Bharata; **kaikeyiiputram** = the son of Kaikeyi; **aatithyena** = the full honours due to a guest.

Seeing he had resolved to halt at that place for the night, the sage Bharadwaja prepared to offer Bharata the son of Kaikeyi the full honours due to a guest

[Verse Locator](#)

अब्रवीद् भरतः तु एनम् ननु इदम् भवता कृतम् ।
पाद्यम् अर्घ्यम् तथा आतिथ्यम् वने यद् ऊपपद्यते ॥ २-९१-२

2. **bharatastu** = Bharata on his part; **abraviit** = said; **enam** = to Bharadwaja; **paadyam** = water to wash my feet; **arghyam** = and hands; **kR^itam name** = have indeed been presented; **bhavataa** = by you; **tathaa** = and; **idam aatithyam** = this hospitality fitting for a guest; **yat** = which; **upapadyate** = is available; **vane** = in a forest (was made available to me).

Then, Bharata said to Bharadwaja as follows: "Have you not presented me with water to wash my hands and feet and offered me this hospitality fitting for a guest in this forest?"

[Verse Locator](#)

अथ उवाच भरद्वाजो भरतम् प्रहसन् इव ।
जाने त्वाम् प्रीति सम्युक्तम् तुष्येः त्वम् येन केनचित् ॥ २-९१-३

3. **atha** = thereafter; **bharadwaajaH** = Bharadwaja; **prahasanniva** = smilingly; **uvaacha** = spoke; **bharatam** = to Bharata (as follows); **jaane** = I know; **tvaam** = you; **priitisamyuktam** = are of a friendly disposition; **tvam** = you; **tuSyeh** = are please; **yena kena chit** = with whatever is offered to you.

Then, Bharadwaja smilingly replied to Bharata as follows: "I know you possess a friendly disposition and you are pleased with whatever is offered to you."

[Verse Locator](#)

सेनायाः तु तव एतस्याः कर्तुम् इच्छामि भोजनम् ।
मम प्रितिर् यथा रूपा त्वम् अहो मनुज ऋषभ ॥ २-९१-४

4. manujarSabha = O the excellent among men! ichchhami = I wish; kartum = to offer; bhojanam = food; tava = to your; etasyaaH = this; senaayaaH = army; arhaH = you ought to ; (fulfil); mama = my; priitiH = satisfaction; yathaarupaatathaa = in every suitable way.

"O, Bharata the excellent among men! I wish to offer food to your army. You ought to fulfil my satisfaction in every suitable way."

[Verse Locator](#)

किम् अर्थम् च अपि निक्षिप्य दूरे बलम् इह आगतः ।
कस्मान् न इह उपयातो असि सबलः पुरुष ऋषभ ॥ २-९१-५

5. puruSarSabha = O; warrior!; kimartham = why; aagataH = did you come; iha = here; nikSipya = keeping; balam = your army; duure = at a distance?; kasmaat = why; na upayaataH asi = did you not come; sabalaH = with your army; iha = here?

"O, warrior! Why did you come here, leaving your army at a distance? Why did you not come to my place with your army?"

[Verse Locator](#)

भरतः प्रत्युवाच इदम् प्रान्जलिः तम् तपो धनम् ।
ससैन्यो न उपयातो अस्मि भगवन् भगवद् भयात् ॥ २-९१-६

6. bharataH = Bharata; praaNjaliH = with joined palms; pratyuvaacha = replied; tam = to that Bharadwaja; tapodhanam = enriched with austerity; idam = these words; bhagavan = O; venerable one!; nopato.asmi = I have not come; sasainyaH = with the army; bhagavadbhayaat = for fear (of displeasing) you.

Bharata, with joined palms, replied to Bharadwaja who was rich with austerity in the following words: "O, venerable one! I have not come here with my army for the fear of displeasing you."

[Verse Locator](#)

राज्ञा च भगवन्नित्यं राजपुत्रेण वा सदा ।
यत्नतः परिहर्तव्या विषयेषु तपस्विनः ॥ २-९१-७

7. bhagavan = O; venerable one!; raajJNaacha = either by the king; raaja putreNa = or by the prince; tapasvinaH = ascetics; parihartavyaH = are to be kept away at a distance; yatnataH = deliberately; sadaa = ever; viSayeSu = in their own lands.

"O, Venerable One! Either the king or the prince should always keep away from the places occupied by ascetics"

[Verse Locator](#)

वाजि मुख्या मनुष्याः च मत्ताः च वर वारणाः ।
प्रच्छाद्य महतीम् भूमिम् भगवन् अनुयान्ति माम् ॥ २-९१-८

8. bhagavan = O; Holy one!; vaaji mukhyaaH = spirited horses; manuSyaashcha = men; vara vaaraNaashcha = rare elephants; mattaaH = in rut; prachchhaadya = covering; mahatiim = an immense; bhuumim = area; anuyaanti = are accompanying; maam = me

"O, Holy one! Spirited horses, men and rare elephants in rut covering an immense area are accompanying me."

[Verse Locator](#)

ते वृक्षान् उदकम् भूमिम् आश्रमेषु उटजामः तथा ।
न हिंस्युर् इति तेन अहम् एक एव आगतः ततः ॥ २-९१-९

9. **na himsyuH** = let them not damage; **vR^ikSaana** = the trees; **uTajaan** = huts; **bhuumim** = and ground; **tathaa** = and; (defile); **udakam** = the waters; **aashrameSu** = of hermitages; **iti te** = in this thought; **aham** = I; **samaagataH** = came; **eka eva** = alone.

"Let them not damage the trees, huts and ground and defile the waters of hermitages' - in this thought, I came alone."

[Verse Locator](#)

आनीयताम् इतः सेना इत्य् आज्ञप्तः परम ऋषिणा ।
तथा तु चक्रे भरतः सेनायाः समुपागमम् ॥ २-९१-१०

10. **tatastu** = thereafter; **bharataH** = Bharata; **aajNaptaH** = having been commanded; **paramarSiNaa** = by that great sage; **iti** = thus; **senaa aniiyaatam** = 'Let the army be brought; **itaH** = here'; **chakre** = allowed; **senayaaH** = the army's samupaagamam = arrival.

Thereafter Bharata, having been commanded by that great sage to bring the army there, allowed the army's arrival to the hermitage.

[Verse Locator](#)

अग्नि शालाम् प्रविश्य अथ पीत्वा अपः परिमृज्य च ।
आतिथ्यस्य क्रिया हेतोर् विश्व कर्माणम् आह्वयत् ॥ २-९१-११

11. **atha** = thereafter; **pravishya** = entering; **agnishaalaam** = the fire-sanctuary (the place where the sacrificial fire is kept); **piitvaa** = sipping; **aapaH** = water; **parimR^ijyacha** = and wiping the lips; **kriyaahatoH** = and in order to fulfil his duties; **aatithyasya** = towards the guests; **ahvayat** = (he) invoked; **vishva karmaaNam** = visva Karma (the architect of gods)

Meanwhile, entering the fire-sanctuary (the place where the sacrificial fire is kept), sipping water and wiping the lips, Bharadwaja invoked Visvakarma (the architect of gods) in order to fulfil his duties towards the guests (as follows)

[Verse Locator](#)

आह्वये विश्व कर्माणम् अहम् त्वष्टारम् एव च ।
आतिथ्यम् कर्तुम् इच्छामि तत्र मे सम्विधीयताम् ॥ २-९१-१२

12. **aham** = I; **ichchhaami** = wish; **kartum** = to offer; **aatithyam** = hospitality to the guests; **ahvaye** = I summon; **vishvakarmaaNam** = vishvakarma; **tvaSTaaram eva cha** = who is also the divine carpenter; **samvidhiiyataam** = let arrangements be made; **tatra** = in that connection; **me** = for me.

"I wish to offer hospitality to the guest I summon vishvakarma who is also the divine carpenter. Let arrangements be made in that connection for me."

[Verse Locator](#)

आह्वये लोकपालां स्त्रीन् देवान् शक्रमुखांस्तथा ।
आतिथ्यं कर्तुमिच्छामि तत्र मे संविधीयताम् ॥ २-९१-१३

13. **tathaa** = and; **aahvaye** = I invoke; **triin devaan** = the three gods; **lokapaalaan** = the guardians of the worlds; **shakramukhaan** = with Indra as their king; **ichchhaami** = I wish; **kartum** = to offer; **aatithyam** = hospitality to the guests; **samvidhiyataam** = let arrangements be made; **tatra** = in this connection ; **me** = for me.

"I further invoke the three gods (Yama, Varuna and Kubera) the guardians of the worlds with Indra as their king. I wish to offer hospitality to the guests. Let arrangements be made in this connection for me."

[Verse Locator](#)

प्राक् स्रोतसः च या नद्यः प्रत्यक् स्रोतस एव च ।
पृथिव्याम् अन्तरिक्षे च समायान्तु अद्य सर्वशः ॥ २-९१-१४

14. **yaaH nadyaH** = Let the rivers; **praak srotasashcha** = which flow towards the east; **pratyak srotasa evacha** = and those which flow towards the west; **pR^ithivyaam** = across the earth; **antarikSecha** = and in the aerial region; **adya** = now; **saha aayaastu** = come together here; **sarvashaH** = from all quarters

"Let the rivers which flow towards the east and those which flow towards the west, across the earth and in the aerial region now come together here from all quarters."

[Verse Locator](#)

अन्याः स्रवन्तु मैरेयम् सुराम् अन्याः सुनिष्ठिताम् ।
अपराः च उदकम् शीतम् इक्षु काण्ड रस उपमम् ॥ २-९१-१५

15. **anyaaH** = (Let) some rivers; **sravantu** = flow with; **maireyam** = Maireya (a kind of wine made from date palms etc); **anyaaH** = and some others (flow with) **sunisthitaam** = highly; **aparaashcha** = and some others; **sravantu** = flow with; **shiitam** = cool; **udakam** = water; **ikSukaaNDarasopamam** = with a taste of sugar cane.

"Let some rivers flow with Maireya (a kind of wine made from date palms etc) some others flow with highly refined spirituous liquor and some others flow with cool water with a taste of sugarcane."

[Verse Locator](#)

आह्वये देव गन्धर्वान् विश्वा वसु हहा हुहून् ।
तथैव अप्सरसो देवीर् गन्धर्वीः च अपि सर्वशः ॥ २-९१-१६

16. **aahvaye** = I invoke; **devagandharvaan** = the celestials; **celstial musicians**; **vishvaavasuhaha** = Vishvavasuhaha and Huhu; **tathaiva** = and **apsarasaH** = the nymphs; **deviiH** = belonging to celestial race; **gandharviishchaapi** = and also belonging to celestial musicians race **sarvashaH** = from all regions.

"I invoke the celestials and celestial musicians Vishvavasuhaha and Huhu as also Apsaras (nymphs) belonging to the celestial and celestial musicians' race from all regions."

[Verse Locator](#)

घृताचीम् अथ विश्वाचीम् मिश्र केशीम् अलम्बुसाम् ।
नागदन्तां च हेमां च हिमामद्रिकृतस्थलाम् ॥ २-९१-१७

17. **atha** = And; (I invoke); **ghR^itaachiim** = the celstial nymphs called Ghritachi; **vishvaachiim** = Vishvachi; **mishra kesiim** = Mishra Kesi; **alambusaam** = Alambusa; **naagadantaamcha** = Nagadanta; **hemaamcha** = and Hema; **himaam** = and Hima; **adrikR^ita sthadaam** = who has an abode made in mountains.

"I invoke the celestial nymphs called ghritachi, Vishvachi, Mishra Kesi, Alambusa, Nagadanta and Hema as also Hima who has an abode made in mountains."

[Verse Locator](#)

शक्रम् याः च उपतिष्ठन्ति ब्रह्माणम् याः च भामिनीः ।
सर्वाः तुम्बुरुणा सार्धम् आह्वये सपरिच्छदाः ॥ २-९१-१८

18. **aahvaye** = I invoke; **yoSitaH** = the fair women; **yaashcha** = who; **upatiSThanti** = are attending on; **shakram** = Indra the Lord of celestials; **yaashcha** = and those who are (are attending on); **brahmaaNam** = Brahma the Lord of creation; **sarvaaH** = all of them; **saparichchadaaH** = with their external appendages (like musical instruments); **tumburuNaasaartham** = along with (their teacher) Tumburu.

"I invoke the fair women who are attending on Brahma the Lord of creation - all of them with their external appendages (like musical instruments) along with (their teacher) Tumburu."

[Verse Locator](#)

वनम् कुरुषु यद् दिव्यम् वासो भूषण पत्रवत् ।
दिव्य नारी फलम् शश्वत् तत् कौबेरम् इह एव तु ॥ २-९१-१९

19. **tat** = (Let) that; **divyam vanam** = beautiful garden; **kuruSu** = in the region of northern Kuru; **kauberam** = presided over by Kubera; **shashvat** = always; **vaasobhuuSaNa patravat** = with its leaves which; **sarve** = as raiment and ornaments; **divya naariiphalam** = with its fruits in the form of heavenly damsels; **etu** = appear; **iha** = in this place.

"Let that beautiful garden in the region of northern Kuru, presided over by Kubera (the god of riches) always with its leaves which serve as raiment and ornaments, with its fruits in the form of heavenly damsels appear in this place."

[Verse Locator](#)

इह मे भगवान् सोमो विधत्ताम् अन्नम् उत्तमम् ।
भक्ष्यम् भोज्यम् च चोष्यम् च लेह्यम् च विविधम् बहु ॥ २-९१-२०

20. (May); **bhagavaan** = the blessed; **somaH** = moon god(the deity presiding over annual plants); **vidhattaam** = furnish; **me** = me; **iha** = at this place; **uttamam** = excellent; **annam** = food; **bahu** = f many; **vividham** = Varieties; **bhakSyam** = confections; **bhojayam** = sweets; **choSyam** = sances; **lchyamcha** = and syrups

"Many the blessed moon-god (the duty presiding over annual plants) furnish me at this place, excellent food of every variety, confections, sweets, sauces and syrups."

[Verse Locator](#)

विचित्राणि च माल्यानि पादप प्रच्युतानि च ।
सुरा आदीनि च पेयानि मांसानि विविधानि च ॥ २-९१-२१

21. (May the blessed moon-god furnish me); **vichitraaNi** = many-coloured; **maalyaanicha** = flowers; **paadapa prachyutaani** = which have just fallen from trees; **peyaani** = drinks; **suraadiini** = like wine and others; **vividhaani** = and various kinds; **maamsaani cha** = of meat.

"May the blessed moon-god furnish me many-coloured flowers which have just fallen from the flower-plants or trees, the drinks like wine and others as also various kinds of meat."

[Verse Locator](#)

एवम् समाधिना युक्तः तेजसा अप्रतिमेन च ।

शिक्षा स्वर समायुक्तम् तपसा च अब्रवीन् मुनिः ॥ २-९१-२२

22. **muniH** = that sage Bharadwaja; **samaadhinaa** = with his intense meditation; **apratimena** = having unequal; **tejasaacha** = splendour; **yuktaH** = and with; **tapasaacha** = austerity; **abraviit** = uttered; **evam** = thus; **shiikSa svara samaayuktam** = in tones according to the science which deals with proper articulation and pronunciation of Vedic texts.

That sage Bharadwaja, with his intense meditation, possessing unequal splendour and with austerity, spoke as follows, in tones befitting proper articulation and pronunciation of the scriptural texts:

[Verse Locator](#)

मनसा ध्यायतः तस्य प्रान् मुखस्य कृत अन्जलेः ।

आजगमुः तानि सर्वाणि दैवतानि पृथक् पृथक् ॥ २-९१-२३

23. **tasya** = (While) that sage Bharadwaja; **kr^itaaN^jale** = with joined palms; **dhyaataH** = was meditating; **manasaa** = with intelligence; **praaNmukhasya** = turning his face towards the east; **sarvaaNi** = all; **taani daivataani** = those celestials; **aajagmuH** = arrived; **pR^ithak pR^ithak** = one by one.

While that sage Bharadwaja, with joined palms, was meditating with absorption in the east, all those celestials came one by one.

[Verse Locator](#)

मलयम् दुर्दुर्म चैव ततः स्वेद नुदो अनिलः ।

उपस्पृश्य ववौ युक्त्या सुप्रिय आत्मा सुखः शिवः ॥ २-९१-२४

24. **tataH** = then; **anilaH** = a breeze; **upaspR^ishya** = passing over; **malayam** = the mountain of Malaya; **darduramchaiva** = and Dardura; **vavau** = began to blow; **svedanudaH** = removing sweat; **yuktvaa** = by its influence; **supriyaatmaa** = which was pleasant in nature; **sukhaH** = comfortable; **shivaH** = and gracious

Then, a pleasant comfortable and gracious breeze, passing over the mountains of Malaya and Dardura, began to blw, removing sweat by its influence.

[Verse Locator](#)

ततो अभ्यवर्तन्त घना दिव्याः कुसुम वृष्टयः ।

देव दुन्दुभि घोषः च दिक्षु सर्वासु शुश्रुवे ॥ २-९१-२५

25. **tataH** = thereafter; **divyaaH** = wonderful; **ghanaaH** = clouds; **abhyavarSantaH** = let loose; **kusuma vR^iSTayaH** = a rain of flowers; **divya dundubhi ghoSashcha** = while the sound of divine gongs; **shushrave** = could be heard; **sarvaasu** = in every; **dikSu** = quarter

Thereafter wonderful clouds let loose a rain of flowers, while the sound of divine gongs could be heard on every side.

[Verse Locator](#)

प्रववुः च उत्तमा वाता ननृतुः च अप्सरो गणाः ।

प्रजगुर् देव गन्धर्वा वीणा प्रमुमुचुः स्वरान् ॥ २-९१-२६

26. **uttamaaH** = (to the) Melodious; **prasavuH** = rustling; **vaataashcha** = of the wind; **apsarogaNaaH** = troops of Apsaras(divine nymphs); **nanR^itushcha** =

danced; **devagandharaaH** = the celestials and celestial musicians; **jagushcha** = sang; **viiNaaH** = vina's stringed musical instruments; **pramumuchuH** = sent forth; **svaraan** = their tones.

Troops of Apsaras (divine nymphs) danced to the melodious rustling of the wind. The celestials and the celestial musicians sang. Vinas, stringed musical instruments transmitted their tunes.

[Verse Locator](#)

स शब्दो द्याम् च भूमिम् च प्राणिनाम् श्रवणानि च ।
विवेश उच्चारितः श्लक्ष्णः समो लय गुण अन्वितः ॥ २-९१-२७

27. **SakSNaH** = sweet; **layasamanvitaH** = and harmonious; **saH shabdaH** = sounds; **uchcharitaH** = emitted; **samaH** = smoothly; **vivesha** = entered; **dyaamcha** = the sky; **bhuumimcha** = earth; **shravaNaanicha** = and the ears; **praaNinaam** = of beings.

Sweat and harmonious sounds emitted smoothly, entered the sky earth and the ears of beings.

[Verse Locator](#)

तस्मिन् उपरते शब्दे दिव्ये श्रोत्र सुखे नृणाम् ।
ददर्श भारतम् सैन्यम् विधानम् विश्व कर्मणः ॥ २-९१-२८

28. **tasmin** (when) those; **divye shabde** = celestial melodies; **uparate** = ceased; **shrotrasukhe** = so pleasingly heard; **nR^iNaam** = by human beings; **bhaaratam** = Bharata's; **sainyam** = army; **dadarsha** = saw; **vidhaanam** = the wonderful creations; **vishvakarmaNaH** = of Visvakarma.

When those celestial melodies ceased so pleasingly heard by the human ears, Bharata's army saw the wonderful creations of Visvakarma.

[Verse Locator](#)

बभूव हि समा भूमिः समन्तात् पन्च योजनम् ।
शाद्वलैर् बहुभिः चन्ना नील वैदूर्य सन्निभैः ॥ २-९१-२९

29. **samaa** = A levelled; **bhuumiH** = land; **paN^ca yojanaa** = of approximately twenty miles; **samantaat** = around; **babhuuva hi** = became; **chhanna** = covered; **bahubhiH shaadvalaiH** = by many carpets of grass; **niila vaiDhuurya sannibhaiH** = dark as emerald.

A levelled land of approximately twenty miles on all sides, became covered by many carpets of grass, dark as emerald.

[Verse Locator](#)

तस्मिन् बिल्वाः कपित्थाः च पनसा बीज पूरकाः ।
आमलक्यो बभूवुः च चूताः च फल भूषणाः ॥ २-९१-३०

30. **tasmin** = At that place; **bilvaaH** = Bilva; **kapitthashcha** = Kapitha; **panasaaH** = Panasa; **biija puurakaH** = Citron; **amalakyaH** = amalaki; **chuutaashcha** = and mango trees; **phala bhuuSaNaH** = laden with fruit; **babhuuvUH** = were there.

At that place, Bilva, Kapittha, Panasa, Citron Amalaki and Mango Trees laden with fruit appeared.

[Verse Locator](#)

उत्तरेभ्यः कुरुभ्यः च वनम् दिव्य उपभोगवत् ।
आजगाम नदी दिव्या तीरजैर् बहुभिर् वृता ॥ २-९१-३१

31. **vanam** = A forest; **divyopabhogaat** = of divine enjoyments; **uttarebhyaH kurubhyaH** = from the territory of northern Kuru's; **divyaa** = and a divine; **nadii** = river; **kR^itaa** = shaped; **bahubhiH** = with various; **tiirajaiH** = trees on its bank; **aajagaama** = appeared (there)

A forest of divine enjoyments from the territory of northern Kuru's along with a river shaped with various trees on its bank appeared there.

[Verse Locator](#)

चतुः शालानि शुभ्राणि शालाः च गज वाजिनाम् ।
हर्म्य प्रासाद सम्घाताः तोरणानि शुभानि च ॥ २-९१-३२

32. **shubhraaNi** = Splendid; **chatushshaalaani** = square mansions; **shaalaashcha** = with stables; **gaja vaajinaam** = for elephants and horses; (as well as); **shubhaani** = resplendent; **harmya praasaada samyukta toraNaani** = gates with watch-towers flanked by turrets (could be seen).

Splendid square mansions with stables for elephants and horses as well as resplendent gates with watch-towers flanked by turrets were seen.

[Verse Locator](#)

सित मेघ निभम् च अपि राज वेश्म सुतोरणम् ।
शुक्ल माल्य कृत आकारम् दिव्य गन्ध समुक्षितम् ॥ २-९१-३३
चतुर् असम् असम्बाधम् शयन आसन यानवत् ।
दिव्यैः सर्व रसैर् युक्तम् दिव्य भोजन वस्त्रवत् ॥ २-९१-३४
उपकल्पित सर्व अन्नम् धौत निर्मल भाजनम् ।
क्लृप्त सर्व आसनम् श्रीमत् स्वास्तीर्ण शयन उत्तमम् ॥ २-९१-३५

33; 34; 35. **raaja veshma chaapi** = even a royal palace; (emerged); **sita megha nibham** = dazzling as a cloud; **suturaNam** = pierced by splendid arches; **shukla maalya kR^itaakaaram** = hung with white garlands; **divya gandha samukSitam** = filled with fragrance of celestial perfumes; **chaturashram** = forming a perfect quadrangle; **asambaadham** = spacious; **shayanaasana yaanavat** = and furnished with couches; seats and palanquins; **divyaiH** = (supplied with) ambrosial; **sarva rasaiH** = drinks of every kind; **divya bhojana vastravat** = magnificent attire and food of every variety; **upakalpita sarvaannam** = well-prepared eatables of every description; **dhauta nirmala bhaajanam** = in cleaned vessels free from dirt; **klupta sarvaasanam** = all kinds of seats arranged in order; **svaastiirNa shayanottamam** = with superb couches duly covered with rich carpets; **shriimat** = looked charming.

A royal palace emerged, dazzling as a cloud, pierced by splendid arches, hung with white garlands, filled with fragrance of celestial perfumes, forming a perfect quadrangle, spacious, furnished with couches seats and palanquins, supplied with ambrosial drinks of every kind as well as magnificent attire and food of every variety, well-prepared eatables of every description in cleaned vessels free from dirt and all kinds of seats arranged in order looked charming with superb couches duly covered with rich carpets.

[Verse Locator](#)

प्रविवेश महा बाहुर् अनुज्जातो महर्षिणा ।
वेश्म तद् रत्न सम्पूर्णम् भरतः कैकयी सुतः ॥ २-९१-३६

36. **mahaabaahuH** = the mighty armed; **bharataH** = Bharata; **kaikeyiisutaH** = the son of Kaikeyi; **anN^aataH** = on the invitation; **maharSiNaa** = of the great sage; **pravivesha** = entered; **tat veshma** = that palace; **ratna sampuurNam** = filled with precious gems.

The mighty armed Bharata the son of Kaikeyi on invitation by the great sage, entered that palace filled with precious gems.

[Verse Locator](#)

अनुजग्मुः च तम् सर्वे मन्त्रिणः सपुरोहिताः ।
बभूवुः च मुदा युक्ता तम् दृष्ट्वा वेश्म सम्विधिम् ॥ २-९१-३७

37. sarve = all; mantriNaH = the ministers; sapurohitaaH = together with priests; anujagmushcha = accompanied; tam = Bharata; dR^iSTvaa = and on seeing; tam = that; veshma samvidhim = excellent get-up of the palace; babhuuvushcha = they became; yuktaaH = filled; mudaa = with delight.

All the ministers together with priests accompanied Bharata and on entering that excellent get-up of the house, were filled with delight

[Verse Locator](#)

तत्र राज आसनम् दिव्यम् व्यजनम् चत्रम् एव च ।
भरतो मन्त्रिभिः सार्धम् अभ्यवर्तत राजवत् ॥ २-९१-३८

38. bharataH = Bharata; mantribhiH saartham = along with his ministers; abhyavartata = went clockwise round; divyam = the excellent; raajaasanam = royal throne; vyajanam = whisk; chhatram eva cha = and the royal umbrella; (kept there); raajavat = as if they were utilized by a king.

Bharata along with his ministers went clock-wise round the excellent royal throne, whisk and the royal umbrella kept there, as if they were utilized by a king.

[Verse Locator](#)

आसनम् पूजयाम् आस रामाय अभिप्रणम्य च ।
वाल व्यजनम् आदाय न्यषीदत् सचिव आसने ॥ २-९१-३९

39. puujamaayaasa = (they) paid reverence; aasanam = to the royal seat; abhipraNamya cha = bowing before it; raamaaya = as if Rama sat thereon; (and thereafter Bharata); aadaaya = taking hold of; vaala vyajanam = the whisk; nyaSidat = sat down; schivaasane = on the seat meant for the chief minister.

They paid reverence to the royal seat, bowing before it, as if Rama sat thereon and thereafter Bharata, taking hold of the whisk, sat down on the seat meant for the chief minister.

[Verse Locator](#)

आनुपूर्व्यान् निषेदुः च सर्वे मन्त्र पुरोहिताः ।
ततः सेना पतिः पश्चात् प्रशास्ता च निषेदतुः ॥ २-९१-४०

40. sarve = all; mantri purohitaaH = the ministers and priests; niSeduH = sat down; aanupuurvyaan = in order of precedence; tataH = thereafter; senapatiH = the chief of the army; pashchaat = and at last; prashaastaacha = the officer-in-charge of the encampment.

All the ministers and priests sat down in order of precedence. Thereafter, the chief of the army and at last the officer-in-charge of the encampment occupied their seats.

[Verse Locator](#)

ततः तत्र मुहूर्तेन नद्यः पायस कर्दमाः ।
उपातिष्ठन्त भरतम् भरद्वाजस्य शासनत् ॥ २-९१-४१

41. **tataH** = thereafter; **muhurtena** = on an instant; **shaasanaat** = by the orders; **bharadvajasya** = of Bharadvaja; **nadyaH** = streams; **paayasa kardamaaH** = having milk thickened with rice in the place of mud; **upatiSThanta** = flowed; **bharatam** = towards Bharata; **tatra** = there.

Then, on an instant, by the orders of Bharadvaja, streams having milk thickened with rice in the place of mud, flowed towards Bharata.

[Verse Locator](#)

तासाम् उभयतः कूलम् पाण्डु मृत्तिक लेपनाः ।
रम्याः च आवसथा दिव्या ब्रह्मणः तु प्रसादजाः ॥ २-९१-४२

42. **ubhayataH kuulam** = On both the banks; **taasaam** = of those streams; **ramyaaH** = enchanting; **divyaaH** = and celestial; **aavasadhaashcha** = houses; **paaNDu mR^ittika lepanaaH** = plastered with white clay; **prasaadajaaH** = born of the grace; **brahmaNaH** = of Brahma the Lord of creation; (appeared there).

On both the banks of those streams, enchanting and celestial houses plastered with white clay born out of the grace of Brahma the Lord of creation, appeared.

[Verse Locator](#)

तेन एव च मुहूर्तेन दिव्य आभरण भूषिताः ।
आगुर् विंशति साहस्राः ब्राह्मणा प्रहिताः स्त्रियः ॥ २-९१-४३

43. **tena** = at that; **muhuurtena** = moment itself; **vimshati saahaasraaH** = twenty thousand; **striyaH** = women; **divyaabharaNa bhuuSitaaH** = adorned with beautiful ornaments; **prahitaaH** = sent; **brahmaNaa** = by Brahma; **aaguH** = arrived.

At that moment itself, twenty thousand women adorned with beautiful ornaments, sent by Brahma, arrived.

[Verse Locator](#)

सुवर्ण मणि मुक्तेन प्रवालेन च शोभिताः ।
आगुर् विंशति साहस्राः कुबेर प्रहिताः स्त्रियः ॥ २-९१-४४

44. **vimshatisaahasraaH** = twenty thousand more; **striyaH** = women; **shobhitaaH** = who were radiant; **suvarNa maNi muktena** = and adorned with gold; gems; pearls; **pravaaLena** = and corals; **aaguH** = came; **kubera prahitaaH** = from the region of Kubera.

Twenty thousand more women, who were radiant and adorned with gold, gems, pearls and corals came from the region of Kubera.

[Verse Locator](#)

याभिर् गृहीतः पुरुषः स उन्माद इव लक्ष्यते ।
आगुर् विंशति साहस्रा नन्दनाद् अप्सरो गणाः ॥ २-९१-४५

45. **apsaro gaNaaH** = a particular company of Apsaras; **grahiitaH** = embraced; **yaabhiH** = by whom; **puruSaH** = a man; **lakSyate** = looked; **sonmaada iva** = as though seized with insanity; **aaguH** = came; **nandanaat** = from Nandana grove.

A particular company of Apsaras, embraced by whom, a man looked as though seized with insanity, came from Nandana grove.

[Verse Locator](#)

नारदः तुम्बुरुर् गोपः पर्वतः सूर्य वर्चसः ।

एते गन्धर्व राजानो भरतस्य अग्रतो जगुः ॥ २-९१-४६

46. ete = these; pravaraaH = most excellent; gandharva raajaanaH = kings among celestial musicians; naaradaH = Narada; tumburuH = Tumburu; gopaH = and Gopa; sumryavarchasaH = whose radiance is like that of the sun; jaguH = began to sing; agrataH = in front; bharatasya = of Bharata.

Those most excellent kings among celestial musicians - Narada, Tumbura and Gopa whose radiance is like that of the sun, began to sing in front of Bharata.

[Verse Locator](#)

अलम्बुसा मिश्र केशी पुण्डरीका अथ वामना ।

उपानृत्यमः तु भरतम् भरद्वाजस्य शासनात् ॥ २-९१-४७

47. atha = then; shaasanaat = on the command; bharadvaajasya = of Bharadwaja; alambusaa = Alambusa; mishra keshi = Misra Kesi; puNDariikaa = Pundarika; vaamanaa = and Vamana; upaanR^ityantu = started dancing in the presence; bharatam = of Bharata.

Then, on the command of Bharadwaja, Alambusa, MishraKesi and Vamana started dancing in the presence of Bharata.

[Verse Locator](#)

यानि माल्यानि देवेषु यानि चैत्ररथे वने ।

प्रयागे तान्य् अदृश्यन्त भरद्वाजस्य शासनात् ॥ २-९१-४८

48. shaasanaat = by the command; bharadwajasya = of Bharadwaja; maalyaani = wreaths of flowers; yaani = which were; deveSu = (beloved) of the gods; taani = or those; yaani = which; vane = grow in the woods; chaitrarathe = of Chaitraratha; aadR^ishyanta = were seen; prayaage = at Prayaga.

By the command of Bharadwaja, wreaths of flowers which were beloved of the gods or those which grow in the woods of chaitra ratha were seen at Prayaga.

[Verse Locator](#)

बिल्वा मार्दङ्गिका आसन् शम्या ग्राहा बिभीतकाः ।

अश्वत्था नर्तकाः च आसन् भरद्वाजस्य तेजसा ॥ २-९१-४९

49. shaasanaat = By the command; bharadwaajasya = of Bharadwaja; bilvaaH = Bel trees; aasan = assumed; maardaN^gikaaH = (the form) of drummers; vibhiitakaaH = Vibhitaka trees; shamyagraahaaH = of cymbalists; ashvathaaH = Peepul trees; aasan = assumed; nartakaashcha = the form of dancers.

By the command of Bharadwaja, Bel trees assumed the form of drummers, Vibhitaka trees assumed the form of cymbalists and Peepul trees assumed the form of dancers.

[Verse Locator](#)

ततः सरल तालाः च तिलका नक्त मालकाः ।

प्रहृष्टाः तत्र सम्पेतुः कुब्जा भूता अथ वामनाः ॥ २-९१-५०

50. tataH = then; saraLataaLaashcha = deodars; palmyras; tilakaaH = and Tilaka trees; bhuutvaa = transformed into; kubjaaH = hunchbacks; atha = and; vaamanaaH = dwarfs; prahr^iSTaaH = joyfully; sampetuH = arrived; tatra = there.

Then, decodars palmyras and Tilaka trees along with Tamala trees transformed into hunch backs and dwarfs and joyfully arrived there.

[Verse Locator](#)

शिशपा आमलकी जम्बू याः च अन्याः कानने लताः ।
मालती मल्लिका जातिर्याश्चान्याः कानने लताः ॥ २-९१-५१
प्रमदा विग्रहम् कृत्वा भरद्वाज आश्रमे अवसन् ।

51. **shimshupamamalakiijambvaH** = Shimsapas (Ashoka trees); Amalakis(Emblic myrobalan); Jambus(rose apple trees); **maalati** = Malati; **mallikaa** = Mallika; **jaatiH** = and Jati; **anyaaH** = and other; **yaH lataaH** = creepers; **kaanane** = in the forest; **kR^itvaa** = had been changed; **pramadaavigraham** = into the form of dancing girls; **bharadwaajaasrame** = in the hermitage of Bharadwaja; **(and they) avadan** = spoke (as follows).

Shimshapas (Ashoka trees), Amalakis (Emblic myrobalan), Jambus (rose-apple trees), Malati, Mallika Jati and other creepers in the forest had been changed into dancing girls in the hermitage of Bharadwaja and they spoke as follows:

[Verse Locator](#)

सुराम् सुरापाः पिबत पायसम् च बुभुक्षिताः ॥ २-९१-५२
मांसनि च सुमेध्यानि भक्ष्यन्ताम् यावद् इच्छथ ॥ २-९१-५३

52; 53. **suraapaaH** = O; wine-bibbers!; **pibata** = drink; **yaavat** = however much; **suraaH** = wine; **ichchhatha** = you desire! **bubhukSitaaH** = O troops stricken with hunger! (Let); **paayasam cha** = milk thickened with rice; **maamsaanicha** = and meats; **sumedhyaani** = which are very much fresh; **bhakSyantaam** = be eaten.

"O, wine-bibbers! Drink the wine, however much you desire! O troops stricken with hunger! Let milk thickened iwth rice and the meats which are very much fresh, be eaten (as you will)"

[Verse Locator](#)

उत्साद्य स्नापयन्ति स्म नदी तीरेषु वल्गुषु ।
अप्य् एकम् एकम् पुरुषम् प्रमदाः सत्य च अष्ट च ॥ २-९१-५४

54. **sapta cha** seven or; **aSTa cha** = eight; **pramadaaH** = young women; **snaanayantisma api** = bathed; **ekam ekam** = every single; **puruSam** = man; **abhi valguSu** = on the beautiful; **nadiitiireSu** = on the beautiful; **nadiitiireSu** = river-banks; **uchchhaadya** = after massaging their body with oil.

Seven or eight young women bathed every single man on the beautiful river-banks, after massaging their body with oil.

[Verse Locator](#)

सम्बहन्त्यः समापेतुर् नार्यो रुचिर लोचनाः ।
परिमृज्य तथा न्यायम् पाययन्ति वर अन्नानाः ॥ २-९१-५५

55. **naaryaH** = women; **ruchira lochanaaH** = with charming eyes; **samaapetuH** = came running; **samvaahantya** = and shampooed their limbs; **varaaNganaaH** = lovely women; **tathaa** = like wise; **parimR^ijya** = wiped off the moisture (on their body); **paayayanti** = and gave them beverages to drink; **anyauyam** = mutually sharing them among each other.

Women with charming eyes came running and shampooed their limbs. Lovely women likewise wiped off the moisture on their body with towels and gave them beverages to drink, mutually sharing them among each other.

[Verse Locator](#)

हयान् गजान् खरान् उष्ट्रान् तथैव सुरभेः सुतान् ।
अभोजयन् वाहनपास्तेषां भोज्यं यथाविधि ॥ २-९१-५६

56. **vaahanapaaH** = the keepers of animals; **abhojayan** = fed; **hayaan** = the horses; **gajaan elephantsl kharaan** = donkeys; **uSTraan** = camels; **tathaiva** = and likewise; **sutaan** = the offspring; **surabheH** = of Surabhi the divine cow; **teSaam** = with their; **bhojyam** = feed; **yathaavidhi** = suitably.

The keepers of animals fed horses, elephants, donkeys, camels and bullocks (the offspring of Surabhi the divine cow) with their suitable feed.

[Verse Locator](#)

इक्षुमः च मधु जालामः च भोजयन्ति स्म वाहनान् ।
इक्ष्वाकु वर योधानाम् चोदयन्तो महा बलाः ॥ २-९१-५७

57. **vaahanaan** = the animals; **ikSvaaku varayodhaanaam** = belonging to the illustrious warriors the descendents of Ikshvakus; **mahaa balaaH** = the exceedingly strong men; **bhojantisma** = were fed; **ikSuumshcha** = with sugarcane; **madhulajaamshcha** = and roasted grain mixed in honey; **chodayantaH** = duly cajoling them to eat.

The animals, belonging to the exceedingly strong and illustrious warriors, the descendents of Ikshvaku, were fed with pieces of sugarcane and roasted grain soaked in honey, duly cajoling them to eat.

[Verse Locator](#)

न अश्व बन्धो अश्वम् आजानान् न गजम् कुन्जर ग्रहः ।
मत्त प्रमत्त मुदिता चमूः सा तत्र सम्बभौ ॥ २-९१-५८

58. **ashvabandhaH** = the groom; **na ajaanaat** = did not recognize; **ashram** = his horse; **kuN^jara grahaH** = the elephant-keeper; **na** = did not recognise; **gajam** = his elephant; **saa** = that; **chamuuH** = army; **tatra** = there; **sambabhau** = appeared; **mattapramatta muditaa** = intoxicated; maddened and enraptured on that spot.

The groom did not recognise his horse. The elephant-keeper did not recognise his elephant. That army there appeared intoxicated, maddened and enraptured on that spot.

[Verse Locator](#)

तर्पिता सर्व कामैः ते रक्त चन्दन रूषिताः ।
अप्सरो गण सम्युक्ताः सैन्या वाचम् उदैरयन् ॥ २-९१-५९

59. **sarva kaamaiH** = with all their desires; **tarpitaH** = gratified; **rakta chandana ruuSitaaH** = and their bodies anointed with red-sandal paste; **apsarogaNa samyuktaaH** = surrounded by a company of Apsaras; **te sainyaaH** = those soldiers; **adairayan** = uttered; **vaacham** = these words.

With all their desires gratified, their bodies anointed with red-sandal paste, and surrounded by a company of Apsaras, those soldiers uttered the following words.

[Verse Locator](#)

न एव अयोध्याम् गमिष्यामो न गमिष्याम दण्डकान् ।
कुशलम् भरतस्य अस्तु रामस्य अस्तु तथा सुखम् ॥ २-९१-६०

60. **naiva gamiSyaamaH** = we shall not go; **ayodhyaam** = either to Ayodhya; **daN^Dakaan** = or to Dandaka forest; **bharatasya** = Let Bharata; **astu** = be; **kushalam** = well!; **tathaa** = likewise; **raamasya** = let Rama; **astu** = be; **sukham** = at ease!

"We shall not go either to Ayodhya or to Dandaka forest. Let Bharata be well! Likewise, let Rama too be at ease!"

[Verse Locator](#)

इति पादात योधाः च हस्त्य् अश्व आरोह बन्धकाः ।
अनाथाः तम् विधिम् लब्ध्वा वाचम् एताम् उदैरयन् ॥ २-९१-६१

61. labdhvaa = having obtained; tam = that; vidhim = hospitality; paadaatayodhaashcha = infantry; hastyashvaaroha bandhakaaH = and cavalry as well as those mounted on elephants and their keepers too; anaathaaH = no longer acknowledging their leaders; udairayan = spoke; etaam = these; vaadam = words; iti = thus.

Having obtained that hospitality, the infantry, the cavalry as well as those mounted on elephants and their keepers too, no longer acknowledging their leaders, spoke the following words:

[Verse Locator](#)

सम्प्रहृष्टा विनेदुः ते नराः तत्र सहस्रशः ।
भरतस्य अनुयातारः स्वर्गे अयम् इति च अब्रुवन् ॥ २-९१-६२

62. samprahR^iSTaaH = in the height of joy; te naraaH = those men; sahasrashaH = in thousands; tatra = there; anuyaataaraH = the retinue; bharatasya = of Bharata; vineduH = cried out; abruvan = and spoke too; iti = thus; ayam = "Verily; this is; svagaH = heaven!"

In the height of joy, those men in thousands there, the retinue of Bharata cried out, "This is verily of heaven!"

[Verse Locator](#)

नृत्यन्ति स्म हसन्तिस्म गायन्ति स्म च सैनिकाः ।
समन्तात् परिधावन्ति माल्यो पेताः सहस्रशः ॥ २-९१-६३

63. sainikaaH = the soldiers; sahasrashaH = in thousands; maalyapetaaH = wreathed in flowers; nR^ityantisma = danced; hasantisma = laughed; gaayantisma = and sang; paridhaavanti = and ran; samantaat = hither and thither.

The soldiers in thousands, wreathed in flowers danced, laughed, sang and ran hither and thither.

[Verse Locator](#)

ततो भुक्तवताम् तेषाम् तद् अन्नम् अमृत उपमम् ।
दिव्यान् उद्वीक्ष्य भक्ष्यामः तान् अभवद् भक्षणे मतिः ॥ २-९१-६४

64. tataH = thereafter; teSaam = to those soldiers; bhuktavataam = who had partaken; tat annam = that food; amR^itopamam = which was as sweet as ambrosia; udviikSya = when they saw; taan = those; divyaan = fresh; bhakSyaan = dishes; abhavat = there arose; matiH = a desire; bhakSaNe = to eat (them again).

To those soldiers who had partaken that food which was as sweet as ambrosia, when they saw again those fresh dishes, there arose in them a desire to eat them again.

[Verse Locator](#)

प्रेष्याः चेत्यः च वध्वः च बलस्थाः च अपि सर्वशः ।
बभूवुः ते भृशम् तृप्ताः सर्वे च आहत वाससः ॥ २-९१-६५

65. sahasrashaH = thousands of; preSyaaH = servants; cheTyashcha = slaves; vadhvashcha = youthful women; te = and those; balasthaaH = in the army; sarvacha = on every side; aahata raasasaH = clad in new raiment; babhuuvaH = became; bhR^isham = very much; dR^iptaaH = contented.

Thousands of servants, slaves, youthful women and those in the army on every side, clad in new raiment, became very much contented.

[Verse Locator](#)

कुन्जराः च खर उष्ट्रः च गो अश्वाः च मृग पक्षिणः ।
बभूवुः सुभृताः तत्र न अन्यो ह्य् अन्यम् अकल्पयत् ॥ २-९१-६६

66. kuNjaraasahcha = Elephants; kharoSTraashcha = donkeys; camels; go.ashvaashcha = bullocks; horses; mR^iga pakSiNaH = animals and birds; tatra = there; babhuuvaH = were suitably; subhR^itaaH = fed well; anyaH = one; naakalpayat hi = did not afflict; anyam = the other.

Elephants, donkeys, camels, bullocks, horses, animals and birds there were suitably well-fed. Hence, one did not afflict the other.

[Verse Locator](#)

न अशुक्ल वासाः तत्र आसीत् क्षुधितो मलिनो अपि वा ।
रजसा ध्वस्त केशो वा नरः कश्चिद् अदृश्यत ॥ २-९१-६७

67. tatra = there; na aasiit = was no one; naa dR^ishyata = nor any one seen; ashuklavaasaa = in soiled attire; kSudhitaH = or hungry; malino.api = or unkept; kashchit naraH = or any man; dhvasta keshovaa = with his hair spoiled; rajasaa = by powdered dust.

There was no one seen in soiled attire or hungry or unkept or with hair powdered with dust.

[Verse Locator](#)

आजैः च अपि च वाराहैर् निष्ठान वर संचयैः ।
फल निर्यूह संसिद्धैः सूपैर् गन्ध रस अन्वितैः ॥ २-९१-६८
पुष्प ध्वजवतीः पूर्णाः शुक्लस्य अन्नस्य च अभितः ।
ददृशुर् विस्मिताः तत्र नरा लौहीः सहस्रशः ॥ २-९१-६९

68; 69. ajaishchaapi = dishes of goat; vaarahaishcha = and boar; niSThaana vara samchayaiH = with delicious sauces; tatra = were there; suupaiH = flavoury soups; gandha rasaa nvitaiH = that were spicy; fragrant and succulent; phala niryuuha samsiddhaiH = cooked in fruit juices; puurNaaH = filled; lohiiH = in vessels of rare metals; sahasrashaH = in thousands; puSpa dhvajavatiiH = decorated with flowers shuklaamshcha annasya = of white rice; naraaH = those soldiers; dadR^ishuH = saw (them); tatra = there; vos;otaaJ = with wonder; abhitaH = on all sides .

Dishes of goat and boar with delicious sauces were there and condiments that were spicy, fragrant and succulent, cooked in fruit juices; vessels of rare metals filled with rice, decorated with flowers, were offered in thousands to those soldiers there. The soldiers saw them with wonder on all sides.

[Verse Locator](#)

बभूवुर् वन पार्श्वेषु कूपाः पायस कर्दमाः ।
ताः च कामदुघा गावो द्रुमाः च आसन् मधुश्च्युतः ॥ २-९१-७०

70. **kuupaaH** = the wells; **vana paarshveSu** = in various sides of the kardamaaH = have their mud transformed into milk in which rice has been cooked with sugar; **taaH** = those; **gaavaH** = cows; **aasan** = were transformed; **kaamadughaaH** = into cows of plenty; **drumaashcha** = and the trees; **madhushchutaH** = dripped honey.

The wells in various sides of the forest (surrounding Bharadwaja's hermitage) have their mud transformed into milk in which rice was cooked. The cows in the region were transformed into cows of plenty and the trees dripped honey.

[Verse Locator](#)

वाप्यो मैरेय पूर्णाः च मृष्ट मांस चयैर् वृताः ।
प्रतप्त पिठरैः च अपि मार्ग मायूर कौक्कुटैः ॥ २-९१-७१

71. **vaapyaH** = (some) ponds; **vR^itaaH** = were endowed with; **maireya puurNaashcha** = full of wine; (and some ponds with); **mR^iSTaiH** = pertaining to deer; peacocks and wild cocks; **vratapta piTaraiH** = cooked in hot pans.

Some ponds there were endowed with full of wine and some were filled with assortment of various dressed meats pertaining to deer, peacocks and wild cocks; cooked in hot pans.

[Verse Locator](#)

पात्रीणाम् च सहस्राणि शात कुम्भमयानि च ।
स्थाल्यः कुम्भ्यः करम्भ्यः च दधि पूर्णाः सुसंस्कृताः ॥ २-९१-७२
यौवनस्थस्य गौरस्य कपित्थस्य सुगन्धिनः ।

72. (There were); **sahasraaNi** = thousands; **paatriiNaam** = of portable furnances; **niyutaani** = lacs; **sthaliinaam** = of culinary utensils; **nyarbudaanicha** = ten crores; **shaata kumbha mayaani** = of golden; **paatraaNi** = vessels; **susamskR^itaaH** = well-cleaned; **sthaalyaH** = bowls; **dadhipuurNaaH** = filled with curd; **kumbhyaH** = small water-jars; **karambhyashcha** = and wide-mouthed dishes.

There were thousands of portable furnaces, lacs of culinary utensils ten crores of golden vessels, well-cleaned bowls filled with curds, small water-jars and wide-mouthed dishes.

[Verse Locator](#)

हृदाः पूर्णा रसालस्य दध्नः श्वेतस्य च अपरे ।
बभूवुः पायसस्य अन्ते शर्करायाः च संचयाः ॥ २-९१-७३
कल्कामः चूर्ण कषायामः च स्नानानि विविधानि च ।
ददृशुर् भाजनस्थानि तीर्थेषु सरिताम् नराः ॥ २-९१-७४

73; 74. **hradaaH** = lakes; **puurNaaH** = full; **yauvanasthasya** = of fresh (curds) gaurasya = shining sugandhinaH = fragrant; **kapitthasya** = and also in the colour of a wood-apple; **rasaalasya** = curds mixed with sugar and spices; **apare cha** = some other lakes; **shvetasya** = of white; **dadhnaH** = curds; **anye** = and some other lakes; **paayasasya** = of milk soaked in rice and sugar; **sharkaraayaavasamchayaaH** = and of heaps of mixture of barley-flour and sugar; **babhuuvaH** = were formed.

Lakes full of fresh curds, shining fragrant and in the colour of a wood-apple, curds mixed with sugar and spices, some other lakes filled with white curds, some others filled with milk soaked in rice as well as sugar and some other lakes with a mixture of barley and sugar were formed.

[Verse Locator](#)

कल्कान् चूर्णकषायांश्च स्नानानि विविधानि च ।
ददृशुर्भाजनस्थानि तीर्थेषु सरितां नराः ॥ २-९१-७५

75. **naraaH** = those soldiers; **dadR^ishuH** = saw; **kalkaan** = jellies; **chuurNa kaSaayaamshcha** = powders and syrups (made of fruits); **vividhaani** = and various kinds; **snaanaanicha** = of accessories used in bathing; **bhaajana sthaani** = kept stored in vessels; **tiirtheSu** = on the banks; **saritaam** = of rivers.

Those soldiers saw jellies, powders and syrups made of fruits and various kinds of accessories used in bathing, kept stored in vessels, on the banks of rivers.

[Verse Locator](#)

शुक्लान् अंशुमतः च अपि दन्त धावन संचयान् ।
 शुक्लामः चन्दन कल्कामः च समुद्रेषु अवतिष्ठतः ॥ २-९१-७६
 दर्पणान् परिमृष्टामः च वाससाम् च अपि संचयान् ।
 पादुक उपानहाम् चैव युग्मान् यत्र सहस्रशः ॥ २-९१-७७
 आन्जनीः कन्कतान् कूर्चामः चत्राणि च धनूम्षि च ।
 मर्म त्राणानि चित्राणि शयनान् आसनानि च ॥ २-९१-७८
 प्रतिपान हृदान् पूर्णान् खर उष्ट्र गज वाजिनाम् ।
 अवगाह्य सुतीर्थामः च हृदान् स उत्पल पुष्करान् ॥ २-९१-७९
 नील वैदूर्य वर्णामः च मृदून् यवस संचयान् ।
 निर्वाप अर्थम् पशूनाम् ते ददृशुः तत्र सर्वशः ॥ २-९१-८०

76; 77; 78; 79; 80. **ta** = those soldiers; **dadR^ishaH** = saw; **tatra** = there; **sarvashaH** = all around; **dana dhaavana samchayaan** = heaps of twigs used for cleaning the teeth; **shuklaam** = with white; **mshumatashchaapi** = brushes; **shuklaan** = white; **chandana kalkaamshcha** = sandal pastes; **avatiSThataH** = stored; **samudgeSu** = in caskets; **parimR^iSThaam** = polished; **darpaNaanicha** = mirrors; **samchayaan chaapi** = piles; **vaasasaam** = of clothes; **sahasrashaH** = thousands; **yugmaanicha** = of pairs; **paadukopaanahaam** = of shoes and sandals; **aaNjaniiH** = caskets containing collyrium for the eyes; **kamkataan** = combs; **kuurchaan** = brushes; **vastraaNi cha** = raiments; **dhanuumSicha** = bows; **marmatraanaani** = protectors of vitals; **chitraaNi** = strange; **shayanaani** = couches; **aasanaani** = and seats; **pratipaaa hradaan** = drinking ponds; **kharoSTragaja vaajinaam** = for donkeys; camels; elephants and horses; **hradaan** = lakes; **avagaahya sutiirthaan** = with good stairs for descent; **sotapalapuSkaran** = with water lilies and lotuses; **aakaashavarNapratimaan** = with sky-blue colour; **svachchhatoyaam** = with clear water; **sukhaplavaan** = offering a comfortable bath; **mR^iduun** = and soft; **yavasa samohayaan** = grasses; **nirvaapaarthaan** = useful for feeding; **pashuunaam** = the animal; **niipa vaiDhurya varNaamshcha** = having colour of Nipa trees and of cat's eye gems.

Those soldiers saw there heaps of twigs used for cleaning the teeth with white brushes at their tips, white sandal pastes stored in caskets, polished mirrors, piles of clothes, thousands of pairs of shoes and sandals, caskets containing collyrium for the eyes; combs, brushed, raiments bows, protectors of vitals, strange couches and seats, drinking ponds for donkeys camels elephants and horses, lakes with good stairs for descent having water-lilies and lotuses with sky-blue colour, with clear water offering a comfortable bath and soft grasses having a colour of Nipa tree and of cat's eye gems useful for feeding animals.

Nipa tree: *Nanlea cadamba*

[Verse Locator](#)

व्यस्मयन्त मनुष्यस्ते स्वप्नकल्पं तदद्भुतं ।
 दृष्ट्वाऽतिथ्यं कृतं तादृग्भरतस्य महार्षिणा २-९१-८१

81. **dR^iSTvaa** = seeing; **tat** = that; **adbhutam** = wonderful; **taadR^ik** = and such; **svapnakalpam** = a dream-like; **aatithyam** = hospitality; **kR^itam** = offered; **maharSiNaa** =

by the great sage Bharadwaja; **te manuSyaaH** = those men; **vyasmayanta** = were surprised.

Seeing such a wonderful and dreamlike hospitality offered by the great sage Bharadwaja, all those men were surprised.

[Verse Locator](#)

इत् एवम् रममाणानाम् देवानाम् इव नन्दने ।

भरद्वाज आश्रमे रम्ये सा रात्रिर् व्यत्यवर्तत ॥ २-९१-८२

82. **rama maaNaanaam** = while they were enjoying; **ityevam** = thus; **ramye** = in that charming; **bharadwaajaashrame** = hermitage of Bharadwaja; **devaanaamiva** = like celestials; (enjoying); **nanadane** = in the garden of nandana; **saa raatriH** = that night; **vytyavartata** = had elapsed.

While they were enjoying thus in that charming hermitage of Bharadwaja, in the same manner as celestials enjoy the garden of Nandna, that night had elapsed.

[Verse Locator](#)

प्रतिजग्मुः च ता नद्यो गन्धर्वाः च यथा आगतम् ।

भरद्वाजम् अनुज्जाप्य ताः च सर्वा वर अन्गनाः ॥ २-९१-८३

83. **anujJNaapya** = having been permitted; **bharadvaajam** = by Bharadwaja; **taaH nadyaH** = those rivers; **gandharvaashcha** = the celestial musicians; **sarvaaH** = (and) all; **taaH** = those; **varaaNganaashcha** = beautiful women; **pratijagmushcha** = went back; **yathaagatam** = by the same way they came.

Having been permitted by Bharadwaja, those rivers, the celestial musicians and all those beautiful women went back by the same way they came.

[Verse Locator](#)

तथैव मत्ता मदिर उत्कटा नराः ।

तथैव दिव्य अगुरु चन्दन उक्षिताः ।

तथैव दिव्या विविधाः स्रग् उत्तमाः ।

पृथक् प्रकीर्णा मनुजैः प्रमर्दिताः ॥ २-९१-८४

84. **naraaH** = the soldiers; **madirotkaTaaH** = intoxicated with spirituous liquor; **tathaiva mattaaH** = were likewise excited with joy; **tathaiva** = Like wise; **divyaagaru chandanokSitaaH** = they were drenched in charming aloes and sandal paste; **pramarditaaH** = crushed; **prakiirNaaH** = and scattered; **pR^ithak** = at a distance; **vividhaaH** = various kinds; **divyaah** = of beautiful; **sraguttamaaH** = and excellent garlands; **tathaiva** = were there likewise.

The soldiers, intoxicated with spirituous liquor, were likewise excited with joy. Likewise, the men were drenched in charming aloes and sandal paste. Various kinds of excellent and charming garlands were there, crushed and garlands were there, crushed and scattered at distances, likewise.

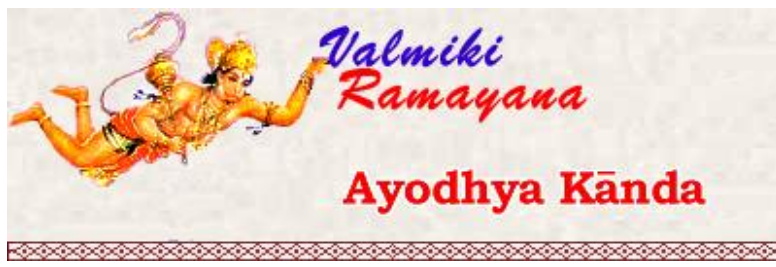
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकनवतितमः सर्गः

Thus completes 91st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 91

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84

© May 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 92 Verses converted to UTF-8, Nov 09

Introduction

Bharata approaches the sage Bharadwaja and seeks his permission to leave. Bharata asks Bharadwaja the exact route by which he can reach the abode of Rama. Bharadwaja gives the details of the path towards the banks of river Mandakini, situated at the north of Chitrakuta mountain, where Rama is stationed along with Seetha and Lakshmana. Hearing of the journey, Dasaratha's wives approach Bharadwaja and offer their salutations to him. Bharata introduces his mothers one by one to Bharadwaja. While introducing his mother, Kaikeyi to Bharadwaja, Bharata describes Kaikeyi as the root-cause of their family's misfortune. But, the sage Bharadwaja consoles him, saying that the exile of Rama would ultimately result in happiness the sages, celestials and even the demons. Bharata finally bids farewell to the sage and proceeds to Chitrakuta, along with his retinue.

[Verse Locator](#)

ततः ताम् रजनीम् उष्य भरतः सपरिच्छदः ।
कृत आतिथ्यो भरद्वाजम् कामाद् अभिजगाम ह ॥ २-९२-१

1. tataH = thereafter ; bharataH = Bharata; saparichchhadaH = along with his routine; kR^itaatithyaH = who were hospitably treated (by Bharadwaja); vyuSya = spent; taam rajaniim = that night(there); abhijagaama = and approached; bharadwaajam = Bharadwaja; who had offered oblations in sacred fire; spoke to Bharata the tiger among men; who had come there with joined palms; saying.

Thereafter, Bharata along with his routine, who were treated hospitably, spent that night there and sought out Bharadwaja with fondness.

[Verse Locator](#)

तम् ऋषिः पुरुष व्याघ्रम् प्रेक्ष्य प्रान्जलिम् आगतम् ।
हुत अग्नि होत्रो भरतम् भरद्वाजो अभ्यभाषत ॥ २-९२-२

2. bharadwaajaH R^iSi = the sage Bharadwaja; hutaagni hotraH = who had offered oblations in sacred fire; prekSya = after seeing; bharatam = Bharata; puruSavyaaghram = the tiger among men; aagatam = who came; praN^jalim = with joined palms; abhyabhaaSata = spoke (as follows).

The sage Bharadwaja, who had offered oblations in sacred fire, spoke to Bharata the tiger among men, who had come there with joined palms, saying.

[Verse Locator](#)

कच्चिद् अत्र सुखा रात्रिः तव अस्मद् विषये गता ।
समग्रः ते जनः कच्चिद् आतिथ्ये शंस मे अनघ ॥ २-९२-३

3. **he anaghaH** = O; handsome Bharata!; **raatriH** = (Is this) night; **gataakachchit** = passed; **sukham** = comfortably; **tava** = by you; **asmadvise** = in our region?; **te janaH** = Is your retinue; **samagraH kachchit** = fully satisfied; **aatithye** = with my hospitality? shamsa = tell; **me** = me.

"O, handsome Bharata! Have you passed this night at out place comfortably? Is your retinue fully satisfied with my hospitality? Tell me."

[Verse Locator](#)

तम् उवाच अञ्जलिम् कृत्वा भरतो अभिप्रणम्य च ।
आश्रमाद् अभिनिष्क्रान्तम् ऋषिम् उत्तम तेजसम् ॥ २-९२-४

4. **aNjalim kR^itvaa** = after joining his palms; **abhipraNamyacha** = salutation; **bharataH** = Bharata; **uvaacha** = replied; **tam R^iSim** = to that sage Bharadwaja; **uttma tejasam** with great splendour; **abhiniSkraantam** = who came out; **aashramaat** = from his hermitage.

After joining his palms in salutation, Bharata replied to the very glorious sage Bharadwaja, who came out from his hermitage (as follows):

[Verse Locator](#)

सुख उषितो अस्मि भगवन् समग्र बल वाहनः ।
तर्पितः सर्व कामैः च सामात्यो बलवत् त्वया ॥ २-९२-५

5. **bhagavan** = O; venerable sage!; **sarvakaamaiH** = with all the enjoyments; **balavat** = in plenty; **tvayaa(given by) you**; **sukhoSitaH asmi** = I felt comfortable; **tarpitaH** = and satisfied; **saamaatyaH** = along with my ministers; **samagrabala vaahanaH** = my entire army and the animals used in riding.

"O, venerable sage! With all the enjoyments in plenty provided by you, I felt comfortable and satisfied, along with very ministers my entire army and our animals too used in riding.

[Verse Locator](#)

अपेत क्लम सन्तापाः सुभक्ष्याः सुप्रतिश्रयाः ।
अपि प्रेष्यान् उपादाय सर्वे स्म सुसुख उषिताः ॥ २-९२-६

6. **sarve** = all of us; **upaadaaya** = together with; **preSyaan api** = our servants too; **smaH** = have become; **susukhoSitaH** = very much comfortable; **apetaklamasamptaapaaH** = with our fatigue and pains removed; **subhakSaaH** = having eaten a good food; **supratishrayaaH** = and having been provided with a good accommodation.

"All of us including our servants have become very much satisfied with our fatigue and pains removed, having eaten a good food and having been provided an excellent accommodation."

[Verse Locator](#)

आमन्त्रये अहम् भगवन् कामम् त्वाम् ऋषि सत्तम ।
समीपम् प्रस्थितम् भ्रातुर् मैरेण ईक्षस्व चक्षुषा ॥ २-९२-७

7. **bhagavan** = O; Blessed one!; **R^iSisattama** = the excellent sage! **aham** = I; **kaamam** = an very much; **aamantraye** = taking leave; **tvaam** = of you; **iikSasva** = see me off; **maitreNa** = with a friendly; **chakSuSaa** = eye; **prasthitam** = me who is settingout; **samiipam** = towards the vicinity of; **bhraatuH** = my brother.

"O, Blessed one! O, excellent sage I am taking leave of you. Look on me with favour as I find myself in my brother's vicinity."

आश्रमम् तस्य धर्मज्ञ धार्मिकस्य महात्मनः ।

आचक्ष्व कतमो मार्गः कियान् इति च शंस मे ॥ २-९२-८

8. dharmajN^a = O; knower of piety!; aachakSva = tell; me = me; aashramam = about the hermitage; tasya mahaatmanaH = of that high-souled; dhaarmikasya = and pious man; shamsa = tell; me = me; katamaH = as to which; maargaH = way; kiyaan = how much distance; iti cha = and so forth.

"O, knower of piety! Tell me about the abode of that high-souled and pious man, Rama. Tell me as to which way I have to go, how much distance it is from here and so forth."

[Verse Locator](#)

इति पृष्ठः तु भरतम् भ्रातृ दर्शन लालसम् ।

प्रत्युवाच महा तेजा भरद्वाजो महा तपाः ॥ २-९२-९

9. bharadvaajaH = Bharadwaja; mahaatejaaH = the highly glorious; mahaatapaah = and having excellent austerity; iti = thus; pR^iSTaH = asked; pratyuvaacha = replied; bharatam = to Bharata; bhraatR^idarshana laalasam = who is intensely desirous to see his brother.

The highly glorious Bharadwaaja, of rigid asceticism, thus questioned by Bharata (who intensely desired to see his brother again), answered him as follows:

[Verse Locator](#)

भरत अर्ध तृतीयेषु योजनेषु अजने वने ।

चित्र कूटो गिरिः तत्र रम्य निर्दर काननः ॥ २-९२-१०

10. bharata = O; Bharata!; tatra = there; ardhatR^itiiyeSu yojaneSu = at a distance of three and half Yojanas (ie about twenty eight miles); giriH = (is a) mountain; chitra kuuTaH = called Chitrakuta; ajane = which is an un-inhabited region; vane = in the forest; ramya nirjhara kaananaH = with its beautiful cascades and groves.

"O, Bharata! About twenty eight miles from here, there is a mountain called Chitrakuta, in the middle of a lonely forest with its charming Cascades and groves."

[Verse Locator](#)

उत्तरम् पार्श्वम् आसाद्य तस्य मन्दाकिनी नदी ।

पुष्पित द्रुम संचन्ना रम्य पुष्पित कानना ॥ २-९२-११

11. aasaadya = going towards; tasya = its; uttaram paarshvam = norther side; mandaakinii nadii = (you find) River Mandakini; puSpitadruma samchhannaa = which is entirely enveloped iwth flowering trees; ramya puSpita kaananaa = and having forests flourished with charming blooms.

"Going towards its northern side, you will find River Mandakini, which is entirely enveloped with flowering trees and having forests flourished with charming blossoms."

[Verse Locator](#)

अनन्तरम् तत् सरितः चित्र कूटः च पर्वतः ।

ततो पर्ण कुटी तात तत्र तौ वसतो ध्रुवम् ॥ २-९२-१२

12. taata = O; beloved Bharata!; anantaram = Beyond; tatsaritaH = that river; parvatashcha = there is a mountain; chitra kuuTaH = called Chitrakuta; tayoH = and (on it) their; parNakuTii = hut made of leafy twigs; tau = both of them; vasataH = are residing; tatra = there; dhruvam = It is certain.

"O, beloved Bharata! Beyond that river, there is a mountain called Chitrakuta and on it, their hut made of leafy twigs. Both of them are residing there. It is sure."

[Verse Locator](#)

दक्षिणेन एव मार्गेण सव्य दक्षिणम् एव च ।
गज वाजि रथ आकीर्णाम् वाहिनीम् वाहिनी पते ॥ २-९२-१३
वाहयस्व महा भाग ततो द्रक्ष्यसि राघवम् ।

13. **mahaabhaaga** = O; illustrious; **vaahiniipate** = chief of army!; **vaahayasva** = direct; **raahiniim** = the army; **gajavagirathaakiirNaam** = filled with elephants; horses and chariots; **dakSiNaanaiva** = either towards the southern; **maargeNa** = route; **savyadakSiNamevavaa** = or to the left; proceeding southward; **drakSyasi** = you can see; **raaghavam** = Rama; **tataH** = then.

"O, the illustrious chief of army! Direct the forces filled with elephants horses and chariots either towards the southern route or to the left proceeding southward. You can see Rama then."

[Verse Locator](#)

प्रयाणम् इति च श्रुत्वा राज राजस्य योषितः ।
हित्वा यानानि यान अर्हा ब्राह्मणम् पर्यवारयन् ॥ २-९२-१४

14. **shrutvaa** = hearing about; **tat** = that; **prayaaNam** = journey; **iti** = in the aforesaid manner; **raajaraajasya** = Dasaratha's; **yoSitaH** = wives; **yaanaarhaaH** = eligible of sitting in palanquins; **hitvaa** = having left; **yaanaani** = their palanquins; **paryavaarayan** = stood encircling; **braahmaNam** = Bharadwaja.

Hearing him speak of the journey, Dasaratha's wives eligible of sitting in palanquins, descended from their palanquins and stood encircling Bharadwaja.

[Verse Locator](#)

वेपमाना कृशा दीना सह देव्या सुमन्त्रिया ।
कौसल्या तत्र जग्राह कराभ्याम् चरणौ मुनेः ॥ २-९२-१५

15. **tatra** = among them; **vepamaanaa** = the trembling; **kausalya** = Kaulasya; **kR^ishaa** = the emaciated; **diinaa** = and the miserable woman; **sumitrayaadevyaasaha** = along with the Queen Sumitra; **jagraaha** = clasped; **charaNau** = the feet; **muneH** = of the sage Bharadawaja; **karaabhyaam** = with their hands.

Kaikeyi with her unfulfilled desire and despised by the whole world, clasped the sage's feet with bashfulness.

[Verse Locator](#)

असमृद्धेन कामेन सर्व लोकस्य गर्हिता ।
कैकेयी तस्य जग्राह चरणौ सव्यपत्रपा ॥ २-९२-१६

16. **kaikeyii** = Kaikeyi; **asmaR^iddhena** = with her unfulfilled; **kaamena** = desire; **garhitaa** = and despised; **sarva lokasya** = by the whole world; **jagraaha** = clasped; **tasya** = his; **charaNau** = feet; **savya patrapaa** = with bashfulness.

Kaikeyi with her unfulfilled desire and despised by the whole world, clasped the sage's feet with bashfulness.

[Verse Locator](#)

तम् प्रदक्षिणम् आगम्य भगवन्तम् महा मुनिम् ।

अदूराद् भरतस्य एव तस्थौ दीन मनाः तदा ॥ २-९२-१७

17. tadaa = then; pradakSiNam aagamyā bhagavantam tam mahaamunim = having gone round that venerable and eminent sage clock-wise; tasthau = she stood; aduuraadeva = close; bharatasya = to Bharata himself; diina manaaH = distressed at heart.

Then, having gone around that venerable and eminent sage clock-wise, she stood close to Bharata himself, distressed as she was at heart.

[Verse Locator](#)

ततः पप्रच्छ भरतम् भरद्वाजो दृढ व्रतः ।

विशेषम् ज्ञातुम् इच्छामि मातृऋणाम् तव राघव ॥ २-९२-१८

18. tataH = then; bharadvajaH = Bharadwaja; dR^iDha vrataH = firm in austerity; paprachha = enquired; bharatam = Bharata (as follows); raaghava = O; Bharata!; ichchhaami = I wish; jJNaatum = to know; visheSam = the distinctions; tava = of your; maatR^iNaam = mothers.

Then, Bharadwaja, firm in austerity, enquired Bharata as follows: "O, Bharata! I wish to know the distinctions of your mothers."

[Verse Locator](#)

एवम् उक्तः तु भरतो भरद्वाजेन धार्मिकः ।

उवाच प्रान्जलिर् भूत्वा वाक्यम् वचन कोविदः ॥ २-९२-१९

19. uktaH = spoken; evam = thus; bharadvajena = by Bharadwaja; dhiimataa = the learned man; bharataH = Bharata; vachana kovidaH = skilled in expression; bhuutvaa praaN^jaliH = with joined palms; uvaacha = spoke; raakyam = (the following) words.

Hearing the words of the learned sage, Bharadwaja, Bharata who was skilled in expression, with joined palms, spoke the following words.

[Verse Locator](#)

याम् इमाम् भगवन् दीनाम् शोकान् अशन कर्षिताम् ।

पितुर् हि महिषीम् देवीम् देवताम् इव पश्यसि ॥ २-९२-२०

एषा तम् पुरुष व्याघ्रम् सिंह विक्रान्त गामिनम् ।

कौसल्या सुषुवे रामम् धातारम् अदितिर् यथा ॥ २-९२-२१

20; 21. bhagavan = O; venrable sage!; imaam = this; diinaam = miserable deviim = queen; shokaanashanakarshitaam = emaciated by grief and fasting; mahiSiim = is the royal consort; pituH = of my father; yaam = whom; pashyasi = you see; devataamiva = resembling a goddess; eSaa = it is she; kausalyaa = Kausalya; aditiH yathaa = (who) as Aditi; dhataaram = gave birth to Upendra (Lord Vamoma; so-called because he is a younger brother to Indra); suSuve = begot; puruSa vyaaghram = that Tiger among heroes; simha vikraantagaaminam = with the gait and pride of a lion; tam raamam = that Rama.

"O, venerable sage! This miserable queen emaciated by grief and fasting, is the royal consort of my father, who you see resembling a goddess - it is she, Kausalya who, as Aditi gave birth to Upendra, begot that Tiger among the heroes, with the great gait and pride of a lion that Rama."

[Verse Locator](#)

अस्या वाम भुजम् श्लिष्टा या एषा तिष्ठति दुर्मनाः ।
 कर्णिकारस्य शाखा इव शीर्ण पुष्पा वन अन्तरे ॥ २-९२-२२
 एतस्याः तौ सुतौ देव्याः कुमारौ देव वर्णिनौ ।
 उभौ लक्ष्मण शत्रुघ्नौ वीरौ सत्य पराक्रमौ ॥ २-९२-२३

22; 23. eSaa = she; yaa = who; tiSThati = stands; shliSTaa = clinging to; vaama bhujaam = the left shoulder; asyaaH = of Kuasalya; durmanaaH = plunged in grief; (is Sumitra); shakheva = looking like a branch; karNikaarasya = of Karnikara tree; shiirNa puSpaa = with withered flowers; vanaanantare = standing in the interior of the gorge; ubhau = Both; lakSmaNa shatrughnau = Lakshmana and Shatrughna; viirau = the heroic; kumaarau = princes; deva varNinau = of god-like appearance; satya paraakramau = and unfailing prowess; sutau = are the sons; etasyaaH = of this; devyaaH = godly woman.

She, who stands clinging to the left shoulder of Kausalya, plunged in grief is the unfortunate Sumitra, looking like a branch of Karnikara tree with withered flowers standing in the interior of the grove. Both Lakshmana and Shatrughna, the two heroic princes of god-like appearance and unfailing prowess are the sons of this godly woman, Sumitra.

[Verse Locator](#)

यस्याः कृते नर याघ्रौ जीव नाशम् इतो गतौ ।
 राजा पुत्र विहीनः च स्वर्गम् दशरथो गतः ॥ २-९२-२४
 क्रोधनामकृतप्रज्ञां दृप्तां सुभगमानिनीम् ।
 ऐश्वर्य कामाम् कैकेयीम् अनार्याम् आर्य रूपिणीम् ॥ २-९२-२५
 मम एताम् मातरम् विद्धि नृशंसाम् पाप निश्चयाम् ।
 यतो मूलम् हि पश्यामि व्यसनम् महद् आत्मनः ॥ २-९२-२६

24; 25; 26. yasyaaH kR^ite = she; through whose fault; naravyaaghrau = those two tigers among men; gatau = have to obtain; jiivanaasham = a miserable existence; itaH = from here; raajaa dasharathaH = and king Dasaratha; putra vihiinashcha = deprived of his son; gataH = has gone; svaragam = to heaven; etaam = (this woman); krdhanaam = who is irate; akR^itaprajJNaam = imprudent; dR^iptam = arrogant; subhaga maaniniim = who esteems herself to be good-looking; aishvarya kaamaam = who is covetous of power; anaaryaam = unworthy; aarya ruupiNiim = though

"She, through whose fault, those two tigers among men have to obtain a miserable existence and King Dasaratha deprived of his son, has gone to heaven this woman, who is irate, imprudent, arrogant, who esteems herself to be good-looking, who is covetous of power, unworthy though noble to all appearance, know her to be Kaikeyi, my mother of wicked and sinful resolve, in whom I see the root cause of my great misfortune."

[Verse Locator](#)

इत्थं उक्त्वा नर शार्दूलो बाष्प गद्गदया गिरा ।
 स निशश्वास ताम्र अक्षो क्रुद्धो नाग इव असकृत् ॥ २-९२-२७

27. saH = Bharata; narashaarduulaH = the tiger among men; taamraakSaH = with his red eyes; uktvaa = having spoken; iti = thus; giraa = in a voice; baaSpa gadgadaya = stammered with tears; nishashvaasa = breathed; kR^iddhaH iva = like an enraged; shvasan = and hissing; naagaH = snake.

Bharata, the tiger among men, with his red eyes spoke thus in a voice broken by sobs and breathing as he like an enraged and hissing snake.

[Verse Locator](#)

भरद्वाजो महर्षिः तम् ब्रुवन्तम् भरतम् तदा ।

प्रत्युवाच महा बुद्धिर् इदम् वचनम् अर्थवत् ॥ २-९२-२८

28. **bruvantam** = spoken; **tathaa** = thus; **tam bharatam** = by that Bharata; **maharSiH** = the sage; **bharadwaajaH** = Bharadwaja; **mahaabuddhiH** = of great intellect; **pratyuvaacha** = replied; **idam** = in these; **arthavat** = meaningful; **vachanam** = words.

Hearing the aforesaid words spoken by Bharata, Bharadwaja the great intellectual sage replied in the following meaningful words.

[Verse Locator](#)

न दोषेण अवगन्तव्या कैकेयी भरत त्वया ।

राम प्रव्राजनम् ह्य एतत् सुख उदकम् भविष्यति ॥ २-९२-२९

29. **bharata** = O; Bharata!; **kaikeyii** = Kaikeyi; **na avagantavyaa** = is not intended to be understood; **tvayaa** = by you; **doSeNa** = by her lapse; **etat** = this; **raama pravraajanam** = exile of Rama; **bhaviSyati hi** = will indeed become; **sukhodarkam** = a cause for happiness.

"O, Bharata! Kaikeyi is not intended to be understood by you accusatively. The exile of Rama with indeed become ultimately a cause for happiness!"

[Verse Locator](#)

देवानाम् दानवानाम् च ऋषीणाम् भावितात्मनाम् ।

हितमेव भविष्यद्भि रामप्रव्राजनादिह ॥ २-९२-३०

30. **iha** = now; **raama pravrajanaat** = due to Rama's exile; **bhaviSyaddhi** = there will indeed be; **hitameva** = a benefit only; **devaanaam** = to the celestials; **daanavaamcha** = demons; **R^iSiNaam cha** = and the sages; **bhaavitaatmanaam** = whose souls are purified by meditating on the Universal spirit.

"Now, due to Rama's exile, there will indeed be a benefit to the celestials the demons and the sages whose souls are purified by meditating on the Universal Spirit."

[Verse Locator](#)

अभिवाद्य तु संसिद्धः कृत्वा च एनम् प्रदक्षिणम् ।

आमन्त्र्य भरतः सैन्यम् युज्यताम् इत्य् अचोदयत् ॥ २-९२-३१

31. **bharataH** = Bharata; **samsiddhaH** = satisfied; **abhivaadya** = paid obeisance to him; **pradakSiNam cha kR^itvaa** = and circumbulated him; **amantrya** = bidding farewell; **achodayat** = and directed; **sainyam** = the army; **iti** = thus; **yu jyataam** = "Let us carry on."

Bharata satisfied, paid obeisance to him and circumambulated him in bidding a farewell, directing the army to get prepared to leave.

[Verse Locator](#)

ततो वाजि रथान् युक्त्वा दिव्यान् हेम परिष्कितान् ।

अध्यारोहत् प्रयाण अर्थी बहून् बहु विधो जनः ॥ २-९२-३२

32. **tataH** then; **prayaaNaarthiii** = setting out for their destination; **bahuvidhaH** = many kinds; **janaH** = of people; **adhyaarohat** = ascended; **bahuun** = many; **divyaan** = excellent; **rathan** = chariots; **hema pariSkR^itaan** = decorated with gold; **vaaji yuktaan** = harnessed to horses.

Then, setting out for their destination, countless people ascended many excellent chariots, decorated with gold, duly harnessed to horses.

[Verse Locator](#)

गज कन्या गजाः चैव हेम कक्ष्याः पताकिनः ।
जीमूता इव घर्म अन्ते सघोषाः सम्प्रतस्थिरे ॥ २-९२-३३

33. **gaja kanyaa** = female elephants; **gajaashchaiva** = and male elephants; **hemakakSyaaH** = pataakinaH = wearing golden chains and flags; **saghoSaaH** = distinguished by the sound of bells; **jiimuutaaH iva** = like (thundering) clouds; **gharmaante** = at the end of a summer; **sampratasthira** = marched in form.

Female and male elephants, wearing golden chains and flags, distinguished by the sound of bells, like thundering clouds at the end of a summer marched in a form.

[Verse Locator](#)

विविधान्य् अपि यानानि महानि च लघूनि च ।
प्रययुः सुमहा अर्हाणि पादैर् एव पदातयः ॥ २-९२-३४

34. **vividhaani** = various; **sumahaarhaaNi** = precious; **yaanaani** = conveyances; **mahaanti cha** = (both) big; **laghuunicha** = and small; **prayayuH** = marched forward; **padaatayaH** = Pedestrians; **paadaaraiva** = went by foot.

Various precious conveyances, both big and small, marched forward. Pedestrians marched forward by foot.

[Verse Locator](#)

अथ यान प्रवेकैः तु कौसल्या प्रमुखाः स्त्रियः ।
राम दर्शन कान्क्षिण्यः प्रययुर् मुदिताः तदा ॥ २-९२-३५

35. **raama darshana kaankSiNyaH** = desirous of seeing Rama; **muditaaH** = and delighted; **kausalyaapramukhaaH striyaH** = Kausalya and other honourable women; **atha** = thereafter; **prayayuH** = advanced; **yaana pravekaiH** = on excellent conveyances; **tadaa** = then.

Desirous of seeing Rama and delighted, Kausalya and other honourable women thereafter advanced on their excellent conveyances.

[Verse Locator](#)

चंद्रक तरुण आभासाम् नियुक्ताम् शिबिकाम् शुभाम् ।
आस्थाय प्रययौ श्रीमान् भरतः सपरिच्छदः ॥ २-९२-३६

36. **shriimaan** = the illustrious; **bharataH** = Bharata; **aasthaaya** = mounted; **shubhaam** = an auspicious; **shibikaam** = palanquin; **chandraarka taruNaa bhaasaam** = with a shine resembling that of rising moon and sun; **niryuktaam** = which was kept ready; **praayayau** = and proceeded **saparichchadaH** = along with his escort.

The illustrious Bharata mounted a readily kept palanquin which was auspiciously shining like rising moon and sun and proceeded along with his escort.

[Verse Locator](#)

सा प्रयाता महा सेना गज वाजि रथ आकुला ।
दक्षिणाम् दिशम् आवृत्य महा मेघ इव उत्थितः ॥ २-९२-३७

वनानि तु व्यतिक्रम्य जुष्टानि मृग पक्षिभिः ।

गङ्गायाः परवेलायां गिरिष्वपि नदीषु च २-९२-३८

37; 38. **saa mahaa senaa** = that vast army; **gaja vaajirathaakulaa** = with its countless elephants horses and chariots; **prayaataa** = proceeded; **aavRTitya** = covering; **dakSiNaam disham** = the southern direction; **mahaa megha iva** = like a great cloud; **utthitaH** = that has risen (in the sky); **paravelaayaam** = on the other bank; **gaN^gaayaaH** = of the Ganges; **giriSvapi** = by mountains; **nadiiSu cha** = and streams; **vyatikramya** = crossing; **vanaani** = the woods; **juSTaani** = inhabited; **mR^igapakSibhiH** = by deer and birds.

That vast army with its countless elephants horses and chariots proceeded, covering the southern direction, like a great cloud that has risen in the sky and on the other bank of the Ganges, by mountains and streams, crossing the woods inhabited by deer and birds.

[Verse Locator](#)

सा सम्प्रहृष्ट द्विप वाजि योधा ।

वित्रासयन्ती मृग पक्षि सम्घान् ।

महद् वनम् तत् प्रविगाहमाना ।

रराज सेना भरतस्य तत्र ॥ २-९२-३९

39. **saa senaa** = that army; **bharatasya** = of Bharata; **samprahR^iSTadvipa raajiyothaa** = with its squadrons of rejoicing elephants horses and warrior; **pratigaaha maanaa** = penetrating; **tat** = into that; **mahat** = vast; **vanam** = forest; **vitraasayantii** = frightening; **mR^igapakSi saN^ghaan** = innumerable beats and birds; **raraaja** = appeared resplendent; **tatra** = there.

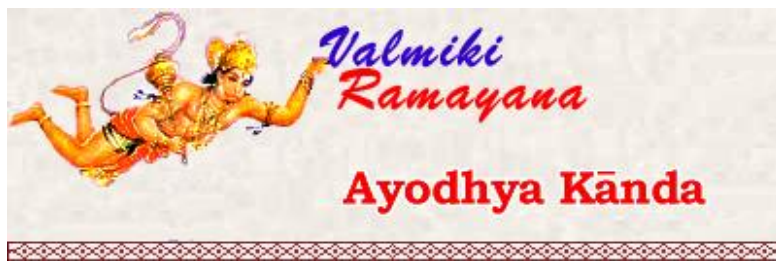
That army of Bharata, with its squadrons of rejoicing elephants horses and warriors, penetrating into the vast forest, frightening innumerable beasts and birds, appeared resplendent there.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्विनवतितमः सर्गः

Thus completes 92nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 92

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 93

Verses converted to UTF-8, Nov 09

Introduction

Travelling for a long time, Bharata and his army reach Chitrakuta mountain. Bharata Chitrakuta mountain. Bharata appreciates the beauty of that place and identifies it as an abode of ascetics. He instructs his soldiers to explore the woods and find out where Rama and Lakshmana are living. Valiant men penetrate into the forest and pursuing their search, they observe a plume of smoke rising at some distance and concluding the site to be the hermitage of Rama. Bharata commands his army to halt and decides to walk with Sumantra and Dhriti his spiritual preceptor to Rama's hermitage.

[Verse Locator](#)

तया महत्या यायिन्या ध्वजिन्या वन वासिनः ।
अर्दिता यूथपा मत्ताः सयूथाः सम्प्रदुद्रुवुः ॥ २-९३-१

1. **tayaa mahatyaa dhvajinyaa** = By that large army; **yaayinyaa** = on the march; **matkaaH** = the intoxicated; **yuuthapaaH** = leaders of the herds of beasts; **vanavaasinaH** = the denizens of the woods; **ardhitaH** = were frightened; **sampradudruvuH** = and ran away together; **sayuuthaaH** = with their troops.

Seeing that large army on the march, the herds of beasts with their leaders, the denizens of the woods were frightened and ran away together.

[Verse Locator](#)

ऋक्षाः पृषत सम्धाः च रुखः च समन्ततः ।
दृश्यन्ते वन राजीषु गिरिषु अपि नदीषु च ॥ २-९३-२

2. **R^ikSaaH** = bears; **pR^iSatasaN^ghaashcha** = dappled deer; **ruravashcha** = and antelopes; **dR^ishyante** = could be seen; **samantataH** = everywhere; **vana raajiiSu** = on the tracks of the forest; **giriSvapi** = on the hills; **nadiiSu** = and by the rivers.

Bears, dappled deer and antelopes could be seen every where, on the tracks of the forest, on the hills and by the rivers.

[Verse Locator](#)

स सम्प्रतस्थे धर्म आत्मा प्रीतो दशरथ आत्मजः ।
वृतो महत्या नादिन्या सेनया चतुर् अन्गाया ॥ २-९३-३

3. **saH** = that; **dharmaatmaa** = pious minded; **dasharathaاتمajaH** = Bharata; **priitaH** = gracefully; **sampratastha** = marched ahead; **vR^itaH** = surrounded; **naadinyaa** = by the clamorous; **mahatyaa** = large; **senayaa** = army; **ChaturaN^gayaa** = of four divisions.

That pious minded Bharata gracefully marched ahead, surrounded by that clamorous army of four divisions.

सागर ओघ निभा सेना भरतस्य महात्मनः ।

महीम् संचादयाम् आस प्रावृषि द्याम् इव अम्बुदः ॥ २-९३-४

4. **senaa** = the army; **mahaatmanaH** = of the magnanimous; **bharatasya** = Bharata; **saagraughanibha** = which resembled the high tide of an ocean; **samchhaadayaamaasa** = covered; **mahiim** = the earth; **ambudaH iva** = as clouds; **dyaam** = the sky; **praavR^iSi** = in a rainy season.

The army, of the magnanimous Bharata, which resembled the high tide of an ocean, covered the earth as clouds cover the sky in a rainy season.

[Verse Locator](#)

तुर्मा ओघैर् अवतता वारणैः च महा जवैः ।

अनालक्ष्या चिरम् कालम् तस्मिन् काले बभूव भूः ॥ २-९३-५

5. **avatataa** = Submerged; **turaNgoghahiH** = by the waves of horses; **vaaraNaishcha** = and elephants; **mahaajavaiH** = of great speed; **tasminkaale** = at that time; **bhuuH** = the earth; **babhuuva** = became; **anaalakSyaa** = invisible; **Chirakaalam** = for a long time.

Submerged by the waves of horses and elephants of great speed at that time, the earth became invisible for a long time.

[Verse Locator](#)

स यात्वा दूरम् अध्वानम् सुपरिश्रान्त वाहनः ।

उवाच भरतः श्रीमान् वसिष्ठम् मन्त्रिणाम् वरम् ॥ २-९३-६

6. **yaatvaa** = Having travelled; **duuram** = for a long adhvaanam = distance; **sah** = that shriimaan = glorious; **bhaarataH** = Bharata; **superishraanta vaahanaH** = whose animals were fully exhausted; **uvaacha** = said; **vasiSTham** = to Vasishta; **varam** = the most segacious; **mantriNaam** = of his counsellors.

Having travelled for a long distance, that glorious Bharata, whose animals were now fully exhausted, said to Vasishta, the most segaceios of his counsellors (as follows)

[Verse Locator](#)

यादृशम् लक्ष्यते रूपम् यथा चैव श्रुतम् मया ।

व्यक्तम् प्राप्ताः स्म तम् देशम् भरद्वाजो यम् अब्रवीत् ॥ २-९३-७

7. **yaadR^isham** = Whatever; **ruupam** = feature; **lakSyate** = is observed; **yathaa** = and from what; **shrutamchaiva** = has been heard; **mayaa** = by me; **yam** = about which area; **bharadvajaH** = Bharadvaja; **abraviit** = spoke; **vyaktam** = it is clear; **praaptaaH sma** = we reached; **desham** = that area.

"Looking at the features of the pace and from what has been heard by me, it is clear that we reached that area of which Bharadvaja spoke."

[Verse Locator](#)

अयम् गिरिः चित्र कूटः तथा मन्दाकिनी नदी ।

एतत् प्रकाशते दूरान् नील मेघ निभम् वनम् ॥ २-९३-८

8. **ayam** = this; **giriH** = mountain; **chitrakuuTaH** = is Chitrakuta; **iyam nadii** = this river; **mandaakinii** = is Mandakini; **etat** = this; **vanam** = forest; **prakaashate** = is appearing; **niila meghanibham** = like a blue cloud; **duuraat** = from a distance.

"This mountain is Chitrakuta. This river is Mandakini. This forest is appearing like a blue cloud from a distance."

[Verse Locator](#)

गिरेः सानूनि रम्याणि चित्र कूटस्य सम्प्रति ।
वारणैर् अवमृद्यन्ते मामकैः पर्वत उपमैः ॥ २-९३-९

9. samprati = Now; maamakaiH vaaraNaiH = by my elephants; parvatopamaiH = appearing like mountains; ramyaaNi = the lovely; saanuuni = peaks; gireH = of the mountain; chitrakuuTasya = Chitrakuta; avamR^idyante = are being trampled.

"By my elephants appearing themselves like mountains, the lovely peaks of Chitrakuta mountain are being trampled."

[Verse Locator](#)

मुन्वन्ति कुसुमान् एते नगाः पर्वत सानुषु ।
नीला इव आतप अपाये तोयम् तोय धरा घनाः ॥ २-९३-१०

10. ete = these; nagaaH = trees; parvata saanuSu = on the peaks of the mountain; muN^chaanti = are showering; kusumaani = flowers; iva = like; niilaa = black; ghanaaH = and intense; toyadharaaH = clouds; toyam iva = (Pour) water; aatapaapaaye = in a rainy season.

"These trees on the peaks of the mountain are shedding flowers, as black and intense clouds shower water in a rainy season."

[Verse Locator](#)

किन्नर आचरित उद्देशम् पश्य शत्रुघ्न पर्वतम् ।
हयैः समन्ताद् आकीर्णम् मकरैर् इव सागरम् ॥ २-९३-११

11. pashya = Behold; shatraghna = O; Shatraghna!; parvatam = (this) mountain; kinnaraacharitam = frequented by Kinnaras; aakiirNam = teaming with; hayaiH = horses; samantaat = on every side; saagaram iva = as a sea; (is infested); makaraiH = by allegators.

"Behold, O Shatrughna, this mountain, (hitherto) frequented by Kinnaras, now teaming with horses on every side, as a sea is infested by allegators."

[Verse Locator](#)

एते मृग गणा भान्ति शीघ्र वेगाः प्रचोदिताः ।
वायु प्रविद्धाः शरदि मेघ राज्य इव अम्बरे ॥ २-९३-१२

12. ete = these; mR^igagaNaaH = herds of antelopes; shiighravegaaH = having a rapid speed; prachoditaaH = as incited (by the troops); bhaanti = appear; megharaajiriva = like a mass of clouds; vaayupraviddhaa = driven before the wind; ambare = in the sky; sharadi = in autumn.

"These herds of antelopes, having a rapid speed, as urged forward (by the troops) appear like a mass of clouds driven by the wind in the sky in autumn."

[Verse Locator](#)

कुर्वन्ति कुसुम आपीडान् शिरह्सु सुरभीन् अमी ।
मेघ प्रकाशैः फलकैर् दाक्षिणात्या यथा नराः ॥ २-९३-१३

13. amii = these trees; phalakaiH = with their leaves; megha prakaashaiH = in multitude dazzling; shirassu = crowned; surabhiin = with fragrant; kusuma piiDaan = Chaplets of flowers; naraaH yathaa = resemble the people; daakSinaatyaaH = of the south.

"Those tree, with their leaves in multitude dazzling, crowned with fragrant chaplets of flowers, resemble the people of the south."

[Verse Locator](#)

निष्कूजम् इव भूत्वा इदम् वनम् घोर प्रदर्शनम् ।
अयोध्या इव जन आकीर्णा सम्प्रति प्रतिभाति मा ॥ २-९३-१४

14. idam vanam = this forest; bhuutvaa = which was niSkuujaniva = silent; ghora pradarshanam = and wore a terrifying look (till now); samprati = now; pratibhaati = appears; me = to me; ayodhyeva = like Ayodhya; janaakiirNaa = swarming with people.

"This forest, which was silent and wore a terrifying look till now, appears to me like Ayodhya, swarming with people."

[Verse Locator](#)

खुरैर् उदीरितो रेणुर् दिवम् प्रच्छाद्य तिष्ठति ।
तम् वहत्य् अनिलः शीघ्रम् कुर्वन् इव मम प्रियम् ॥ २-९३-१५

15. reNuH = the dust; udiiritaH = raised; khuraiH = from the hooves of the horses; prachchhaadya tiSThati = blots out; divam = the heavens; anilah = but the winds; tam vahati = carries it away; shiighram = immediately; kurvam iva = as if to give; mama = me; priyam = pleasure.

"The dust raised from the hooves of the horses blots out the heavens, but the wind carries it away immediately as if to give me pleasure."

[Verse Locator](#)

स्यन्दनामः तुरग उपेतान् सूत मुख्यैर् अधिष्ठितान् ।
एतान् सम्पततः शीघ्रम् पश्य शत्रुघ्न कानने ॥ २-९३-१६

16. pashya = Behold; shatrughna = O; Shatrughna!; etaan = these; syandanaan = chariots; turagopetaan = yoked with horses; adhiSThitaan = and mounted; suutamukhyaiH = by the chief charioteers; sampatataH = are rushing together; shiighram = rapidly; kaanane = in the forest.

"Behold, O Shatrughna, these chariots yoked with horses and mounted by the chief charioteers are rushing together rapidly in the forest."

[Verse Locator](#)

एतान् वित्रासितान् पश्य बर्हिणः प्रिय दर्शनान् ।
एतम् आविशतः शैलम् अधिवासम् पतत्रिणाम् ॥ २-९३-१७

17. pashya = behold; etaan = these; barhiNaH = peacocks; patatriNaH = and birds; priya darshanaan = which are pleasant to the sight; vitraasitaan = are frightened; aavishataH = and are entering; etam = these; adhivaasam = dwelling places; shiighram = hastily.

"Behold these peacocks and birds, which are pleasant to the sight, are frightened and are entering their dwelling places hastily."

[Verse Locator](#)

अतिमात्रम् अयम् देशो मनोज्ञः प्रतिभाति मा ।

तापसानाम् निवासो अयम् व्यक्तम् स्वर्ग पथो यथा ॥ २-९३-१८

18. **ayam deshaH** = this place; **pratibhaati** = is appearing; **atimaatram** = very much; **manojN^aH** = beautiful; **me** = to me; **svarga pathoyathaa** = Resembling in every way like a threshold of heaven; **ayam** = it; **vyaktam** = is clearly; **niraasaH** = an abode; **taapasaanaam** = of ascetics.

"This place to me is appearing very much lovely. Resembling in every way like a threshold of heaven, it is clearly an abode of ascetics."

[Verse Locator](#)

मृगा मृगीभिः सहिता बहवः पृषता वने ।

मनोज्ञ रूपा लक्ष्यन्ते कुसुमैर् इव चित्रितः ॥ २-९३-१९

19. **vane** = In this forest; **bahavaH** = many; **vR^iSataaH** = dappled; **mR^igaaH** = deer; **sahitaaH** = with; **mR^igiibhiH** = their hinds; **manojNaruupaaH** = endowed with enchanting forms; **lakSyante** = are seen; **chitritaa iva** = as if studded; **kusumaiH** = with flowers.

"In this forest, many dappled deer with their hinds, endowed with enchanting forms, are seen as if studded with flowers."

[Verse Locator](#)

साधु सैन्याः प्रतिष्ठन्ताम् विचिन्वन्तु च काननम् ।

यथा तौ पुरुष व्याघ्रौ दृश्येते राम लक्ष्मणौ ॥ २-९३-२०

20. **sainyaaH** = (Let) the soldiers; **pratiSThantaam** = proceed; **saadhu** = well; **yathaa** = as; **vichinvantu cha** = to explore; **kaanane** = the woods; **dR^ishyate** = to find; **tau puruSa vyaaghrau** = those tigers among men; **raamalakSmaNau** = Rama and Lakshmana.

"Let the soldiers proceed quickly to explore the woods to find those tigers among men, Rama and Lakshmana."

[Verse Locator](#)

भरतस्य वचः श्रुत्वा पुरुषाः शस्त्र पाणयः ।

विविशुः तद् वनम् शूरा धूमम् च ददृशुः ततः ॥ २-९३-२१

21. **shrutvaa** = hearing; **vachaH** = the words; **bharatasya** = of Bharata; **shuuraaH** = valiant; **puruSaaH** = men; **shastra paaNayaH** = wearing weapons in their hands; **vivishuH** = entered; **tat** = that; **vanam** = forest; **tataH** = and then; **dadhR^ishushcha** = also saw; **dhuumam** = and smoke.

Hearing the words of Bharata, valiant men wearing weapons in their hands, penetrated into the forest suddenly they observed a plume of smoke rising.

[Verse Locator](#)

ते समालोक्य धूम अग्रम् ऊचुर् भरतम् आगताः ।

न अमनुष्ये भवत्य् अग्निर् व्यक्तम् अत्र एव राघवौ ॥ २-९३-२२

22. **samaalokya** = seeing; **dhuumaagram** = that spiral of smoke; **te** = they; **aagataaH** = returned; **bharatam** = to Bharata; **uuchuH** = and said; **na bhavati** = there can be no; **agniH** = fire; **amanuSye** = in a deserted place; **vyaktam** = Assuredly; **raaghavau** = Rama and Lakshmana; **atraiva** = are there.

Seeing that spiral of smoke, they returned to bharata and said; "There can be no fire in a deserted place. Assuredly, Rama and Lakshmana are there."

[Verse Locator](#)

अथ न अत्र नर व्याघ्रौ राज पुत्रौ परम् तपौ ।
अन्ये राम उपमाः सन्ति व्यक्तम् अत्र तपस्विनः ॥ २-९३-२३

23. **atha** = If it be; **na** = not; **naravyaaghrau** = those two tigers among men; **raajaputrau** = the two princes; **paramtapau** = the scourges of their foes; **atra** = here; **vyaktam** = obviously; **samti** = there are; **anye** = other; **tapasvinaH** = ascetics; **raamopamaaH** = like Rama; **atra** = here.

"If it be not those two tigers among men, the two princes, the scourger of their foes here, obviously there are other ascetics like Rama here."

[Verse Locator](#)

तत् श्रुत्वा भरतः तेषाम् वचनम् साधु सम्मतम् ।
सैन्यान् उवाच सर्वामः तान् अमित्र बल मर्दनः ॥ २-९३-२४

24. **shrttvaa** = hearing; **tat vachanam** = those words; **saadhu sammataam** = concurred even by pious men; **bharataH** = Bharata; **amitra bala mardanaH** = the destroyer of enemy's forces; **uvaacha** = spoke; **taan** = sarvaan sainyaan = to that entire army (as follows)

Hearing those words concurred even by pious men, Bharata the destroyer of enemy's forces, spoke to the entire army (as follows)

[Verse Locator](#)

यत् ता भवन्तः तिष्ठन्तु न इतो गन्तव्यम् अग्रतः ।
अहम् एव गमिष्यामि सुमन्त्रो गुरुर् एव च ॥ २-९३-२५

25. **tiSThantu** = stay(here); **bhavantaH** = you; **yathaaH** = vigilantly; **na gantavyam** = do no proceed; **agrataH** = any further; **itaH** = from here; **aharneva** = I alone; **gamiSyaami** = will go; **sumantraH** = (along with) Sumantra; **dhR^itrireva cha** = and also my spiritual preceptor; Driti.

"You stay here vigilantly. Do no proceed any further. I alone will go along with Sumantra and also Dhriti, my spiritual preceptor."

[Verse Locator](#)

एवम् उक्ताः ततः सर्वे तत्र तस्थुः समन्ततः ।
भरतो यत्र धूम अग्रम् तत्र दृष्टिम् समादधत् ॥ २-९३-२६

26. **uktaaH** = spoken; **evam** = thus; **sarve** = all of them; **tasthuH** = stayed; **tatra** = there; **tataH** = then; (and); **bharataH** = Bharata; **dhR^iSTim** = his gaze; **samaadadhaat** = fixed; **tatra** = there; **yatra** = where; **dhuumaagram** = there is column of smoke.

On this command, all the troops halted there and Bharat with his gaze fixed on the column of smoke, went forward.

[Verse Locator](#)

व्यवस्थिता या भरतेन सा चमूर् ।
निरीक्षमाणा अपि च धूमम् अग्रतः ।

बभूव हृष्टा नचिरेण जानती ।

प्रियस्य रामस्य समागमम् तदा ॥ २-९३-२७

27. **chaamuH** = the army; **yaa** = which; **vyaavasthitaa** = was ordered to remain(there); **bharatena** = by Bharata; **niriikSa maaNaapi** = even though perceiving bhuumi = the place; **agrataH** = before them; **babhuuva** = felt; **tadaa** = then; **hR^iSTaa** = rejoiced; **jaanatii** = in the thought; **samaagamam** = of return; **priyasya raamasya** = of their beloved Rama; **nachireNa** = soon.

The army, which was held up there by Bharata, eventhough perceiving the place ahead, felt rejoiced in the thought of meeting their beloved Rama soon.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रिनवतितमः सर्गः

Thus completes 93rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 93

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

© June 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 94

Verses converted to UTF-8, Nov 09

Introduction

Rama describes the beauty of Chitrakuta mountain to Seetha. He delightfully shows her the various colourful minerals, several kinds of birds and animals, several type of trees with flowers and fruit, as also the enchanting springs and Cascades in the mountain. Thus, he also diverts his own mind in seeing that captivating scenery.

[Verse Locator](#)

दीर्घ काल उषितः तस्मिन् गिरौ गिरि वन प्रियः ।
विदेह्याः प्रियमाकान्क्षन् स्वम् च चित्तम् विलोभयन् ॥ २-९४-१
अथ दाशरथिः चित्रम् चित्र कूटम् अदर्शयत् ।
भार्याम् अमर सम्काशः शचीम् इव पुरम् दरः ॥ २-९४-२

1;2. tataH = thereafter; daasharathiH = Rama; amara samkaashaH = who resembled a God; girivana priyaH = who liked mountains and groves; diirgha kaalositaH = having dwelt for sometime; tasmin = on that; girau = mountain; aakaaN^kSan = who desired; vaidehyaaH = Seetha's; priyam = happiness; vilobhayan = delightful; svam = to his own; chittam = mind; adarshayat = began to point out; chitra kuuTam = of Citrakuta; bhaaryaam = to his consort; puramdaraH iva = as Indra the god of celestials; (converses); shachiimiva = with Shachi the wife of Indra (saying:)

Having dwelt for some time in that mountain, Rama, who resembled God, who liked mountains and groves, who desired Seetha's happiness and himself delightful in his mind, began to point out the beauty of Chitrakuta to his consort, as Indra the god of celestials converses with Shachi the wife of Indra, saying:

[Verse Locator](#)

न राज्याद् भ्रंशनम् भद्रे न सुहृद्भिर् विना भवः ।
मनो मे बाधते दृष्ट्वा रमणीयम् इमम् गिरिम् ॥ २-९४-३

3. oh bhadre = O; my good lady!; dR^iSTvaa = by seeing; imam = this; ramaNiiyam = beautiful; girim = mountain; na = neither; bhramshanam = the loss; raajyaat = of the kingdom; na = nor; suhR^idbhirvineabhavaH = the non-existence of friends; baadhate = distresses; memanaH = my mind.

"O, my good lady! By seeing this beautiful mountain, neither the loss of kingdom nor the non-existence of friends distresses my mind."

[Verse Locator](#)

पश्य इमम् अचलम् भद्रे नाना द्विज गण आयुतम् ।
शिखरैः खम् इव उद्विद्धैर् धातुमद्भिर् विभूषितम् ॥ २-९४-४

4. **bhadre** = O; my good lady!; **pashya** = Behold; **imam achalam** = this mountain; **naanaa dvijagaNaayutam** = abounding with flocks of birds of every kind; **dhaatumadbhiH** = where minerals lie; **vibhuuSitam** = crowned; **shikharaiH** = with peaks; **udviddhairiva** = that seem to project upwards; **kham** = to the sky.

"O, my good lady! Behold this mountain, abounding with flocks of birds of every kind where minerals lie and crowned with peaks that seem to project upwards to the sky."

[Verse Locator](#)

केचिद् रजत सम्काशाः केचित् क्षतज सन्निभाः ।
पीत माज्जिस्थ वर्णाः च केचिन् मनि वर प्रभाः ॥ २-९४-५
पुष्य अर्क केतुक आभाः च केचिज् ज्योती रस प्रभाः ।
विराजन्ते अचल इन्द्रस्य देशा धातु विभूषिताः ॥ २-९४-६

5; 6. **kechit** = some; **deshaaH** = areas; **achalendrasya** = of the mountain; **dhaatu vibhuuSitaaH** = are crowned with minerals; **rajata samkaashaaH** = having appearance of silver; **kechit** = some; **kSata sannibhaaH** = resembling blood; **piitamaaNjiSTa varNaashcha** = some yellowish; some red as madder in colour; **kechit** = some; **maNivara prabhaaH** = sparkle like precious stones; **puSpaarka ketakaabhaashcha** = some possessing the luster of topaz and crystal and the hue of Ketaka flower; **kechit viraajante** = and some sparkle; **jyotirasaprabhaaH** = with the splendour of a kind of gem called Jyotirasa.

"Some areas of the mountain are encrusted with minerals, having appearance of silver, some resembling blood, some yellowish, some red as madder, some sparkle like precious stones, some possessing, the luster of topaz and crystal and a hue of Ketaka flower and some sparkle with the splendour of a kind of gem called Jyotirasa."

[Verse Locator](#)

नना मृग गण द्वीपि तरक्षु ऋक्ष गणैर् वृतः ।
अदुष्टैर् भात्य् अयम् शैलो बहु पक्षि समाकुलः ॥ २-९४-७

7. **ayam** = shailaH = this mountain; **vR^itaH** = is filled with; **aduSTaiH** = tame; **naana mR^igagaNa** = beasts of every kind; **dviipitarakSvR^ikSagaNaiH** = tigers; panthers and bears; **bhaati** = and is enlivened; **bahu pakSi samaayutaH** = by a flock of many birds.

"The mountain is filled with tame beasts of every kind, tigers, panthers and bears, and is enlivened by a flock of many birds."

[Verse Locator](#)

आम्र जम्बु असनैर् लोध्रैः प्रियालैः पनसैर् धवैः ।
अन्कोलैर् भव्य तिनिशैर् ब्लिव तिन्दुक वेणुभिः ॥ २-९४-८
काश्मर्य् अरिष्ट वरणैर् मधूकैः तिलकैः तथा ।
बदर्य् आमलकैर् नीपैर् वेत्र धन्वन बीजकैः ॥ २-९४-९
पुष्पवद्भिः फल उपेतैः चायावद्भिर् मनो रमैः ।
एवम् आदिभिर् आकीर्णः श्रियम् पुष्पत्य् अयम् गिरिः ॥ २-९४-१०

8; 9; 10. **ayam giriH** = this mountain; **aakirNaH** = abounds with; **evam aadibhiH** = such type of trees as; **aamra jambvasanaiH** = laden with flowers; **phalopetaiH** = and fruits; **chaayaavadbhiH** = affording magnificent shade; **manoramaiH** - and pleasing to the mind; **lodhraiH** = Lodhras; **priyaalaiH** = Priyalas (commonly called Payals); **panasaiH** = bread-fruit trees; **dhavaiH** = Dhavas; **ankolaiH** = Ankolas; **bhavyatinishaiH** = Bhavyas and Tinisas; **bilva tinduka veNubiH** = Bilvas (Bel trees)Tindukas and bamboos; **kaashmaryaariSTa varuNaiH** = Kasmaris; margosas and Varanas; **tathaa** = and ; **madhuukaiH** =

Madhukas; **tilakaiH** = Tilakas; **badaryaamalakaiH** = Jujube trees; embolic myrobalans; **niipaiH** = Kadambas; **vetra dhanvana biijakaiH** = cane; Dhanvanas and pomegranates; **puSNaati** = enhancing; **shriyam** = its beauty.

"This mountain abounds with such type of trees as mangoes, rose-apples and Asanas laden with flowers and fruits, affording magnificent shade, and pleasing to the mind, Lodhras, Priyalas (commonly called Payals), bread-fruit trees, Dhavas, Ankolas, Bhavyas and Tinisas, Bilvas (Bel trees), Tindukas and bamboos, Kashmaris, margosas and Varaas, Madhukas; Tilaks, jujube trees, emblic myrobalans, Kadamoos, came, Dhanvanas and pomegranates, enhancing its beauty."

[Verse Locator](#)

शैल प्रस्थेषु रम्येषु पश्य इमान् काम हर्षणान् ।
किन्नरान् द्वंद्वशो भद्रे रममाणान् मनस्विनः ॥ २-९४-११

11. **bhadre** = O; my good lady!; **pashya** = see; **imaam** = these; **kinnaraan** = Kinnaras; **romaharSaNaan** = thrilling to be looked at; **manasvinaH** = in high spirits; **ramamaaNaan** = who are wandering; **dvandvashaH** = in couples; **ramyeSu** = in lovely; **shaila prastheSu** = mountain-plains.

"O, my good lady! See these Kinnaras, thrilling to be looked at, in their high spirits, wandering in couples in these lovely mountain-plains."

[Verse Locator](#)

शाखा अवसक्तान् खड्गामः च प्रवराण्य् अम्बराणि च ।
पश्य विद्याधर स्त्रीणाम् क्रीडेद् देशान् मनो रमान् ॥ २-९४-१२

12. **pashya** = behold; **khaDgaamshcha** = their swords; **shaakhaavasaktaan** = hanging on the trees; **pravaraaNi** = their excellent; **ambaraaNicha** = clothes; **manoharaan** = and the charming; **kriiDoddshaan** = retreats.

"Behold their swords hanging on the trees, their excellent swords and the charming retreats, where vidyadharas and their women sport."

[Verse Locator](#)

जल प्रपातैर् उद्भेदैर् निष्पन्दैः च क्वचित् क्वचित् ।
स्रवद्भिर् भात्य् अयम् शैलः स्रवन् मद इव द्विपः ॥ २-९४-१३

13. **ayam** = this; **shailaH** = mountain; **bhaati** = shines; **dvivaH iva** = like an elephant; **sravanmadaH** = with ichors flowing from its forehead; **udbhedaH** = as from its crevices; **niSpandaishcha** = springs; **jalapravaahaiH** = and cascades; **sravidbhiH** = flow; **kvachit kvachit** = here and there.

"This mountain resembles an elephant with ichors flowing from its forehead, as from its crevices, springs and cascades flow here and there."

[Verse Locator](#)

गुहा समीरणो गन्धान् नाना पुष्प भवान् वहन् ।
घ्राण तर्पणम् अभ्येत्य कम् नरम् न प्रहर्षयेत् ॥ २-९४-१४

14. **kam naram** = what sort of man; **na praharSayet** = would not be filled with delight; **guhaasami karaNaH** = by these glades; **gandhaan** = (from which) fragrance; **naanaa puSpa bhavaan** = of many flowers; **vahan** = issues; **ghraaNatarpaNam** = pleasing to the senses?

"Who would not be filled with delight, by these glades from which fragrance of various flowers issues, pleasing to the senses?"

[Verse Locator](#)

यदि इह शरदो अनेकाः त्वया सार्धम् अनिन्दिते ।

लक्ष्मणेन च वत्स्यामि न माम् शोकः प्रधक्ष्यति ॥ २-९४-१५

15. **anindite** = O; irreproachable lady!; **vatsyaani yadi** = If I am to live; **tvayaa saardham** = with you; **lakSmaNecha** = and Lakshmana; **anakaah** = for many; **sharadaH** = autumns; **iha** = here; **shokaH** = grief; **na pradhakSyati** = will not get the upper hand over; **maam** = me.

"O, irreproachable lay! If I am live with you and Lakshmana for many autumns here, grief will not overpower me."

[Verse Locator](#)

बहु पुष्प फले रम्ये नाना द्विज गण आयुते ।

विचित्र शिखरे ह्य् अस्मिन् रतवान् अस्मि भामिनि ॥ २-९४-१६

16. **bhaamini** = O; Seetha!; **asmin** = this mountain; **bahu puSpa phale** = laden with many flowers and fruit; **ramye** = the enchanting; **naanaa dvijagaNaayute** = resort of flocks of birds; **vichitra shikhare** = with its ravishing peaks; **asmin hi** = I am indeed; **ratavaan** = captivated.

"O, Seetha! Seeing this mountain laden with many flowers and fruit, the enchanting resort of flocks of birds as also the ravishing peaks of the mountain, I am really captivated."

[Verse Locator](#)

अनेन वन वासेन मया प्राप्तम् फल द्वयम् ।

पितुः च अनृणता धर्मे भरतस्य प्रियम् तथा ॥ २-९४-१७

17. **anena** = vana vaasena = by residing in the forest; **phala dvayam** = a two-fold advantage; **praaptam** = is secured; **mayaa** = by me; **anR^iNataa** = freedom from debt; **pituH** = with my father; **dharme** = in regards my duty; **tathaa** = and; **bharatasya** = Bharata's; **priyam** = happiness.

"By residing in the forest, a two-fold advantage is secured by me; freedom from debt to my father in regards my duty and Bharata's happiness."

[Verse Locator](#)

वैदेहि रमसे कच्चिच् चित्र कूटे मया सह ।

पश्यन्ती विविधान् भावान् मनो वाक् काय सम्यतान् ॥ २-९४-१८

18. **he vaidehi** = O; Seetha!; **ramase kachchit** = are you happy; **mayaa saha** = with me; **chitrakuuTe** = on this Chitrakuta mountain; **pashyantii** = seeing; **vividhaan** = various; **bhaavaan** = objects; **mano vaakkaaya sammataan** = agreeable to your thought; word and temperament?

"O, Seetha! Are you happy with me on this Chitrakuta mountain, seeing various objects agreeable to your thought word and temperament?"

[Verse Locator](#)

इदम् एव अमृतम् प्राहू राज्ञाम् राज ऋषयः परे ।

वन वासम् भव अर्थाय प्रेत्य मे प्रपितामहाः ॥ २-९४-१९

19. **pare** = the ancient; **raajarSayaH** = royal sages; **me** = my; **prapitaamahaaH** = paternal great grand-fathers; **prahuH** = say (that); **raaj^Ni** = for a king; **bhavaarthaaya** = to obtain liberation; **pretya** = after death; **idam** = this; **vanavaasameva** = residence as such in the forest; **amR^itam** = is nectar-like.

"My paternal great grand fathers the ancient royal sages have said that for a king to obtain liberation after death, such a residence in the forest is nectar like."

[Verse Locator](#)

शिलाः शैलस्य शोभन्ते विशालाः शतशो अभितः ।
बहुला बहुलैर् वर्णैर् नील पीत सित अरुणैः ॥ २-९४-२०

20. **shatashaH** = hundreds; **shilaaH** = of rocks; **bahulaah** = in multitude; **vishaalaaH shailasya** = of this extensive mountain; **shobhante** = are shining; **abhitaH** = around; **bahulaiH** = in many; **varNaiH** = colours; **mila piita sitaaruNaiH** = like blue; yellow; white and red.

"Hundreds and multitude of rocks of this extensive mountain are shining around in multifarious colours like blue, yellow, white and red."

[Verse Locator](#)

निशि भान्त्य् अचल इन्द्रस्य हुत अशन शिखा इव ।
ओषध्यः स्वप्रभा लक्ष्म्या भ्राजमानाः सहस्रशः ॥ २-९४-२१

21. **sahasrashaH** = thousands of; **auSadhyaH** = herbs; **achalendrasya** = of this Chitrakuta mountain; **bhraajamaanaaH** = glittering svaprabhaalakSmyaa = with their lovely light; **bhaanti** = are sparkiling; **hutaashana shikhaa iva** = like points of fire.

"Thousands of herbs of this Chitrakuta mountain, glittering with their lovely light, are sparkling like points of fire."

[Verse Locator](#)

केचित् क्षय निभा देशाः केचिद् उद्यान सन्निभाः ।
केचिद् एक शिला भान्ति पर्वतस्य अस्य भामिनि ॥ २-९४-२२

22. **bhamini** = O; Seeta!; **kechit** = Some; **deshaaH** = parts; **asya** = of this; **parvatasya** = mountain; **kSaya nibhaaH** = resemble mansions; **kechit** = some; **udyaana sannibhaah** = look like parks; **kechit** = and some; **bhaanti** = appear; **ekashilaaH** = like a single pile.

"O, Seetha! Some parts of this mountain resemble mansions, some look like parks and some others appear like a single pile."

[Verse Locator](#)

भित्त्वा इव वसुधाम् भाति चित्र कूटः समुत्थितः ।
चित्र कूटस्य कूटो असौ दृश्यते सर्वतः शुभः ॥ २-९४-२३

23. **chitrakuuTaH** = chitrakuta; **samutthitaH iva** = (appears) as though emerged; **bhittvaa** = having split; **vasudhaam** = earth; **asau** = this; **kuuTaH** = summit; **chitrakuuTasya** = of Chitrakuta; **dR^ishyate** = appears; **shubhaH** = charming; **sarvataH** = on all sides.

"Chitrakuta appears as though emerged, having split the earth. This summit of Chitrakuta appears charming on all sides."

[Verse Locator](#)

कुष्ठ पुम्नाग तगर भूर्ज पत्र उत्तरच् चदान् ।
कामिनाम् स्वास्तरान् पश्य कुशेशय दल आयुतान् ॥ २-९४-२४

24. **pashya** = see; **kuSTha sthagara punnaaga bhuurja patrottarachchhadaan** = how the leaves of lilies; sthagara trees; Punnaaga trees and Bhurja trees; **kusheshaya dalaayutaan** =

heaped with flowers of water-lilies; **svaastaraan** = form the cozy beds; **kaaminaam** = of voluptuaries.

"See the leaves of lilies, Sthagara trees, Punnaga trees and Bhurja trees heaped with flowers of water-lilies form the cozy beds of voluptuaries."

[Verse Locator](#)

मृदिताः च अपविद्धाः च दृश्यन्ते कमल स्रजः ।
कामिभिर् वनिते पश्य फलानि विविधानि च ॥ २-९४-२५

25. **vanite** = O; Seetha!; **pashya** = look at; **kamala srajaH** = the garlands of lotus-flowers; **mR^idi taashcha** = Crushed; **apaviddhaashcha** = and thrown aside; **kaamibhiH** = by voluptuaries; **phalaanicha** = and (also) fruits; **vividhaani** = of every kind; **dR^ishyante** = being seen.

"O, Seetha! Look at the garlands of lotus-flowers crushed and thrown aside by voluptuaries as also fruits of every kind that have been tasted."

[Verse Locator](#)

वस्वौक साराम् नलिनीम् अत्येति इव उत्तरान् कुरून् ।
पर्वतः चित्र कूटो असौ बहु मूल फल उदकः ॥ २-९४-२६

26. **asau** = this; **chitra kuuTaH parvataH** = mountain of Chitrakuta; **bahumuula phalodakaH** = with its abundance of roots fruits and water; **atyetiiva** = is more beautiful; **vasvaukasaaraam** = Kubera's capital(Alaka) then Vasvaukasara; **naliniim** = Nalini the capital of Indra better known as Amaravati; **uttaraan kuruun** = and utara kuru the country of Eternal Beatitude.

"This mountain f Chitrakuta with its abundance of roots fruits and water is more beautiful than Vasvaukasara better known as Alaka the capital of Kubera the Lord of Riches, Nalini the capital of Indra (the God of celestials) better known as Amaravati and Uttarakuru the country of Eternal Beatitude."

[Verse Locator](#)

इमम् तु कालम् वनिते विजह्निवामः ।
त्वया च सीते सह लक्ष्मणेन च ।
रतिम् प्रपत्स्ये कुल धर्म वर्धिनीम् ।
सताम् पथि स्वैर् नियमैः परैः स्थितः ॥ २-९४-२७

27. **vanite** = O; beloed; **siite** = Seetha; **vijahrivaan** = Strolling; **tvayaa saha** = with you; **lakSmaNenacha** = and Lakshman; **imam kaalam** = during this period; **sthitaH** = established; **pathi** = in the path; **sataam-** of the pious; **paraiH** = in highest; **niyamaiH** = salutary practices; **prapatsye** = I shall obtain; **ratim** = joy; **kula dharma vardhiniim** = enhancing the piety of my race.

"O, Seetha! Strolling with you and Lakshmana during this period of exile, on my part established in the path of the pious, following the highest salutary practices, I shall obtain joy, enhancing the piety of my race."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुर्नवतितमः सर्गः

Thus completes 94th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 95

Verses converted to UTF-8, Nov 09

Introduction

Rama describes to Seetha the beauty of Mandakini River with its multi-coloured beaches, swans, geese, deer and flowery trees on its banks. He shows some sages taking dip in the river and herds of elephants and monkeys coming for a drink there. Thus Rama and Seetha spend some of their time in enjoying the charms of Chitrakuta mountain.

[Verse Locator](#)

अथ शैलाद् विनिष्क्रम्य मैथिलीम् कोसल ईश्वरः ।
अदर्शयत् शुभ जलाम् रम्याम् मन्दाकिनीम् नदीम् ॥ २-९५-१

1. **atha** = thereafter; **viniSkramya** = turning away; **shailaat** = from the mountain; **kosaleshvaraH** = Rama; the prospective ruler of Kosala; **adarshayat** = showed; **maithiliim** = to Seetha; the daughter of the King of Mithila; **ramyaam** = the beautiful; **mandaakiniim nadiim** = river of Mandakini; **shubhajalaam** = with its splendid waters.

Then, turning away from the mountain, Rama (The prospective ruler of Kosala) showed Seetha (the daughter of the King of Mithila) the beautiful river of Mandakini carrying splendid waters.

[Verse Locator](#)

अब्रवीच् च वर आरोहाम् चारु चन्द्र निभ आननाम् ।
विदेह राजस्य सुताम् रामो राजीव लोचनः ॥ २-९५-२

2. **raamaH** = Rama; **raajiiva lochanaH** = having lotus-eyes; **abraviit** = spoke; **sutaam** = to the daughter; **videharaajasya** = of the king of Videha (Janaka); **varaaroohaam** = having elegant waist; **chaaruchandra nibhaananaam** = whose face resembled the moon.

The lotus-eyed Rama spoke to Seetha, (the daughter of Janaka) who was having an elegant waist and whose face resembled the moon:

[Verse Locator](#)

विचित्र पुलिनाम् रम्याम् हंस सारस सेविताम् ।
कुसुमैर् उपसम्पन्नाम् पश्य मन्दाकिनीम् नदीम् ॥ २-९५-३

3. **pashya** = behold; **ramyaam** = this charming; **mandaakiniim nadiim** = river of Mandakini; **vichitra pulinaam** = with its multi-coloured sandy beaches; **hamsa saarasaa sevitaam** = frequented by swans and geese; **upasampannaam** = and laden; **kusumaiH** = with flowers.

"Behold this charming river of Mandakini, with its multi-coloured sandy beaches, frequented by swans and geese and laden with flowers."

नाना विधैः तीर रुहैर् वृताम् पुष्प फल द्रुमैः ।

राजन्तीम् राज राजस्य नलिनीम् इव सर्वतः ॥ २-९५-४

4. (Behold this river); **vr^itaam** = hedged; **sarvataH** = on all sides; **naanaavidhaiH** = with various kinds; **puSpa phaladrumaiH** = of flowers and fruits; **tiiraruhaiH** = growing on its banks; **raajantiim** = and enhance its loveliness; **aliniim iva** = like the lake (sangandhika); **raajaraajasya** = of Kubera (the ruler of Yakshas).

"Behold this river, hedged on all sides with various kinds of flowers and fruits, growing on its banks and enhance its loveliness like the lake (Sangadhika) of Kubera (the ruler of Yakshas)"

[Verse Locator](#)

मृग यूथ निपीतानि कलुष अम्भांसि साम्प्रतम् ।

तीर्थानि रमणीयानि रतिम् सम्जनयन्ति मे ॥ २-९५-५

5. **saampratam** = at this moment; **ramaNiiyaani** = its pleasant; **tiirthaani** = fords; **mR^igayuuthanipiitaani** = where herds of deer drink; **kaluSaambaasi** = and make the waters turbid; **saN^janayanti** = create; **ratim** = ecstasy; **me** = in me.

"At this moment, its pleasant fords, where herds of deer drink and make the waters turbid, create ecstasy in me."

[Verse Locator](#)

जटा अजिन धराः काले वल्कल उत्तर वाससः ।

ऋषयः तु अवगाहन्ते नदीम् मन्दाकिनीम् प्रिये ॥ २-९५-६

6. **priye** = O; beloved Seetha!; **R^iSayaH** = sages; **jaTaajinadharaaH** = with matted locks and wearing antelope-skins; **valkalottara vaasasaH** = and having bark of trees for their upper garment; **avagaahante** = take a dip; **mandaakiniim nadiim** = in the River Mandakini; **kaale** = at the appointed hour.

"O, beloved Seetha! Sages with matted locks and wearing antelope-skins and having bark of trees for their upper garment, take a dip in the River Mandakini, at the appointed hour."

[Verse Locator](#)

आदित्यम् उपतिष्ठन्ते नियमाद् ऊर्ध्व बाहवः ।

एते अपरे विशाल अक्षि मुनयः संशित व्रताः ॥ २-९५-७

7. **vishalaakSi** = O; Lady of wide eyes!; **ete** = here; **pare** = some other; **munaayaH** = sages; **samshita vrataaH** = of austere vows; **niyamaat** = according to the scriptural injunctions; **upateSThante** = worship; **aadityam** = the sun; **uurdhva baahavaH** = with uplifted arms.

"O, Lady of wide eyes! Here are some other sages of austere vows, worshipping the sun with uplifted arms; as per the scriptural injunctions."

[Verse Locator](#)

मारुत उद्धूत शिखरैः प्रनृत्त इव पर्वतः ।

पादपैः पत्र पुष्पाणि सृजद्भिर् अभितो नदीम् ॥ २-९५-८

8. **paadapaiH** = the trees; **maarutodduuta shikharaiH** = their crowns agitated by the breeze; **sR^ijadbhiH** = that shower down; **patra puSpaaNi** = leaves and flowers; **nadiim abhitaH** = on both sides of the river; **parvataH** = (cause) the mountain; **pranR^itta iva** = to appear as though it were dancing.

"The trees, their crowns agitated by the breeze, that shower down leaves and flowers on both sides of the river cause the mountain to appear as though it were dancing!"

[Verse Locator](#)

कच्चिन् मणि निकाश उदाम् कच्चित् पुलिन शालिनीम् ।
कच्चित् सिद्ध जन आकीर्णाम् पश्य मन्दाकिनीम् नदीम् ॥ २-९५-९

9. **pashya** = see; **mandaakinii nadiim** = this River Mandakinii; **maNinikaashodaam** = with its crystal-like clear water; **kvachit** = at some places; **pulina shaalinim** = with its shining sand-dunes; **kvachit** = at some places; **siddha janaakiirNaam** = filled with Siddhas (who are bathing); **kvachit** = at some places.

"See this River Mandakini with its crystal-like clear water at some places, with its shining sand-dunes at some places and crowded with Siddhas who are bathing at some other places."

Siddha: A class of semi-divine beings endowed with mystic powers.

[Verse Locator](#)

निर्धूतान् वायुना पश्य विततान् पुष्प संचयान् ।
पोप्लूयमानान् अपरान् पश्य त्वम् जल मध्यगान् ॥ २-९५-१०

10. **pashya** = behold; **tvam** = you; **puSpa saN^chayaan** = heaps of flowers; **nirdhuutaan** = shaken down; **vaayunaa** = by the wind; **vitataan** = and scattered; **pashya** = (and) see; **aparaan** = some other heaps of flowers; **popluuyamaanaan** = floating; **tanu madhyame** = O; lady iwth slender waist.

"Behold you, heaps of flowers shaken down by the wind and shattered. See some other heaps of flowers floating, O lady with slender waist!"

[Verse Locator](#)

तामः च अतिवल्गु वचसो रथ अन्ग आह्वयना द्विजाः ।
अधिरोहन्ति कल्याणि निष्कूजन्तः शुभाः गिरः ॥ २-९५-११

11. **kalyaaNi** = O; Kalyani!; (Behold); **valguvachanaH** = the sweet-voiced; **rathaaN^gahvayanaaH dvijaaH** = the ruddy geese; **adhirohanti** = ascending; **taan** = the banks; **vikuujaantaH** = uttering; **shubhaaH** = harmonious; **giraH** = tones.

"O, Kalyani! Behold the sweet-voiced ruddy geese, ascending the banks uttering harmonious tones."

[Verse Locator](#)

दर्शनम् चित्र कूटस्य मन्दाकिन्याः च शोभने ।
अधिकम् पुर वासाच् च मन्ये च तव दर्शनात् ॥ २-९५-१२

12. **manye** = I consider; **darshanam** = this sight; **mandaakinyaashcha** = of Mandakini River; **chitrakuuTasya-** and of Chitratua; **tava** = particularly at your; **darshanaat** = sight; **adhikam** = to be more delightful; **puravaasaashcha** = than dwelling in the city of Ayodhya; **shobhane** = O; lovely woman!.

"I consider this sight of Mandakini River and of Chitrakuta, particularly at your sight, to be more delightful than dwelling in the City of Ayodhya, O, lovely woman!"

[Verse Locator](#)

विधूत कलुषैः सिद्धैः तपो दम शम अन्वितैः ।
नित्य विक्षोभित जलाम् विहाहस्व मया सह ॥ २-९५-१३

13. (Here); **siddhaiH** = Siddhas; **vidhuuta kaluSaiH** = free from taints; **tapodama shamaanvitaiH** = rich in asceticism and control of senses and the mind; **nitya vikSobhita jalaam** = perpetually stir the waters; **vigaahasva** = you too should enter; **mayaa saha** = with me;

Here are Siddhas (semi-divine beings endowed with mystic powers), free from impurities and rich in asceticism, with their senses and mind under control, who perpetually stir the waters. You too should take a dip in the river along with me."

[Verse Locator](#)

सखीवच् च विगाहस्व सीते मन्दकिनीम् इमाम् ।
कमलान् अवमज्जन्ती पुष्कराणि च भामिनि ॥ २-९५-१४

14. **vigaahasva** = enter; **mandaakiniim nadiim** = the river Mandakini; **shakhiivat** = as a friend; **avamajjantii** = submerging; **kamalaani** = the red; **puSkaraaNi** = and white lotuses; **bhaamini siite** = O; Lovely Seetha!.

"Enter the Mandakini River, as on the breast of a friend, submerging the red and white lotuses in it- O, Lovely Seetha!"

[Verse Locator](#)

त्वम् पौर जनवद् व्यालान् अयोध्याम् इव पर्वतम् ।
मन्यस्व वनिते नित्यम् सरयूवद् इमाम् नदीम् ॥ २-९५-१५

15. **vanite** = My darling!; **tvam** = you; **nityam** = always; **manyasva** = think; **vyaalaan** = of the wild beasts; **paura janavat** = as inhabitants of the city; **parvatam** = the mountain of Chitrakuta; **ayodhyaamiva** = as the city of Ayodhya; **imaam** = and this; **nadiim** = river; **sarayuuvat** = as the Sarayu.

"My darling! Think of the wild beasts as inhabitants of the city of Ayodhya, this mountain of Chitrakuta as the city of Ayodhya and this river as the Sarayu from now on!"

[Verse Locator](#)

लक्ष्मणः चैव धर्म आत्मा मन् निदेशे व्यवस्थितः ।
त्वम् च अनुकूला वैदेहि प्रीतिम् जनयथो मम ॥ २-९५-१६

16. **vaidehi** = O; Seetha!; **dharmaatmaa** = the virtuous; **lakSmaNashchaapi** = Lakshmana; **vyavasthitaH** = is obeying; **mannideshe** = my commands; **tvam cha** = you too; **anukuulaa** = are well-disposed; **janayathaH** = causing; **priitim** = delight; **mama** = to me.

"O, Seetha!; The virtuous Lakshmana is obeying my commands and you too are well-disposed, causing delight to me."

[Verse Locator](#)

उपस्पृशमः त्रि षवणम् मधु मूल फल अशनः ।
न अयोध्यायै न राज्याय स्पृहये अद्य त्वया सह ॥ २-९५-१७

17. **upaspR^ishan** = bathing; **triSa vaNam** = three times a day (in the river); **madhumuula phalaashanaH** = living on honey; roots and fruits; **tvayaa saha** = along with you; **na** = I do not desire; **raajyaaya** = the kingdom; **na spR^ihaye** = nor do I long; **ayodhyaayai** = for Ayodhya; **adya** = now.

"Bathing three times a day in the river and living on honey, roots and fruits in your company, I do not desire for the kingdom nor do I long for Ayodhya now."

[Verse Locator](#)

इमाम् हि रम्याम् गज यूथ लोलिताम् ।
निपीत तोयाम् गज सिंह वानरैः ।
सुपुष्पितैः पुष्प धरैर् अलम्कृताम् ।
न सो अस्ति यः स्यान् न गत क्रमः सुखी ॥ २-९५-१८

18. **naasti saH** = there is non in the world; **yaH na syaat** = who would not be; **gata klamaH** = relieved of his fatigue; **sukhii** = and feel refreshed; **imaam** = on the banks of this river; **ramyaam** = enchanting; **gaja yuutha lo Ditaam** = frequented by herds of elephants; **gaja simha vaanaraiH** = who with lions and monkeys; **nipiita toyaam** = come here to drink; **alamkR^itaam** = and which is adorned; **puSpabharaiH** = with innumerable flowers; **supuSpitaam** = in full bloom.

"There is none in the world, who would not be relieved of his fatigue and feel refreshed on the banks of this enchanting river, frequented by herds of elephants, who with lions and monkeys, come here to drink and which is adorned with innumerable flowers in full bloom."

[Verse Locator](#)

इति इव रामो बहु समातम् वचः ।
प्रिया सहायः सरितम् प्रति ब्रुवन् ।
चचार रम्यम् नयन अन्जन प्रभम् ।
स चित्र कूटम् रघु वंश वर्धनः ॥ २-९५-१९

19. **bruvan** = speaking; **bahu** = many; **samgatam** = suitable; **vachaH** = words; **itiiva** = thus; **saritamprati** = about Mandakini River; **saH raamaH** = that Rama; **raghuvamsha vardhanaH** = who bestows delight to Raghu dynasty; **chachara** = strolled; **ramyam** = in the beautiful; **chitrakuuTam** = mountain of Chitrakuta; **nayanaanjana prabham** = with the radiance of a piece of collieries.

Describing the varied beauties of the Mandakini River, Rama the bestower of delight to Raghu dynasty with his beloved consort as a companion, strolled in the lovely mountain of Chitrakuta which was shining like a piece of collieries."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पंचनवतितमः सर्गः

Thus completes 95th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 95

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

© August 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 96 Verses converted to UTF-8, Nov 09

Introduction

Rama hears a gigantic clamour of an army nearby and asks Lakshmana to find out what it is. Lakshmana ascends a tree and informs Rama that Bharata's army is approaching towards their hermitage. Lakshmana expresses his apprehension to Rama, saying that Bharata's army may be coming there in order to kill both of them. An enraged Lakshmana says that he will kill both Bharata and Kaikeyi together with the army.

[Verse Locator](#)

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ।
निषसाद गिरिप्रस्थे सीतां मांसेन चन्दयन् ॥ २-९६-१

1. **tathaa** = thus; **darshayitvaa** = having shown; **girinimnagaam** = the mountaneous river Mandakini; **taam siitaam** = to that Seetha; **maithiliim** = the daughter of the king of Mithila; **niSasaada** = sat; **giriPrashthe** = on the hill side; **chhandayan** = in order to gratify her appetite; **maamsena** = with flesh.

Having shown Mandakini River in that manner to Seetha, the daughter of Mithila, Rama set on the hill-side in order to gratify her appetite with a piece of flesh.

[Verse Locator](#)

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।
एवमास्ते स धर्मात्मा सीतया सह राघवः ॥ २-९६-२

2. **saH raaghavaH** = that Rama; **dharmaatmaa** = of righteousness; **aaste** = stayed; **siitayaa sha** = with Seetha; **evam** = thus speaking; **idam** = this meat; **madhyam** = is fresh; **idam** = this; **niSTaptam** = was roasted; **agninaa** = in the fire.

Rama, whose mind was devoted to righteousness stayed there with Seetha, saying; "This meat is fresh, this is savoury and roasted in the fire."

[Verse Locator](#)

तथा तत्र आसतः तस्य भरतस्य उपयायिनः ।
सैन्य रेणुः च शब्दः च प्रादुर् आस्ताम् नभः स्पृशौ ॥ २-९६-३

3. **tasya** = (While) that Rama; **aasataH** = was sitting; **tatra** = there; **tathaa** = in that way; **reNushcha** = the dust; **shabdashcha** = and clamour; **bharatasya sainyam** = Bharata's army; **upayaayinaH** = which was approaching; **praaduraastaam** = ascended; **nabhaspR^ishau** = touching the sky.

While Rama was thus sitting there the dust and clamour of Bharata's army, which was approaching, ascended into the sky.

[Verse Locator](#)

एतस्मिन् अन्तरे त्रस्ताः शब्देन महता ततः ।

अर्दिता यूथपा मत्ताः सयूथा दुद्रुवुर् दिशः ॥ २-९६-४

4. **etasmin antare** = meanwhile; **trastaaH** = frightened; **mahataa shabdena** = by the great clamour; **yuuthapaaH** = leaders of animal troops; **mattaaH** = in rut; **arditaa** = were tormented; **dudruvuH** = fled; **dishaH** = (in different) directions; **tataH** = from there.

Meanwhile, frightened by that gigantic clamour, the leaders of elephants and other animal - troops, in rut, were tormented and fled in different directions from there.

[Verse Locator](#)

स तम् सैन्य समुद्भूतम् शब्दम् शुश्रुव राघवः ।

तामः च विप्रद्रुतान् सर्वान् यूथपान् अन्ववैक्षत ॥ २-९६-५

5. **saH raaghavaH** = Rama; **shushruuva** = heard; **tam shabdam** = that sound; **sainya samuddhuutam** = generated from the army; **anvavaikSatea** = and saw; **sarvaan** = all; **taan** = those; **yuuthapaan cha** = leaders of the animal flock; **vipradrutaan** = running away.

Rama heard that sound generated from the army and also saw all those leaders of the animal-flock, running away from there.

[Verse Locator](#)

तामः च विद्रवतो दृष्ट्वा तम् च श्रुत्वा स निह्रस्वनम् ।

उवाच रामः सौमित्रिम् लक्ष्मणम् दीप्त तेजसम् ॥ २-९६-६

6. **dR^iSTvaa** = seeing; **taan** = those animals; **vidravataH** = running away; **shrutvaa** = and hearing; **tam** = that; **nisvanam cha** = sound; **raamaH** = Rama; **uvaacha** = spoke; **lakSmaNam** = to Lakshman; **saumitrim** = the son of Sumitra; **diipta tejasam** = of burning courage.

Seeing those animals running away and hearing that clamour, Rama spoke to Lakshmana (son of Sumitra) of burning courage as follows:

[Verse Locator](#)

हन्त लक्ष्मण पश्य इह सुमित्रा सुप्रजाः त्वया ।

भीम स्तनित गम्भिरः तुमुलः श्रूयते स्वनः ॥ २-९६-७

7. **hanta** = Alas!; **lakSmaNa** = O; Lakshmana; **sumitraa** = sumitra; **suprajaaH** = is blessed with a noble son; **tvayaa** = in you; **iha** = here; **shruuyate** = is heard; **tumulaH** = a tumultuous; **svanaH** = sound; **bhiimastanitagambhiiraH** = as terrific as that of a roaring cloud; **pashya** = see (what it is).

"Alas! O, Lakshmana! Sumitra is blessed with a noble son in you. Here is heard a tumultuous sound as terrific as that of a roaring cloud. See what it is."

[Verse Locator](#)

गजयूथानि वारण्ये महिषा वा महावने ।

वित्रासिता मृगाह् सिंहैः सहसा प्रद्रुता दिशः २-९६-८

8. **gajayuuthaani** = The lordly elephants; **araNye** = in the forest; **mahiSaaHvaa** = the buffaloes; **mahaavane** = in the great woods; **mR^igaaH** = and the wild beasts; **vitraasitaaH** = frightened; **simhaiH** = by lions; **sahasaa** = are suddenly; **pradrutaaH** = running away; **dishaH** = in various directions.

"The lordly elephants in the forest, the buffaloes in the great woods and the wild beasts frightened by lions are suddenly running away in various directions."

राजा वा राज मात्रो वा मृगयाम् अटते वने ।

अन्यद् वा श्वा पदम् किञ्चित् सौमित्रे ज्ञातुम् अर्हसि ॥ २-९६-९

9. **saumitre** = O; Lakshmana!; **arhasi** = you ought to; **j^Naatum** = know; (whether); **raajaa vaa** = a king; **raaja putrovaa** = or a prince; **mR^igayaam aTate** = in roaming for a hunt; **vaa** = or; **anyat** = any other; **kiNchit** = somewhat; **shvaapadam** = savage beast.

"O, Lakshmana! You ought to find out whether it is a king or a prince roaming for a hunt or some other savage beast."

[Verse Locator](#)

सुदुश्चरो गिरिश्रायं पक्षिणामपि लक्ष्मण ।

सर्वम् एतद् यथा तत्त्वम् अचिराज् ज्ञातुम् अर्हसि ॥ २-९६-१०

10. **lakSmaNa** = O; Lakshmana!; **giriH** = mountain; **ayam** = this; **sudushcharaH** = is difficult of access; **pakSiNaamapi** = even to birds; **arhasi** = you ought; **J^Naatum** = to find out; **achiraat** = soon; **etat sarvam** = all this; **yathaa tattvam** = accurately.

"O, Lakshmana! This mountain is difficult of access even to birds. You ought to find out soon, all this in an accurate manner."

[Verse Locator](#)

स लक्ष्मणः सन्त्वरितः सालम् आरुह्य पुष्पितम् ।

प्रेक्षमाणो दिशः सर्वाः पूर्वाम् दिशम् अवैक्षत ॥ २-९६-११

11. **saH lakSmaNaH** = that Lakshmana; **samtvaritaH** = quickly; **aaruhya** = ascended; **saalam** = a Sala tree; **puSpitam** = in flowering; **prekSamaaNaH** = and looking; **sarvaaH** = in all; **dishaH** = directions; **udaikSata** = saw; **puurvaam disham** = towards eastern side.

Lakshmana quickly ascended a Sala tree in flowering and looking towards all directions, saw towards eastern side.

[Verse Locator](#)

उदन् मुखः प्रेक्षमाणो ददर्श महतीम् चमूम् ।

रथ अश्व गज सम्बाधाम् यत्तैर् युक्ताम् पदातिभिः ॥ २-९६-१२

12. **prekSamaaNaH** = looking; **udaN^gumukhaH** = towards northern direction; **dadarsha** = (Lakshmana) saw; **mahatiim** = a huge; **chamuum** = army; **rathaashva gaja sambaadhaam** = full of chariots, steeds and elephants; **yuktaam** = accompanied by; **yataiH** = smart; **padaatibhiH** = foot-soldiers.

Looking in northern direction, Lakshmana saw a huge army, full of chariots, steeds and elephants accompanied by smart foot-soldiers.

[Verse Locator](#)

ताम् अश्व गज सम्पूर्णाम् रथ ध्वज विभूषिताम् ।

शशंस सेनाम् रामाय वचनम् च इदम् अब्रवीत् ॥ २-९६-१३

13. **shashamsa** = (Lakshmana) informed; **raamaaya** = Rama; **taam senaam** = about that army; **ashvagaja sampuurNaam** = full of horses; elephants; **ratha dhvaja vibhuuSitaam** = and chariots decorated with flags; **abraviit** = and spoke; **idam** = these; **vachanamcha** = words also.

Lakshmana informed Rama about that army which was full of horses, elephants and chariots decorated with flags and spoke the following words also.

[Verse Locator](#)

अग्निम् संशमयतु आर्यः सीता च भजताम् गुहाम् ।
सज्यम् कुरुष्व चापम् च शरामः च कवचम् तथा ॥ २-९६-१४

14. **aaryaH** = O; honourable brother!; **samshamayatu** = extinguish; **agnim** = the fire; **siitaacha** = let Seetha also; **bhajataam** = occupy; **guhaam** = a hiding place; **kuruSva** = Make; **chaapam** = your bow; **sajyam** = ready with a bow-string; **tathaa** = and; **sharaamshcha** = arrows; **kavacham** = (wear) an armour.

"O, honourable brother! Extinguish the fire. Let Seetha occupy a hiding place. Make your bow ready with a bow-string and arrows. Wear an armour."

[Verse Locator](#)

तम् रामः पुरुष व्याघ्रो लक्ष्मणम् प्रत्युवाच ह ।
अन्ग अवेक्षस्व सौमित्रे कस्य एताम् मन्यसे चमूम् ॥ २-९६-१५

15. **raamaH** = Rama; **puruSavyaaghraH** = the tiger among men; **pratyuvaacha La** = replied; **tam lakSmaNam** = to that Lakshmana; **anga saumitre** = O; Lakshmana!; **avekSasya** = see; **kasya** = whose; **chamuum** = army; **manyase** = your think; **imaam** = is this?.

Rama the tiger among men replied to Lakshmana, saying: "O, Lakshmana! See, whose army do you think is this?"

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्माणो वाक्यम् अब्रवीत् ।
दिधक्षन् इव ताम् सेनाम् रुषितः पावको यथा ॥ २-९६-१६

16. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **lakSmaNaH** = Lakshmana; **ruSitaH** = was irritated **paavako yathaa** = like a fire; **abraviit** = and spoke; **vaakyam** = the following words; **didhakSanniva** = as though wishing to scorch; **taam senaam** = that army.

Hearing Rama's words, Lakshmana was irritated like a fire and spoke the following words, as though he was wishing to scorch the army.

[Verse Locator](#)

सम्पन्नम् राज्यम् इच्छमः तु व्यक्तम् प्राप्य अभिषेचनम् ।
आवाम् हन्तुम् समभ्येति कैकेय्या भरतः सुतः ॥ २-९६-१७

17. **bharataH** = Bharata; **kaikeyyaaH** = Kaikeyi's; **sutaH** = son; **praapya** = having obtained; **abhiSechanam** = coronation; **ichhan** = and desirous; **raajyam** = (of making) the kingdom; **sampannam** = a perfect one; **samabhyati** = is coming; **hantum** = to kill; **avaam** = both of us; **vyaktam** = It is clear.

"Bharata, Kaikeyi's son, having obtained coronation and desirous of making the kingdom free of enemies, is coming here to kill both of us. It is clear."

[Verse Locator](#)

एष वै सुमहान् श्रीमान् विटपी सम्प्रकाशते ।
विराजत्य् उद्गत स्कन्धः कोविदार ध्वजो रथे ॥ २-९६-१८

18. eSaH = this; **sumahaani** = very big; **shriimaan** = and glorious; **ujvala skandhaH** = with superb branches; **samprakaashate** = is shining; **kovidaara dhvajaH** = the ensign bearing the device of a Kovidara (pomegranate) tree; **viraajati** = is shining; **rathe** = on that chariot.

"The gigantic and glorious tree with superb branches is shining over there prominently. The ensign bearing the device of a kovidara (pomegranate) tree is shining on that chariot."

[Verse Locator](#)

भजन्त्य् एते यथा कामम् अश्वान् आरुह्य शीघ्रगान् ।
एते भ्राजन्ति समृष्टा जगान् आरुह्य सादिनः ॥ २-९६-१९

19. **ete** = they; **bhajanti** = are cavorting; **aaruhya** = mounted; **yathaakaamam** = comfortably; **shiighragaan** = on their swift; **ashvaan** = horses; **ete** = these; **saadinaH** = seated on elephants; **bhraajanti** = are bearing; **samhR^iSTaaH** = delightedly; **aaruhya** = mounted; **gajaan** = on their elephants.

Among the cavalry, some are cavorting merrily on their swift horses, while others are beaming with delight, mounted on their elephants.

[Verse Locator](#)

गृहीत धनुषौ च आवाम् गिरिम् वीर श्रयावहे ।
अथवेहैव तिष्ठावः सन्नद्धावुद्यतायुधौ २-९६-२०

20. **viiraH** = O; warrior!; **aavaam** = let us; **gR^ihiita dhanuSau** = take up our bows; **shrayaavahai** = and take refuge; **girim** = in the mountain; **athavaa** = or; **tiSThaavaH** = let us stay; **ihaiva** = here itself; **sannaddhau** = fully prepared; **udyataayudhau** = with our weapons in our hands.

"O, warrior! Let us take up our bows and ascend the mountain or let us stay here itself, fully prepared with our weapons in our hands."

[Verse Locator](#)

अपि नौ वशम् आगच्छेत् कोविदार ध्वजो रणे ।
अपि द्रक्ष्यामि भरतम् यत् कृते व्यसनम् महत् ॥ २-९६-२१
त्वया राघव सम्प्राप्तम् सीतया च मया तथा ।

21. **raaghavaH** = O; Rama!; **kovidaaradhvajaH** = will this flag with the insignia of a Kovidara tree; **apyaagachchhet** = come into our; **vasham** = subjugation?; **apidrakSyaami** = Can we see; **bharatam** = Bharata; **yatkR^ite** = because of whom; **mahat vyasanam** = a great misfortune; **sampraaptam** = is obtained; **tvayaa** = by you; **siitayaa** = by Seetha; **tathaa** = and; **mayaa cha** = by me.

"O, Rama! Will that flag with the insignia of a Kovidara tree come into our subjugation? Can we see Bharata, because of whom a great misfortune has occurred to you, to Seetha and to me?"

[Verse Locator](#)

यन् निमित्तम् भवान् राज्याच् च्युतो राघव शाश्वतीम् ।
सम्प्राप्तो अयम् अरिर् वीर भरतो वध्य एव मे ॥ २-९६-२२

22. **he viiraH** = O; Warrior!; **raaghava** = O; Rama!; **yannimittam** = by the reason of whom; **bhavaan** = you; **chyutaH** = were deprived; **shaashvataat** = of an eternal; **raajyaat** = kingdom; **ayam** = such; **ariH** = an enemy; **bharataH** = Bharata; **sampraapataH** = who came here; **vadhya eva** = is to be slain; **me** = by me.

"O, Rama the warrior! By the reason of whom you were deprived of an eternal kingdom, such Bharata as a foe who is coming here, deserves to be slain by me."

भरतस्य वधे दोषम् न अहम् पश्यामि राघव ।

पूर्व अपकारिणम् हत्वा न ह्यधर्मेण युज्यते ॥ २-९६-२३

23. **raaghava** = O; Rama!; **aham** = I; **napashyaami** = do not see; **doSam** = a mistake; **vadhe** = in the slaying; **bharatasya** = of Bharata; **hatvaa** = by killing; **puurvaapikaariNam** = the one who has hurt another before; **na yujyate** = non is charged adharmaNa = with unlawfulness.

"O, Rama! I see no sin in slaying Bharata. None is charged with unlawfulness, if one strikes down an aggressor."

[Verse Locator](#)

पूर्वापकारी भरतस्तत्तद्धर्मश्च राघव ।

एतस्मिन् निहते कृत्स्नाम् अनुशाधि वसुंधराम् ॥ २-९६-२४

24. **raaghava** = O; Rama!; **bharataH** = Bharate; **puurvaapakarii** = has hurt you before; **tyaktadharmashcha** = and his death is legitimate; **etamin** = (while) he; **nihate** = is slain; **anushadhi** = rule; **kR^itsnaam** = the entire; **vasundharaam** = earth.

"Bharata is the assailant and his death is legitimate. He being dead, you will rule the entire earth."

[Verse Locator](#)

अद्य पुत्रम् हतम् सम्ख्ये कैकेयी राज्य कामुका ।

मया पश्येत् सुदुःख आर्ता हस्ति भग्नम् इव द्रुमम् ॥ २-९६-२५

25. **kaikeyii** = (Let) Kaikeyi; **raajya kaakukaa** = who is craving for the kingdom; **pashet** = see; **suduHkhaartaa** = with great sorrow; **adya** = today; **putram** = her son; **hatam** = slain; **mayaa** = by me; **samkhye** = in battle; **drumam iva** = as a tree; **hasti bhagnam** = is crushed down by an elephant.

"Let Kaikeyi, who is craving for the kingdom see, with great sorrow, her son slain by me today in battle, as a tree is crushed down by an elephant."

[Verse Locator](#)

कैकेयीम् च वधिष्यामि सानुबन्धाम् सबान्धवाम् ।

कलुषेण अद्य महता मेदिनी परिमुच्यताम् ॥ २-९६-२६

26. **vadjoSyaami** = I shall kill; **kaikeyiim cha** = Kaikeyi too; **sabaandhavaan** = along with her friend the hunch-back; **saanubandhaam** = and other accomplices madinii = Le the earth; **adya** = today; **parimuchyataam** = be relieved; **mahataa** = of a great; **kaluSeNa** = sinner.

"I shall kill Kaikeyi too along with her friend the hunch-back and other accomplices. Let the earth today be relieved of a great sinner."

[Verse Locator](#)

अद्य इमम् सम्यतम् क्रोधम् असत्कारम् च मानद ।

मोक्ष्यामि शत्रु सैन्येषु कक्षेषु इव हुत अशनम् ॥ २-९६-२७

27. **maanada** = O; warrior bestowing an honour!; **adya** = today; **samyatam** = in the concentrated; **krodham** = fury; **imam** = this; **asatkaaram cha** = injustice; (has kindled); **mokSyaami** = I shall scatter; **shatru sainyeSu** = the enemy- battalions; **hutaashanam iva** = as a fire (consumes); **kakSeSu** = the dry wood.

"O, warrior bestowing an honour! Today in the concentrated fury that injustice has kindled I shall scatter the enemy - battalions as a fire consumes the dry wood."

[Verse Locator](#)

अद्य एतच् चित्र कूटस्य काननम् निशितैः शरैः ।
चिन्दन् शत्रु शरीराणि करिष्ये शोणित उक्षितम् ॥ २-९६-२८

28. adya = today; nishitaiH = with my sharpeed; sharaiH = arrows; chhindam = I shall slay; shatru shariiraani = the bodies of my foes; kariSye = and make; etat kaananam = this forest; chitra kuuTasya = of Chitrakuta; shoNitokSitam = overflow with blood.

"Today, with my sharpened arrows, I shall slay the bodies of my foes and make this forest of Chitrakuta overflow with blood."

[Verse Locator](#)

शरैर् निर्भिन्न हृदयान् कुन्जरामः तुरगामः तथा ।
श्वापदाः परिकर्षन्तु नराः च निहतान् मया ॥ २-९६-२९

29. kuNjaraan = the elephants; tathaa = and turagaan = the horses; nirbhinna hR^idayaana = whose breasts were laid open; sharaiH = with my darts; naraamshcha = and the men; nihataan = struck down; mayaa = by me; parikarSantu = be dragged about; shvaapadaaH = by savage beasts.

"The elephants and horses whose breasts were laid open with my darts and the men too struck down by me, be dragged about by savage beasts."

[Verse Locator](#)

शराणाम् धनुषः च अहम् अनृणो अस्मि महा वने ।
ससैन्यम् भरतम् हत्वा भविष्यामि न संशयः ॥ २-९६-३०

30. hatvaa = by killing; bharatam = Bharata; sa sainyam = together with his army; asmin = in this; mahaavane = great forest; bhaviSyaami = I shall; anR^iNaH = discharge my debt; sharaaNaam = to my arows; dhanuSashcha = and my bow.

"By killing Bharata together with his army in this great forest, I shall discharge my debt to my bow and arrows."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षण्णवतितमः सर्गः

Thus completes 96th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 96

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 97

Verses converted to UTF-8, Nov 09

Introduction

Rama pacifies Lakshmana, saying that Bharata, due to his affection towards his brothers and due to the distress that troubles his mind after hearing of the news of their exile, he came to the forest and not with any other motive. Ashamed of himself to hear the opinion of Rama about Bharata, and descending the tree, Lakshmana hides his abashment by changing the topic. Commanded by Bharata that no disturbance should be caused to the hermitage occupied by Rama, the army encamps around the edge of the mountain, chitrakuta.

[Verse Locator](#)

सुसम्रब्धम् तु सौमित्रिम् लक्ष्मणम् क्रोध मूर्चितम् ।

रामः तु परिसान्त्व्य अथ वचनम् च इदम् अब्रवीत् ॥ २-९७-१

1. **atha** = then; **raamstu** = Rama on the other hand; **parisaantvya** = pacifying; **lakSmaNam** = Lakshmana; **saumitrim** = son of sumitra; **susuamrabbham** = who was very much agitated; **krodhamuurchhitam** = and infatuated with anger; **abraviit** = and spoke; **idam** = these; **vachanam cha** = words.

Rama on the other hand, pacifying Lakshmana (son of Sumitra), who was very much agitated and infatuated with anger, spoke the following words:

[Verse Locator](#)

किम् अत्र धनुषा कार्यम् असिना वा सचर्मणा ।

महा इष्वासे महा प्राज्ञे भरते स्वयम् आगते ॥ २-९७-२

2. **mahesvaase** = wielding a great bow; **mahaapraaj^Ne** = and highly wise man; **svayam** = himself; **aagate** = is coming; **atra** = here; **kim kaaryam** = what is the use; **dhanuSara** = or a sword; **sacharmaNaa** = with a shield?

"While Bharata, wieldin a bow and highly wise-man himself is coming here, what is the use of a bow or sword with a shield?"

[Verse Locator](#)

पितुस्सत्यं प्रतिश्रुत्य हत्वा भरतमागतम् ।

किम् करिष्यामि राज्येन सापवादेन लक्ष्मण ॥ २-९७-३

3. **kim kariSyaami** = what shall I do; **raajyena** = with the kingdom; **saapavaadena** = by acquiring ill-fame; **hatvaa** = killing; **bharatum** = Bharata; **aagatam** = who came (to see me); **pratishrutya** = having promised to make; **pituH** = our father's word; **satyam** = a reality; **lakSmaNa** = O; !;

"O, Lakshmana! Having promised to make our father's wish a reality. What shall I do with the kingdom by acquiring an ill-fame in killing Bharata who came here to see me?"

यद्द्रव्यं बान्दवानां वा मित्राणां वाक्षये भवत् ।
नाहं तत्प्रतिगृह्णीयां भक्षान्विषकृतानिव २-९७-४

4. **yat dravyam** = which wealth; **bhavat** = will come into existence; **kSaye** = in destroying; **baandhavaanaam vaa** = the relatives; **mitraaNaam vaa** = or companions; **aham** = I; **na pratigR^ihNiiyaam** = will not partake; **tat** = it; **viSakR^itaan iva** = like poisoned; **bhakSaam** = food.

"I should not enjoy the spoils obtained by slaying a relative or friend, like the partaking of a poisoned food."

[Verse Locator](#)

धर्ममर्थं च कामं च पृथिवीं चापि लक्षण ।
इच्छामि भवतामर्थे एतत् प्रतिशृणोमि ते ॥ २-९७-५

5. **lakSmaNa** = O; Lakshmana!; **bhavataam** = arthe = It is for your sake; **ichchhaami** = I desire; **dharmam** = virtue; **artham cha** = (legitimately acquired) wealth; **kaamam cha** = and pleasure; **pR^ithiviimchaapi** = or even earth itself; **pratishR^iNomi** = I promise; **etat** = this; **te** = to you.

"O, Lakshmana! It is for your sake I desire virtue, legitimately acquired wealth and pleasure or even the earth itself. I promise this to you."

[Verse Locator](#)

भ्रातृङ्गां संग्रहार्थं च सुखार्थं चापि लक्ष्मण ।
राज्यमप्यहमिच्छामि सत्येनायुधमालभे ॥ २-९७-६

6. **lakSmaNa** = O; Lashmana; **aham** = I; **ichchhami** = desire; **raajyamapi** = the throne only; **samgrahaartham** = for the protection; **sukhaartham chaapi** = and happiness; **bhraatR^iiNaam** = of my brothers; **aalabhe** = I touch; **satyma** = in vow; **aayudham** = my weapon.

"O, Lakshmana! I desire the throne only for the protection and happiness of my brothers. I touch my weapon and swear this fact."

[Verse Locator](#)

नेयं मम मही सौम्य दुर्लभा सागराम्बरा ।
न हीच्छेयमधर्मेण शक्रत्वमपि लक्ष्मण ॥ २-९७-७

7. **iyam** = this earth; **saagaraambaraa** = bounded by the sea; **na** = is not; **mama** = to me; **durlabhaa** = hard to obtain; **lakSmaNa** = O; Lakshmana; **saumya** = the excellent man!; **na ichchheyam hi** = I do not indeed desire; **shakratvamapi** = even the position of Indra; **adharmeNa** = by unrighteousness.

"This earth, bounded by the sea is not hard to obtain for me, O the excellent man! I do not indeed wish even the position of Indra by unrighteousness."

[Verse Locator](#)

यद्विना भरतं त्वां च शत्रुघ्नं चापि मानद ।
भवेन्मम सुखं किञ्चिद्भस्म तत्कुरुतां शिखी ॥ २-९७-८

8. **yat tat** = If there be; **kimchit sukham** = and happiness; **mama bhavet** = that I could obtain; **vinaa bharatam** = without Bharata; **tvaam cha** = or you; **shatrughnam chaapi** = or

without Shatrughna; **tat kurutaam** = may it be made; **bhasma** = to ashes; **shikhii** = by fire; **maanada** = O; Lakshmana the honour-giver!

"If there be happiness that I could enjoy without Bharata or you or without Shatrughna, may it be without Shatrughna, may it be burnt to ashes by fire, O the honour-giver!"

[Verse Locator](#)

मन्येऽहमागतोऽयेध्यां भरतो भ्रातृवत्सलः ।
मम प्राणात्प्रियतरः कुलधर्ममनुस्मरन् ॥ २-९७-९
श्रुत्वा प्रव्राजितं मां हि जटावल्कलधारिणम् ।
जानक्यासहितं वीर त्वया च पुरुषर्षभ ॥ २-९७-१०
स्नेहेनाक्रान्तहृदयः शिकेनाकुलितेन्द्रियः ।
द्रष्टुमभ्यागतो ह्येष भरतो नान्यथऽऽगतः ॥ २-९७-११

9;10;11. **aham** = I; **manye** = think; **bharataH** = Bharata; **aagataH** = returned; **ayodhyaam** = to Ayodhya; **bhratR^ivatsalaH** = full of affection for his brothers; **priyatarah** = he is dearer; **mama** = to me; **praaNaat** = than my life; **anusmaram** = he who is mindful; **kuladharmam** = of the duties of his race; **shrutvaa** = hearing; **pravraajitam** = of my exile; **jaTaavalkala dhaariNam** = and that I was wearing matted locks and the antelope skin; **sahitam** = accompanied; **jaanakyaa** = by Janaki; **tvayaacha** = and you; **viira** = O; valiant; **puruSarSabha** = the most excellent among men!; **snehena** = in his companionship towards me; **shokena** = and by the distress; **aakraanta hr^idayaH** = that troubles his mind; **akulitendriyaH** = and with perplexed senses; **eSaH** = his; **bharataH** = Bharata; **abhyaagataH** = has come; **draSTum** = to see; (me); **na aagataH** = he has not come; **anyathaa** = for any other purpose.

"I think Bharata was back to Ayodhya, with full of affection for his brothers. He is dearer to me than my life- he who is mindful of the duties of his race. Hearing of my exile and that I was wearing matted locks and the antelope skin, accompanied by Seetha and you, O most valiant of warriors, in his devotion towards me and due to the distress that troubles his mind, Bharata has come to see me. He has not come with any other motive."

[Verse Locator](#)

अम्बाअं च कैकयीं रुष्य परुषं चाप्रियं वदन् ।
प्रसाद्य पितरं स्त्रीमान् राज्यं मे दातुमागतः ॥ २-९७-१२

12. **shriimaan** = the glorious Bharata; **ruSyaa** = enraged; **ambaam** = with his mother; **kaikeyaam** = Kaikeyi; **vadan** = speaking parusam = harshly; **apriyamcha** = and unkindly; **prasaadya** = got cleared; **pitaram** = by our father; **aagataH** = and came; **daatum** = to bestow; **raajyam** = kingdom; **me** = to me.

"Getting angry with Kaikeyi his mother and speaking unkind and harsh words to her, the glorious Bharata after getting permission from our further, came here to bestow kingdom to me."

[Verse Locator](#)

प्राप्त कालम् यद् एषो अस्मान् भरतो द्रष्टुम् इच्छति ।
अस्मासु मनसा अप्य् एष न अहितम् किञ्चिद् आचरेत् ॥ २-९७-१३

13. **praapta kaalam** = this is the proper time; **eSaH bharataH** = for this Bharata; **yat draSTum** = ichchhati = to wish to see; **asmaan** = us; **naacharet** = he does not behave; **manasena api** = or even think; **kimchit** = even a little; **apriyam** = unkindly; **asmaasu** = towards us.

"This is the proper time for Bharata to come here and see us. He does not behave or even think unkindly towards us."

विप्रियम् कृत पूर्वम् ते भरतेन कदा न किम् ।

ईदृशम् वा भयम् ते अद्य भरतम् यो अत्र शङ्कसे ॥ २-९७-१४

14. kim = whether; vipriyam = (any) harm or; iidR^isham = such; bhayam vaa = a frightful thing; kR^ita puurvam- was done previously; bharatena = by Bharata; kadaa = at any time; te yaH = that you; shaNkase = are apprehending; bhaatam = about Bharata; adya = now; atra = here.

"Has Bharata at any time done any harm to you previously? What so the reason for you to be so apprehensive of Bharata now?"

[Verse Locator](#)

न हि ते निष्ठुरम् वाच्यो भरतो न अप्रियम् वचः ।

अहम् ह्य् अप्रियम् उक्तः स्याम् भरतस्य अप्रिये कृते ॥ २-९७-१५

15. te = for you; bharataH = Bharata; na vaachya = is not to be spoken of; niSThuram = harshly; na = nor; apriyam = a disagreeable; vachaH = word; kR^ite apriyam = If an affront is offered; bharatasya = to bharata; aham = I (myself); syaam hi = will become; uktaH = spoken; apriyam = of unpleasantness.

"Indeed, Bharata must not hear harsh or disagreeable word from your lips. If an affront is offered to him, it is offered to me!"

[Verse Locator](#)

कथम् नु पुत्राः पितरम् हन्युः कस्यांचिद् आपदि ।

भ्राता वा भ्रातरम् हन्यात् सौमित्रे प्राणम् आत्मनः ॥ २-९७-१६

16. saumitra = O; Lakshma!; katham nu = How should; putraaH = sons; hamyuH = strike; pitaram = their father; kasyaam chit aapadi = (even) in anydistress; bhraataaraa = or a brother; hanyaat = strike; bhraataram = a brother; aatmanaH praaNam = who is as dear to him as his life?

"O, Lakshmana! How should a son strike his father, even in a distress or a brother strike a brother who is as dear to him as his life?"

[Verse Locator](#)

यदि राज्यस्य हेतोः त्वम् इमाम् वाचम् प्रभाषसे ।

वक्ष्यामि भरतम् दृष्ट्वा राज्यम् अस्मै प्रदीयताम् ॥ २-९७-१७

17. tvam prabhaase yadi = If you are speaking; imaam vaacham = these words; raajyasya heto = for the sake of the kingdom; dR^iSTvaa = after seeing; bharatam = Bharata; vakSyami = I shall tell; asai = him; pradiiyataam = to give; raajyam = the kingdom.

"If you are uttering these words for the sake of the kingdom, I shall tell Bharata to give the kingdom to you, when I see him."

[Verse Locator](#)

उच्यमानो हि भरतो मया लक्ष्मण तत्त्वतः ।

राज्यम् अस्मै प्रयच्छ इति बाढम् इत्य् एव वक्ष्यति ॥ २-९७-१८

18. lakSmaNa = O; Lakshmana!; uchyamaanaH = after being told; iti = that; prayachchha = to give; raajyam = the kingdom; asmai = to him; tattvataH = really; vakSyati = he will say; baaDham ityeva = "So be it".

"O, Lakshmana! When Bharata receives this command from me, "Cede the empire to him", he will answer, So, be it."

[Verse Locator](#)

तथा उक्तो धर्म शीलेन भ्रात्रा तस्य हिते रतः ।
लक्ष्मणः प्रविवेश इव स्वानि गात्राणि लज्जया ॥ २-९७-१९

19. tathaa = thus; uktaH = spoken; dharma shiilena = by his honourable; bhraatraa = brother; tsya = to whom; hite rataaH = he was devoted; lakSmaNa = ; lajjayaa = abashed; pravivesheva = as though sinking; svaam = into his; gaatraaNi = limbs.

At these words spoken by his honourable brother, to whom he was devoted, abashed, shrank into himself.

[Verse Locator](#)

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीशितः प्रत्युवाच ह ।
त्व मन्ये द्रष्टुमायातः पिता दशरथः स्वयम् ॥ २-९७-२०

20. shrutvaa = listening; tadvaakyam = to these words; lakSmaNaH = Lakshman; vriiLitaH = ashamed; pratyuvaacha ha = answered; manye = i think; pitaa = that our father; dasharathaH = Dasaratha; aayataH = came; draSTum = to see; tvaa = you; svayam = himself.

Listening to these words ashamed, answered: "I think that our father Dasaratha came here to see you himself."

[Verse Locator](#)

व्रीडितम् लक्ष्मणम् दृष्ट्वा राघवः प्रत्युवाच ह ।
एष मन्ये महा बाहुर् इह अस्मान् द्रष्टुम् आगतः ॥ २-९७-२१

21. dR^iSTvaa = observing; vriiDitam = the emberassed; lakSmaNam = lakshman; raaghavaH = Rama; pratyuvaacha ha = replied; manye = I think; mahaabaahuH = the mighty armed; eSaH = Dasaratha; aagataH = came; iham = here; draSTum = to see; asmaan = us.

Observing the emberassed , Rama said, "I think the mighty armed Dasaratha came here to see us."

[Verse Locator](#)

अथवा नौ ध्रुवं मन्ये मन्यमानः सुखोचितौ ।
वन वासम् अनुध्याय गृहाय प्रतिनेष्यति ॥ २-९७-२२

22. athavaa = or rather; manye dhruam = i think surely; manyamaanaH = as he knows; nau = that we; sukhochitau = have been accustomed to comfort; anudhyaaya = reflecting; vanavaasam = that we are dwelling in the forest; pratineSyati = he wishes to bring us; gR^ihaaya = home.

"Or rather, to my mind, as he knows that we have been accustomed to comfort, reflecting that we are dwelling in the forest, he wishes to take us home."

[Verse Locator](#)

इमाम् वा अप्य् एश वैदेहीम् अत्यन्त सुख सेविनीम् ।
एतौ तौ सम्प्रकाशेते गोत्रवन्तौ मनो रमौ ॥ २-९७-२३

23. **shriimaan** = the glorious; **eSaH raaghavaH** = Dasaratha; **me pitaa** = my father; **yaasyati** = will go; **aadaaya** = taking back; **imaam** = this; **vaidehiim vaa** = Seetha possibly; **vanaat** = from the forest; **atyanta sukha seviniim** = she who has ever lived in the heart of prosperity.

"The glorious Dasaratha, my father possibly will take back Seetha from the forest, she who has ever lived in the heart of prosperity."

[Verse Locator](#)

एतौ तौ संप्रकाशेते गोत्रवन्तौ मनोरमौ ।
वायु वेग समौ वीर जवनौ तुरग उत्तमौ ॥ २-९७-२४

24. **viira** = O; warrior!; **tau** = those two; **etau** = this; **turagothamau** = excellent horses; **gotravantau** = of noble breed; **manoramau** = attractively; **vaayuvega samsu** = vying with the wind; **jananau** = in swiftness.

"O, warrior! See those two excellent horses of noble breed, shining attractively and vying with the wind in swiftness."

[Verse Locator](#)

स एष सुमहा कायः कम्पते वाहिनी मुखे ।
नागः शत्रुम्जयो नाम वृद्धः तातस्य धीमतः ॥ २-९७-२५

25. **eSaH** = here is; **saH** = that; **mahaakaayaH** = colossal; **naagaH** = elephant; **kampate** = who is moving; **vaahiniimukhe** = at the head of the army; **shatruNjayo naama** = called Shatrumjaya; **vR^iddhaH** = the aged; (companion); **dhiimataH** = of our sagacious; **taatasya** = father.

"Here is that colossal elephant who is moving at the head of the army called Shatrunjaya, the aged companion of our sagacious father."

[Verse Locator](#)

न तु पश्यामि तच्छत्रं पाण्डरं लोकसत्कृअम् ।
पितुर्दिव्यं महाबाहो संशयो भवतीह मे २-९७-२६

26. **mahaa baaho** = O; the mighty armed !; **na pashyaami** = I do not see; **tat chhatramtu** = paaNDaram = that white canopy; **divyam** = the heavenly one; **loka satkR^itam** = well-known in the world; **me** = to me; **samshayaH** = an apprehension; **iha** = on this point; **bhavati** = is created.

"O, the mighty armed! But I do not see that white heavenly canopy of our father, well known insignia in the world. An apprehension on this point is created in my mind."

[Verse Locator](#)

वृक्षाग्रादवरोह त्वं कुरु लक्ष्मण मद्वचः ।
इतीव रामो धर्मात्मा सौमित्रिं तमुवाच ह ॥ २-९७-२७

27. **lakSmaNa** = O; Lakshmana !; **tvam** = you; **avaroha** = get down; **vR^ikSaagraat** = from the top of the tree; **kuru** = act; **madvachaH** = on my word; **itiiva** = thus; **uvaacha ha** = spoke; **dharmaatmaa** = the virtuous; **raamaH** = Rama; **tam saumitraim** = to that .

"O, Lakshmana! You get down from the top of the tree. Act on my word." Thus spoke the virtuous Rama to that Lakshmana.

[Verse Locator](#)

अवतीर्य तु साल अग्रात् तस्मात् स समितिम् जयः ।
लक्ष्मणः प्रान्जलिर् भूत्वा तस्थौ रामस्य पार्श्वतः ॥ २-९७-२८

28. avatiirya descending; **tasmaat** = fromt hat; **saalaagraat** = top of Sala tree; **saH lakSmanaH** = that ; **samitinjayaH** = the victorious in battle; **bhuutvaa** = becoming; **praaNjaliH** = one with joined palms; **tasthau** = stood; **paarshvataH** = by the side; **raamasya** = of Rama.

Descending from the top of that Sala tree, Lakshmana the victorious in battle, with joined palms, stood by the side of Rama.

[Verse Locator](#)

भरतेन अथ संदिष्टा सम्मर्दो न भवेद् इति ।
समन्तात् तस्य शैलस्य सेना वासम् अकल्पयत् ॥ २-९७-२९

29. **samdiSTaa** = commanded; **bharatenaapi** = by Bharata; **iti** = that; **na sammardaH** = no trampling; **bhavet** = should be made; (in the hermitage of Rama); **senaa** = by the army; **akalpayat aavaasam** = which encamped; **samantaat** = round; **tasya shailasya** = that mountain.

Commanded by Bharata that no trampling of army should be made in the hermitage of Rama, the army was encamped round the mountain.

[Verse Locator](#)

अध्यर्धम् इष्ववाकु चमूर् योजनम् पर्वतस्य सा ।
पार्श्वे न्यविशद् आवृत्य गज वाजि रथ आकुला ॥ २-९७-३०

30. **saa** = that; **ikSvaakuchamuuH** = royal army of Ikshvaku race; **gaja vaaji rathaakulaa** = crowded iwth elephants; horses and chariots; **nyavishat** = was encamped; **aavR^itya** = around; **paarshve** = the edge; **parvatasya** = of the mountain; **adhyardham youjanam** = occupying; an area of one Yojana and a half.

That royal army of Ikshvaku race, crowded with elephants horses and chariots was encamped around the edge of the mountain occupying an area of one Yojana and a half.

[Verse Locator](#)

सा चित्र कूटे भरतेन सेना ।
धर्मम् पुरः कृत्य विधूय दर्पम् ।
प्रसादन अर्थम् रघु नन्दनस्य ।
विरोचते नीतिमता प्रणीता ॥ २-९७-३१

31. **saa senaa** = that army; **praNiitaa** = brought; **bharatena** = by Bharata; **niitimatena** = the virtuous; **vidhuuya** = having laid aside; **darpam** = his arrogance; **puraskR^itya** = placing in forefront; **dharmam** = the righteousness; **prasanaartham** = in order to propitiate; **raghunandanasya** = Rama; **viraaajite** = showed itself to be disciplined; **chitrakuuTe** = in the vicinity of Chitrakuta.

Brought by the virtuous Bharata, who laid aside his arrogance, placing the righteousness in forefront in order to propitiate Rama, that army showed itself to be disciplined in the vicinity of Chitrakuta.

इत्यार्षे श्रीमद्रामायने आदिकावे अयोध्याकाण्डे सप्तनवतितमः सर्गः

Thus completes 97th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 97

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

© October 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 98

Verses converted to UTF-8, Nov 09

Introduction

Bharata instructs Shatrughna and Guha along with some troops each to search for Rama and Lakshmana in the forest. Bharata, personally, along with his ministers citizens and priests, proceed on foot to some other side of the forest for the search. He goes through the forest for some time. Climbing up a sala tree, Bharata observes a plume of smoke at a distance and conjectures that place as Rama's hermitage. Bharata quickly proceeds with quick steps, along with Guha, to see Rama.

[Verse Locator](#)

निवेश्य सेनाम् तु विभुः पद्भ्याम् पादवताम् वरः ।
अभिगन्तुम् स काकुत्स्थम् इयेष गुरु वर्तकम् ॥ २-९८-१

1. saH = that Bharata; vibhuH = the mighty; varaH = and the excellent; paadavataam = among men (those having feet); niveshya = (after) encamping; senaam = the army; iyeshha = sought; abhigantum = to approach; kaakutthsam = Rama; guruvartakam = who was abiding his; padbhyaam = by foot.

After encamping the army, the mighty Bharata the excellent among men, sought to approach on foot, Rama who was complying with the words of his father.

[Verse Locator](#)

निविष्ट मात्रे सैन्ये तु यथा उद्देशम् विनीतवत् ।
भरतो भ्रातरम् वाक्यम् शत्रुघ्नम् इदम् अब्रवीत् ॥ २-९८-२

2. niviSTa maatre = Soon after encamping; sainye = the army; viniitavat = in a well-behaved manner; yathoddesham = according to the guidelines; bharataH = Bharata; abraviit = spoke; idam = these words; shatrughnam = to Shatrughna.

Soon after encamping the army in a well-behaved manner per the guidelines, Bharata spoke the following words to Shatrughna:

[Verse Locator](#)

क्षिप्रम् वनम् इदम् सौम्य नर सम्यैः समन्ततः ।
लुब्धैः च सहितैर् एभिः त्वम् अन्वेषितुम् अर्हसि ॥ २-९८-३

3. saumyaH = O; gentle brother!; tvam = you; narasaN^ghaiH = along with a troop of men; lubdhaishcha sahitaiH = and along with trackers; arhasi = ought; anveSitum = to search; samantataH = on all sides; idam anam = of this forest.

"O, gentle brother! You, along with a troop of men and trackers, ought to search on all sides of this forest."

[Verse Locator](#)

गुहो ज्ञातिसहस्रेण शरचापासिधारिणा ।

समन्वेषतु काकुत्थसमस्मिन् परिवृतः स्वयम् ॥ २-९८-४

4. **guhaH** = (Let) Guha; **svayam** = himself; **samanveSutu** = search; **kaakutthsau** = for Rama and Lakshmana; **asmin** = in this forest; **parivR^itaH** = accompanied; **j^Naati sahasreNa** = by his multitude of kinsmen; **shara chaapaasi dhaariNaa** = wielding arrows; bows and swords.

"Let Guha search for Rama and Lakshmana in this forest, himself accompanied by a multitude of his kinsmen, duly wielding their bows, arrows and swords."

[Verse Locator](#)

अमात्यैः सह पौरैश्च गुरुभिश्च द्विजातिभिः ।

वनं सर्वं चरिष्यामि पद्भ्यां परिवृतः स्वयम् ॥ २-९८-५

5. **svayam** = I; too; **parivR^itaH** = encircled; **amaatyaiH saha** = along with ministers; **parveshcha** = citizens; **gurubhishcha** = priests; **dvijaatibhiH** = and Brahmanas; **chariSyaami** = shall move; **padbhyaam** = by foot; **sarvam** = in the entire; **vanam** = forest.

"I too, surrounded by the ministers, citizens, priests and Brahmanas; shall personally go round the entire forest on foot.

[Verse Locator](#)

यावन् न रामम् द्रक्ष्यामि लक्ष्मणम् वा महा बलम् ।

वैदेहीम् वा महा भागाम् न मे शान्तिर् भविष्यति ॥ २-९८-६

6. **shaantiH** = peace; **na bhaviSyati** = will not come; **me** = to me; **yaavat** = until which time; **na drakSyaami** = I do not see; **raamam** = Rama; **mahaabalam** = the immensely strong; **lakSmaNam vaa** = Lakshmana or; **mahaabhaagam** = the illustrious; **vaidehiim vaa** = Seetha.

"Peace will not be with me until I do not see Rama or the very mighty Lakshmana or the illustrious Seetha."

[Verse Locator](#)

यावन् न चन्द्र सम्काशम् द्रक्ष्यामि शुभम् आननम् ।

भ्रातुः पद्म पलाश अक्षम् न मे शान्तिर् भविष्यति ॥ २-९८-७

7. **shaantiH** = peace; **na bhaviSyati** = will not be; **me** = with me; **yaavat** = until which time; **na drakSyaami** = I do not see; **shubham** = the auspicious; **aananam** = face; **bhraatuH** = of my elder brother; **chandra samkaasham** = resembling the moon; **padma palaashakSam** = having eyes like lotus = leaves.

"Peace will not be with me until I do not see the auspicious face of my elder brother, resembling the moon and having eyes bearing resemblance to lotus-leaves.

[Verse Locator](#)

यावन् न चरणौ भ्रातुः पार्थिव व्यन्जन अन्वितौ ।

शिरसा धारयिष्यामि न मे शान्तिर् भविष्यति ॥ २-९८-८

8. **shaantiH** = peace; **na bhaviSyati** = will not be; **me** = with me; **yaavat** = until which time; **na dhaarayiSyaami** = I do not hold; **shirasaa** = on my head; **charaNau** = the soles; **bhraatuH** = of my elder brother; **paarthiva vyaN^janaanvitau** = bearubg ritak ubsugbua;

"Peace will nt be with me until I do not hold firmly on my head, the soles of my elder brother, bearing royal insignia.

[Verse Locator](#)

यावन् राज्ये राज्य अर्हः पितृ पैतामहे स्थितः ।
अभिषेक जल क्लिन्नो न मे शान्तिर् भविष्यति ॥ २-९८-९

9. shaantiH = peace; na bhaviSyati = will not be; me = with me; yaavat = until which time; raajyaarhaH = my elder brother eligible for the crown; na sthitaH = is not installed; raajya = in the kingdom; pitR^ipaaitaamahe = which was derived from father and grandfather; abhiSeka jalaklinnaH = and consecrated by sprinkling water (on his head).

"Peace will not come to me until my elder brother, who is eligible for the crown, is not installed in the kingdom of Ayodhya, which was derived from our father and grand father and consecrated by sprinkling water on his head (as a symbol of crowing the kingdom)."

[Verse Locator](#)

सिद्धार्थः खलु सौमित्रिर्यश्चन्द्रविमलोवमम् ।
मुखं पश्यति रामस्य राजीवाक्षं महाद्युति ॥ २-९८-१०

10. saumitriH = Lakshmana; yaH = who; pashyati = is seeing; mukham = the face; raamasya = of Rama; mahaa dyuti = having a great luminance; chandra vimalopamam = resembling the bright moon; raajiivakSam = and having lotus = eyes; siddhaarthaH khalu = is indeed an accomplished man.

"Lakshmana, who is seeing regularly the face of Rama having a great luminance resembling the bright moon and having lotus eyes, is indeed an accomplished man."

[Verse Locator](#)

कृत कृत्या महा भागा वैदेही जनक आत्मजा ।
भर्तारम् सागर अन्तायाः पृथिव्या या अनुगच्छति ॥ २-९८-११

11. mahaabhaagaa = the illustrious; vaidehii = Seetha; janakaatmajaa = the daughter of Janaka; yaa = who; anugachchhati = is following; (Rama); bhartaaram = the Lord; pR^ithivyaaH = of the earth; saagaraantayaaH = extending to the sea; kR^ita kR^ityaa = has fulfilled her object.

"Seetha, the illustrious daughter of Janaka, who is following the steps of Rama the Lord of the earth extending to the sea, has fulfilled her object."

[Verse Locator](#)

सुभगः चित्र कूटो असौ गिरि राज उपमो गिरिः ।
यस्मिन् वसति काकुत्स्थः कुबेर इव नन्दने ॥ २-९८-१२

12. asau = that; subhagaH = enchanting; chitrakuuTaH giriH = mountain of Chitrakuta; giriraajopamaH = resembles the King of mountains; yasmin = on which; kaakutthsaH = Rama; vasati = is residing; kuberaH iva = as Kubera the Lord of riches; nanadane = is living in the garden of nandana."

"That enchanting mountain of Chitrakuta resembles the King of Mountains on which Rama is residing, as Kubera the Lord of riches is living in the garden of Nandana."

[Verse Locator](#)

कृत कार्यम् इदम् दुर्गम् वनम् व्याल निषेवितम् ।
यद् अध्यास्ते महा तेजा रामः शस्त्रभृताम् वरः ॥ २-९८-१३

13. kR^itakaaryam = Blessed; idam = is this; durgam = dense; vanam = forest; vyaala niSevitam = inhabited by wild animals; yat = where; mahaatejaaH = the great warrior; varaH = the excellent; shastrabhR^itaam = among the wielders of raamaH = Rama; adhyaaste = dwells;

"Blessed is this dense forest, inhabited by wild animals, where Rama, the great warrior and the excellent man among the wielders of weapons, dwells."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्यकाण्डे अष्टनवतितमः सर्गः

Thus completes 98th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 98

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	

© November 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 99

Verses converted to UTF-8, Nov 09

Introduction

Bharata observes various signs, proving Rama's hermitage in the vicinity of his place of search. After proceeding for a distance, Bharata beholds Rama's hermitage and Rama too seated in the hut, wearing matted locks. Bharata laments on Rama's misfortune of living as an ascetic. Bharata and Shatrughna throw themselves on Rama's feet in salutation. Rama embraces them both.

[Verse Locator](#)

निविष्टायाम् तु सेनायाम् उत्सुको भरतः तदा ।
जगाम भ्रातरम् द्रष्टुम् शत्रुघ्नम् अनुदर्शयन् ॥ २-९९-१

1. tadaa = then; niviSTaayaam = having stationed; senaayaam = his forces; bharataH = Bharata; jagaama = set out; utsukaH = eagerly; draSTum = to see; bhraataram = his brother; anudarshayan = pointing out (the sign of Rama's habitation); shatrughnam = to Shatrughna.

Having stationed his forces, Bharata set out eagerly to see his brother, pointing out the sign of Rama's habitation to Shatrughna.

[Verse Locator](#)

ऋषिम् वसिष्ठम् संदिश्य मातृऋर् मे शीघ्रम् आनय ।
इति तरितम् अग्रे स जागम गुरु वत्सलः ॥ २-९९-२

2. saH = Bharata; guruvatsalaH = who was affectionate towards the elders; sandishya = informed; R^iSim = the sage; vasiSTam = Vasishta; iti = thus; aanaya = bring; me = my; maatR^iiH = mothers; shiighram = soon; jagaama = (and) went; agre = ahead; tvaritam = quickly.

Bharata, who was affectionate towards the elders, asked the sage Vasishta to bring his mothers soon thereafter and went ahead quickly.

[Verse Locator](#)

सुमन्त्रः तु अपि शत्रुघ्नम् अदूराद् अन्वपद्यत ।
राम दार्शनजः तर्षो भरतस्य इव तस्य च ॥ २-९९-३

3. sumantrastvapi = Sumantra also; anvapadyata = followed; aduuraat = at a little distance; shatrughnam = after Shatrughna; tarSaH = an eager desire; raama darshanajaH = connected with seeing of Rama; bharatasyeva = like in Bharata; tasya cha = was there in him also.

Sumantra also, equally desirous of seeing Rama; followed Shatrughna at a little distance.

[Verse Locator](#)

गच्छन् एव अथ भरतः तापस आलय संस्थिताम् ।

भ्रातुः पर्ण कुटीम् श्रीमान् उटजम् च ददर्श ह ॥ २-९९-४

4. **atha** = thereafter; **shriimaan** = (While) the illustrious; **bharataH** = Bharata; **gachchhanneva** = passed on; **dadarsha ha** = (he) observed; **parNakuTiim** = a leafy hut; **bhraatuH** = of his brother; **uTajam cha** = and a (small) hut made of leaves nearby; **taapasaalaya samsthitaan** = situated in that wood of ascetics.

While the illustrious Bharata passed on, he observed in that wood of ascetics, a leafy hut of his brother together with a small hut made of leaves, nearby.

[Verse Locator](#)

शालायाः तु अग्रतः तस्या ददर्श भरतः तदा ।

काष्ठानि च अवभग्नानि पुष्पाण्य् अवचितानि च ॥ २-९९-५

5. **tadaa** = then; **bharataH** = Bharata; **dadarsha** = beheld; **kaaSThaami** = wood; **avabhagnaami** = that had been broken up; **puSpaaNicha** = and flowers; **apachitaani** = gathered; **agrataH** = in front; **tasyaaH** = shaalaayaaH = of that hermitage.

Bharata then beheld wood that had been broken up and heaps of flowers gathered in front of that hermitage.

[Verse Locator](#)

स लक्ष्मणस्य रामस्य ददर्शाश्रममीयुषः ।

कृतं वृक्षेष्वभिज्ञानं कुशचीरैः क्वचित् क्वचित् ॥ २-९९-६

6. **abhi^Naanam** = as signs serving as a proper direction to their hermitage; **kR^itam** = were tied; **vR^ikSeSu** = to the trees; **kusha chiiraiH** = tufts of Kusha grass and strips of bark; **kvachit kvachit** = here and there; **raamasya** = lakSmaNasya = by Rama and Lakshmana; **saH** = (which) Bharata; **dadarsha** = saw; **iiyuSaH** = while coming; **aashramam** = to the hermitage.

While coming to the hermitage, Bharata saw some signs here and there serving as a proper direction to that hermitage, tufts of Kusha grass and strips of bark tied to the trees by Rama and Lakshmana.

[Verse Locator](#)

स ददर्श वने तस्मिन् महतः संचयान् कृतान् ।

मृगाणाम् महिषाणाम् च करीषैः शीत कारणात् ॥ २-९९-७

7. **saH** = He; **dadarsha** = (also) saw; **mahataH** = great; **samchayaan** = heaps; **kariiSaiH** = of deers; **mahiSaaNaamcha** = and buffaloes; **tasmin vane** = in that abode; **kR^itaan** = made ready; **shiitakaaraNaat** = for protection against cold.

Bharata also saw in the vicinity great heaps of dried dung of deers and buffaloes, kept ready for protection against cold.

[Verse Locator](#)

गच्छन् एव महा बाहुर् द्युतिमान् भरतः तदा ।

शत्रुघ्नम् च अब्रवीद् हृष्टः तान् अमात्यामः च सर्वशः ॥ २-९९-८

8. **tadaa** = then; **gachchhanneva** = proceeding further; **dyutimaan** = the valiant; **mahaabaahuH** = and the mighty armed; **bharataH** = Bharata; **abraviit**; spoke; **shatrughnam cha** = to Shatrughna; **hR^iSTaH** = in joy; **taan** = and those; **amaatyaamshcha** = ministers; **sarvashaH** = (who surrounded him) on every side.

Then, proceeding further, the valiant and the mighty armed Bharata spoke to Shatrughna in joy, as also those ministers who surrounded him.

[Verse Locator](#)

मन्ये प्राप्ताः स्म तम् देशम् भरद्वाजो यम् अब्रवीत् ।
न अतिदूरे हि मन्ये अहम् नदीम् मन्दाकिनीम् इतः ॥ २-९९-९

9. manye = I think; praaptaaH sma = we have reached; tam deshama = that place; yam = about which; bharadvajaH = Bharadwaja; abraviit = told (us); aham = I; manye = believe; mandaakiniim nadiim = Mandakini River; naati duure = is not so far; itaH = from here.

"I think we have reached the place about which Bharadwaja directed us. I believe Mandakini River is not far from here."

[Verse Locator](#)

उच्चैर् बद्धानि चीराणि लक्ष्मणेन भवेद् अयम् ।
अभिज्ञान कृतः पन्था विकाले गन्तुम् इच्छता ॥ २-९९-१०

10. chiiraaNi = these pieces of bark; baddhaami = have been tied up; uchchaiH = from above; ayam = this; bhavet = may be; panthaaH = the path; abhij^Naana kR^itaH = provided as signs; lakSmaNena = by Lakshmana; ichchhataa = desiring; gantum = to find his way back; akaale = in odd hours (of darkness).

"These pieces of bark have been tied up from above. This may be the path provided as signs by Lakshmana in order to find his way back in odd hours of darkness."

[Verse Locator](#)

इदम् च उदात्त दन्तानाम् कुन्जराणाम् तरस्विनाम् ।
शैल पार्श्वे परिक्रान्तम् अन्योन्यम् अभिगर्जताम् ॥ २-९९-११

11. shailapaarshve = at the side of the mountain; idam = this; parikraantam = is a roaming place; kuN^jaraaNaam = of elephants; udaatta dantaanaam = having huge teeth; tarasvinaam = violent; abhigarjataam = ferociously roaring at; anyauyam = each other.

"At the side of the mountain, this is a roaming place of elephants, having huge teeth, violent as they are and ferociously roaring at each other."

[Verse Locator](#)

यम् एव आधातुम् इच्छन्ति तापसाः सततम् वने ।
तस्य असौ दृश्यते धूमः सम्कुलः कृष्ट वर्त्मनः ॥ २-९९-१२

12. asau = this; samkulaH = is an intense; dhuumaH = smoke; dR^ishyate = being seen; tasya krishNa vartmanaH = from that fire; yameva = which; taapasaaH = the sages; vane = in the forest; satatam = always; ichchhanti = desire; aadhaatum = to keep.

"See this intense smoke coming from that fire which the sages in the forest always desire to keep in their hermitages."

[Verse Locator](#)

अत्र अहम् पुरुष व्याघ्रम् गुरु सत्कार कारिणम् ।
आर्यम् द्रक्ष्यामि सम्हृष्टो महर्षिम् इव राघवम् ॥ २-९९-१३

13. atra = here; aham = I; drakSyaami = can see; samhR^ishTaH = joyfully; raaghavam = Rama; puruSavyaaghram = the tiger among men; gurusatkaarakaariNam = who gives respect

to elders; **aaryam** = as venerable a man; **maharSimiva** = as a sage.

"Here, I can see joyfully Rama, the tiger among men, who gives respect to elders and is as venerable as a sage."

[Verse Locator](#)

अथ गत्वा मुहूर्तम् तु चित्र कूटम् स राघवः ।
मन्दाकिनीम् अनुप्राप्तः तम् जनम् च इदम् अब्रवीत् ॥ २-९९-१४

14. **atha** = thereafter; **gatvaa** = proceeding; **muhuurtaM** = for a while ; **chitrakuuTam** = on Chitrakuta mountain; **anupraaptaH** = and reaching mandaakiniim = the River Mandakini; **sah raaghavaH** = that Bharata; **abraviit** = spoke; **idam** = these words; **tam janam** = to those people (his ministers and others).

Proceeding for a while on Chitrakuta mountain and reaching the River Mandakini, that Bharata said to his ministers and others as follows:

[Verse Locator](#)

जगत्याम् पुरुष व्याघ्र आस्ते वीर आसने रतः ।
जन इन्द्रो निर्जनम् प्राप्य धिन् मे जन्म सजीवितम् ॥ २-९९-१५

15. **puruSa vyaaghraH** = the foremost of men; **janendraH** = and the Lord of the people; **praapya** = having sought; **nirjanam** = seclusion; **aaste** = sat; **jagatyaam** = on the floor; **rataH** = delighted; **viiraasane** = in the posture of a hero (with his left foot placed on his right knee); **dhik** = O fie; **me** = unto my; **janma** = birth; **sajiivitam** = and life!.

"The foremost of men and the Lord of the people, having sought seclusion, sat on the floor, delighted as he was in the posture of a hero (with his left foot placed on his right knee). O Fie unto my birth and life!"

[Verse Locator](#)

मत् कृते व्यसनम् प्राप्तो लोक नाथो महा द्युतिः ।
सर्वान् कामान् परित्यज्य वने वसति राघवः ॥ २-९९-१६

16. **raaghavaH** = Rama; **lokanaathaH** = the Lord of Men; **mahaadyutiH** = with great lustre; **praaptaH** = has been overtaken vyasanam = by this misfortune; **matkR^ite** = because of me; **parityajya** = and leaving; **sarvaan** = all; **kaamaan** = enjoyments; **vasati** = is residing; **vane** = in the forest.

"Rama the Lord of Men with great luster, has been overtaken by this misfortune because of me and leaving all enjoyments, is living in the forest."

[Verse Locator](#)

इति लोक समाकुष्टः पादेषु अद्य प्रसादयन् ।
रामस्य निपतिष्यामि सीतायाः च पुनः पुनः ॥ २-९९-१७

17. **iti** = thus; **lokasamaakruSTaH** = abhored by the world; (I will); **adya** = today; **nipatiSyaami** = fall; **paadeSu** = on the feet; **raamasya** = of Rama; **siitaayaaH** = Seetha; **lakSmaNasya cha** = and Lakshmana; **prasaadayam** = and seek to regain (Rama's) grace.

"Thus abhored by the world, I will fall on the feet of Rama, Seetha and Lakshmana and seek to regain Rama's grace."

[Verse Locator](#)

एवम् स विलपमः तस्मिन् वने दशरथ आत्मजः ।
 ददर्श महतीम् पुण्याम् पर्ण शालाम् मनो रमाम् ॥ २-९९-१८
 साल ताल अश्व कर्णानाम् पर्णैर् बहुभिर् आवृताम् ।
 विशालाम् मृदुभिः तीर्णाम् कुशैर् वेदिम् इव अध्वरे ॥ २-९९-१९
 शक्र आयुध निकाशैः च कार्मुकैर् भार साधनैः ।
 रुक्म पृष्ठैर् महा सारैः शोभिताम् शत्रु बाधकैः ॥ २-९९-२०
 अर्क रश्मि प्रतीकाशैर् घोरैः तूणी गतैः शरैः ।
 शोभिताम् दीप्त वदनैः सर्पैर् भोगवतीम् इव ॥ २-९९-२१
 महा रजत वासोभ्याम् असिभ्याम् च विराजिताम् ।
 रुक्म बिन्दु विचित्राभ्याम् चर्मभ्याम् च अपि शोभिताम् ॥ २-९९-२२
 गोधा अन्गुलित्रैर् आसाक्तैः चित्रैः कान्चन भूषितैः ।
 अरि सम्घैर् अनाधृष्याम् मृगैः सिम्ह गुहाम् इव ॥ २-९९-२३

18;19;20;21;22;23. dasharathaatmajaH = (As) Bharata; samvilapam = was lamenting; evam = thus; dadarsha = (he) beheld; tasmin vane = in that forest; parNashaalaam = a leafy hut; mahatiim = splendid; puNyam = sacred; manoramaam = and charming; aavR^itam = which was covered; bahubhiH = with many; mR^idubhiH = soft; parNaiH = leaves; saala taalaashvakarNaanaam = of Sala; Tala and Ashvakarna trees; tiirNaam = and overspread; kushaiH = with blades of Kusa grass; adhware = in a sacrificial performance; vishaalam vedimiva = appearing like an extensive altar; shobhitaam = and it was adorned; kaarmukaiH = with bows; rukmapR^iSThaiH = plated with gold; shakraayudhanikaashaiH = like unto the weapons of Indra the Lord of celestials; bhaara saadhanaiH = constructed for heroic exploits; mahaa saaraiH = having great power; shatru baadhakaiH = the torments of their foes; shobhitaam = graced; ghoraiH = with fearful; sharaiH = arrows; tuuNiigataiH = in their quivers; arkarashmi pratiikaashaiH = like unto the rays of the sun (bright); sarpaiH = as serpents; diipta vadanaiH = with shining hoods; bhogavatiim iva = in the same way of Bhogavati (the realm of Nagas); viraajitaam = decked; asibhyaam = with a couple of swords; mahaa rajatavaasobhyaam = encased in sheaths of gold; shobhitaam = and adorned; charmabhyaam = with two shields; rukmabindu vichitraabhyaam = decorated with flowers of gold; godhaaN^gulitraiH = finger-guards; kaaNchana bhuuSitaiH = embroidered with gold; chitraiH = in different colours; aasaktaiH = suspended on walls; anaadhR^iSTyaam = which hut was unassailable; arisamghaiH = by hordes of enemies; simhaagnhamiva = as is a lion's cave; mR^igaiH = to deer.

As Bharata was lamenting thus, he beheld in that forest, a splendid and sacred leafy hut, which was covered with many soft leaves of Sala, Tala and Asvakarna trees, overspread with blades of Kusa grass in a sacrificial performance, appearing like an extensive altar and it was adorned with bows plated with gold, like unto the weapons of Indra the Lord of celestials, constructed for heroic exploits, having great power, the torments of their foes, graced with fearful arrows in their quivers, like unto the rays of the sun, bright as serpents with shining hoods, in the same way of Bhagavati (the realm of Nagas), decked with a couple of swords encased in sheaths of gold, adorned with two shields decorated with flowers of gold, finger-guards embroidered with gold and in different colours suspended on walls and which hut was unassailable by hordes of enemies as is a lion's cave to deer.

[Verse Locator](#)

प्राग् उदक् स्रवणाम् वेदिम् विशालाम् दीप्त पावकाम् ।
 ददर्श भरतः तत्र पुण्याम् राम निवेशने ॥ २-९९-२४

24. **bharataH** = Bharata; **dadarsha** = saw; **tatra** = there; **vedim** = a sacrificial altar; **praagudakpravaNaam** = in the north-east corner; having a steep descent; **vishaalaam** = extensive; **dipta paavakaam** = and having a burned fire; **puNyaam** = and sacred; **raamaniveshane** = in the hermitage of Rama.

Bharata saw a sacrificial altar in the north-east corner having a steep descent, extensive in area and having a sacred fire burned in the hermitage of Rama.

[Verse Locator](#)

निरीक्ष्य स मुहूर्तम् तु ददर्श भरतो गुरुम् ।
उटजे रामम् आसीनाम् जटा मण्डल धारिणम् ॥ २-९९-२५

25. **niriikSyā** = looking around; **muhuurtam** = for a moment; **saH bharataH** = that Bharata; **dadarsha** = beheld; **gurm** = his elder brother; **raamam** = Rama; **aasiinam** = seated; **uTaje** = in the hut; **jaTaamaN^Dala dhaariNam** = wearing matted locks.

Looking around for a moment, Bharata beheld his elder brother, Rama himself seated in the hut, wearing matted locks.

[Verse Locator](#)

तम् तु कृष्ण अजिन धरम् चीर वल्कल वाससम् ।
ददर्श रामम् आसीनम् अभितः पावक उपमम् ॥ २-९९-२६
सिंह स्कन्धम् महा बाहुम् पुण्डरीक निभ ईक्षणम् ।
पृथिव्याः सगर अन्ताया भर्तारम् धर्म चारिणम् ॥ २-९९-२७
उपविष्टम् महा बाहुम् ब्रह्माणम् इव शाश्वतम् ।
स्थण्डिले दर्भ सस्तीर्णे सीतया लक्ष्मणेन च ॥ २-९९-२८

26; 27; 28. **dadarsha** = (Bharata) saw; **tam raamam** = that Rama; **kR^iSnaajinadharam** = clad in an antelope-skin; **chiira valkala vaasanam** = and robes of bark; **aasiinam** = seated closely; **paavakopamam** = resembling a fire (in brilliance); **simha skandham** = with the neck and shoulders of a lion; **mahaa baahum** = mighty arms; **puN^DariikanibhekSaNam** = and eyes resembling the lotus; **dharmachaariNam** = the very virtuous; **bhartaaram** = lord; **pR^ithivyaaH** = of the Earth; **saagaraantaayaaH** = extending upto the ocean; **shaashvatam** = the eternal; **brahmaaNamiva** = Brahma; **upaviSTam** = and seated; **sthaNNile** = on the ground; **darbhasamstiiNe** = spread with Darbha grass; **siitayaa lakSmaNena cha** = with Seetha and Lakshman.

Bharata saw that Rama clad in an antelope-skin and robes of bark, seated close by, resembling a fire (in brilliance), with the neck and shoulders of a lion, mighty arms and eyes resembling the lotus, the very virtuous Lord of the Earth extending upto the ocean, the Eternal Brahma, and seated on the ground spread with Darbha grass, with Seetha and Lakshmana.

[Verse Locator](#)

तम् दृष्ट्वा भरतः श्रीमान् दुःख मोह परिप्लुतः ।
अभ्यधावत धर्म आत्मा भरतः कैकयी सुतः ॥ २-९९-२९

29. **dR^iSTvaa** = beholding; **tam** = him; **shriimaan** = the illustrious; **dharmaatmaa** = and the high-souled; **bharataH** = Bharata; **kaikayisutaH** = the son of Kaikeyi; **duHkha shoka pariplutaH** = distraught by the grief that possessed him; **abhyadhaavata** = rushed towards Rama.

Beholding him, the illustrious and the high-souled Bharata the son of Kaikeyim distraught by the grief that possessed him, rushed towards Rama.

[Verse Locator](#)

दृष्ट्वा च विललाप आर्तो बाष्प संदिग्धया गिरा ।

अशक्नुवन् धारयितुम् धैर्याद् वचनम् अब्रवीत् ॥ २-९९-३०

30. dR^iSTvaiva = on seeing (his brother); (Bharata) vilalaapa arto = broke into lamentations; giraa = and in a voice; baaSpa samdigdhayaa = strangled with sobs; ashaknuan = unable; dhaarayitum- to restrain his agony; dhairyaat = with firmness; abraviit = spoke; vachanam = (those) words.

"My elder brother who is fit to be honoured in an assembly by a body of ministers around him, is now being served by a body of wild beasts around him in this jungle."

[Verse Locator](#)

यः संसदि प्रकृतिभिर् भवेद् युक्त उपासितुम् ।

वन्यैर् मृगैर् उपासीनः सो अयम् आस्ते मम अग्रजः ॥ २-९९-३१

31Mama agrajaH = my elder brother; yaH = who; bhavet = becomes; yuktaH = eligible; upaasitum = to be honoured; samsadi = in an assembly; prakR^itibhiH = by the body of ministers; ayam = this; saH = he as such; aaste = is; upaasinaH = being served; mR^igaiH = by wild beasts; vanyaiH = in the jungle.

"My elder brother who is fit to be honoured in an assembly by a body of ministers around him, is now being served by a body of wild beasts around him in this jungle."

[Verse Locator](#)

वासोभिर् बहु साहस्रैर् यो महात्मा पुर उचितः ।

मृग अजिने सो अयम् इह प्रवस्ते धर्मम् आचरन् ॥ २-९९-३२

32. saH = that; mahaatmaa = magnanimous hero; ayam = this one; yaH = who; puraa = formerly; acharan = used; uchitaH = to have fit; bahusaharaiH = and countless; vaasobhiH = articles of apparel; acharan = and following; dharmam = pravaste = is wearing (now); mR^igaaajine = two antelope skins.

"That magnanimous hero, who formerly used to possess countless articles of apparel is now wearing two antelope-skins, following ascetic righteousness.

[Verse Locator](#)

अधारयद् यो विविधाः चित्राः सुमनसः तदा ।

सो अयम् जटा भारम् इमम् सहते राघवः कथम् ॥ २-९९-३३

33. katham = how; ayam raaghavaH = this Rama; yaH = who; tadaa = then; aadhaarayat = donned; vividhaaH = various kinds; chitraaH = of colourful; sumanasaH = flowers; saH = he; sahate = bears; imam jaTaabhaaram = this burden of matted locks?

"How this Rama, who used to wear various kinds of colourful flowers, is bearing this burden of matted locks now?"

[Verse Locator](#)

यस्य यजनैर् यथा आदिष्टैर् युक्तो धर्मस्य संचयः ।

शरीर क्लेश सम्भूतम् स धर्मम् परिमार्गते ॥ २-९९-३४

34. yasya = for whom; yuktaH = is appropriate; samchayaH = an affluence; dharmasya = of righteousness; yaj^NaiH = obtained by sacrificial rites; yathaadiSTaiH = performed according to the prescribed injunctions; saH = that Rama; parimaargate = is striving after; dharmam = a righteousness; shariirakleshasambhuutam = obtained from bodily suffering.

"He who acquired merit through countless sacrifices performed according to the prescribed injunctions, now follows the path of righteousness through asceticism!"

[Verse Locator](#)

चन्दनेन महा अर्हेण यस्य अङ्गम् उपसेवितम् ।
मलेन तस्य अङ्गम् इदम् कथम् आर्यस्य सेव्यते ॥ २-९९-३५

35. **yasya tasya** = He whose; **aN^gam** = body; (was formerly); **upasevitam** = rendered fragrant; **chandanena** = by sandal paste; **mahaarham** = the white one; **katham** = how; **idam aNgam** = this body; **aaryasya** = of the venerable elder brother; **sevyate** = is smeared; **malena** = with dust?

"He whose body was formerly rendered fragrant by white sandal paste, has only dust with which to smear the limbs of this venerable elder brother!"

[Verse Locator](#)

मन् निमित्तम् इदम् दुःखम् प्राप्तो रामः सुख उचितः ।
धिग् जीवितम् नृशंसस्य मम लोक विगर्हितम् ॥ २-९९-३६

36. **raamaH** = Rama; **sukhochitaH** = who used to have comfort; **praaptaH** = has got; **idam duHkham** = this unpleasantness; **mannimittam** = because of me; **dhik** = cursed be; **mama** = my; **nR^ishamsam** = reprehensible; **jiivitam** = existence; **lokavigarhitam** = that the whole world condemns!

"Rama who used to have happiness, has fallen into this misfortune, because of me cursed be my reprehensive existence that the whole world condemns!"

[Verse Locator](#)

इत् एवम् विलपन् दीनः प्रस्विन्न मुख पङ्कजः ।
पादाउ अप्राप्य रामस्य पपात भरतो रुदन् ॥ २-९९-३७

37. **ityevam** = thus; (did); **diinaH** = the pitiable; **bharataH** = Bharata; **vilapan** = lament; **prasvinnamukha paNkajaH** = perspiration be-dewing his lotus-like countenance; **apraapya** = and without touching; **raamasya** = Rama's; **paadau** = feet; **papaata** = fell down; **rudam** = groaning.

Thus did that pitiable Bharata lament, perspiration be-dewing his lotus-like countenance and, without touching Rama's feet, fell down grooming.

[Verse Locator](#)

दुःख अभितप्तो भरतो राज पुत्रो महा बलः ।
उक्त्वा आर्य इति सकृद् दीनम् पुनर् न उवाच किञ्चन ॥ २-९९-३८

38. **duHkhaabhitaptaH** = overcome with grief; **mahaabalaH** = the highly valiant; **raajaputraH** = prince; **bharataH** = Bharata; **uktvaa** = cried out; **aarya iti** = O Noble one"; **sakR^it** = once; **diinam** = and in his distress; **novaacha** = was unable to speak; **kimchana** = a little; **punaH** = further.

Overcome with grief, the highly valiant prince Bharata cried out "O, Noble One!" once and in his distress, was unable to speak anything further.

[Verse Locator](#)

बाष्प अपिहित कण्ठः च प्रेक्ष्य रामम् यशस्विनम् ।
आर्य इत् एव अभिसम्क्रुश्य व्याहर्तुम् न अशक्त् ततः ॥ २-९९-३९

39. **samkR^ishya** = crying at the top of his voice; **aaryetyeva** = "O Noble One" only; **prekSyā** = on seeing; **yashasvinam** = the illustrious; **raamam** = Rama; **naashakat** = he was unable; **vyaahartum** = to speak; **tadaa** = then; **atha** = further; **baaSpaabhihata kaNThashcha** = his throat choked with tears.

Crying at the top of his voice, "O, Noble One" only, on seeing the illustrious Rama, he was unable to speak further, his throat choked with tears.

[Verse Locator](#)

शत्रुघ्नः च अपि रामस्य ववन्दे चरणौ रुदन् ।

ताउ उभौ स समालिन्ग्य रामो अप्य् अश्रूण्य् अवर्तयत् ॥ २-९९-४०

40. **shatrughnashchaapi** = Shatrughna too; **rudan** = weeping; **vavande** = throw himself; **raamasya** = at Rama's; **charaNau** = feet; **saH raamashcha** = and that Rama too; **samaaliN^gya** = embracing; **tau ubhau** = them both; **avartayat** = could not restrain; **ashruuNi** = his tears.

Shatrughna too, weeping, threw himself at Rama's feet and Rama too, embracing them both, allowed his tears to fall.

[Verse Locator](#)

ततः सुमन्त्रेण गुहेन चैव ।

समीयतू राज सुताउ अरण्ये ।

दिवा करः चैव निशा करः च ।

यथा अम्बरे शुक्र बृहस्पतिभ्याम् ॥ २-९९-४१

41. **tataH** = then; **araNye** = in that forest; **raajasutau** = the princes Rama and Lakshmana; **samiiyataH** = were seen; **sumantreNa** = by Sumantra; **guhena chaiva** = and Guha; **yathaa** = as; **ambare** = in the sky; **divaakarashchaiva** = the sun; **nishaakarashcha** = and the moon (are seen in conjunction); **shukra bR^ihaspatibhyaam** = with Venus and Jupiter.

Then, in that forest, the princes Rama and Lakshmana were seen by Sumantra and Guha, as in the sky, the sun and the moon are seen in conjunction with Venus and Jupiter.

[Verse Locator](#)

तान् पार्थिवान् वारण यूथप आभान् ।

समागतामः तत्र महत् अरण्ये ।

वन ओकसः ते अपि समीक्ष्य सर्वे अप्य् ।

अश्रूण्य् अमुन्वन् प्रविहाय हर्षम् ॥ २-९९-४२

42. **sarve** = all; **te** = those; **vanaukasaH** = dwellers in the woods; **samiikSyā** = seeing; **taan paarthivaan** = those princes; **vaaraNayuuthapaabhaan** = resembling the leaders of elephant-herbs; **samaagataan** = meeting together; **tatra** = there; **mahati** = in that great; **araNye** = forest; **pravihaaya** = losing; **harSam** = their cheerfulness; **aasmuNahan** = shed; **ashruuNi** = tears.

All those dwellers in the woods, seeing those princes resembling leaders of elephant-herbs meeting together there in that great forest, losing their cheerfulness, began to shed tears.

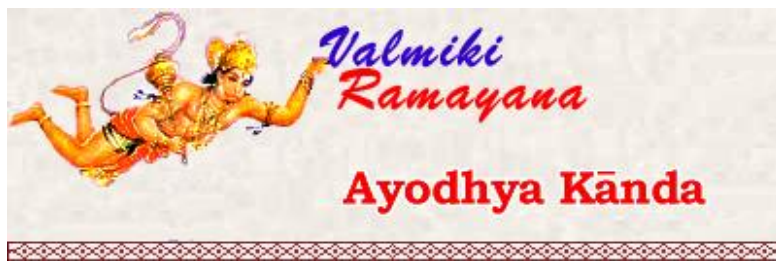
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोनशततमः सर्गः

Thus completes 99th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 99

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		

© December 2004, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 100 Verses converted to UTF-8, Nov 09

Introduction

Rama gives instruction to Bharata as regards the duties of a king and the polity under an ideal monarchy under the pretext of enquiring about the welfare of his father and others.

[Verse Locator](#)

जटिलं चीरवसनं प्राञ्जलिं पतितं भुवि ।
ददर्श रामो दुर्दर्शं युगान्ते भास्करं यथा ॥ २-१००-१

1. raamaH = Rama; dadarsha = saw; (Bharata); jaTilam = with matted locks; chiiravasanam = wearing bark-robres; praaN^jalim = and with joined palms; patitam = lying; bhuvi = on the ground; durdarsham = incapable of being seen; bhaaskaram yathaa = as the sun; yugaante = at the end of the world-period.

Rama saw Bharata, with matted locks, wearing bark-robres and, with joined palms, lying on the ground, incapable of being seen as the sun at the time of the dissolution of the world.

[Verse Locator](#)

कथं चिदभिविज्ञाय विवर्णवदनं कृशम् ।
भ्रातरं भरतं रामः परिजग्राह बाहुना ॥ २-१००-२

2. raamaH = Rama; katham chit = with some difficulty; abhiJ^Naaya = recognized; bharatam = Bharata; vivarNa vadanam = whose face became pale; kR^isham = who was emaciated; parijagraaha = and took; bhraataram = his brother; baahunaa = by the arm.

Rama recognized with some difficulty his brother Bharata, whose face became pale and who was emaciated, and took him by the arm.

[Verse Locator](#)

आघ्राय रामः तम् मूर्ध्नि परिष्वज्य च राघवः ।
अन्के भरतम् आरोप्य पर्यपृच्छत् समाहितः ॥ २-१००-३

3. aaghraaya = smelling; muurdhni = the crown of his head; aaropya = placing him; an^ke = on his lap; raamaH = Rama; raaghavaH = born in Raghu dynasty; pariSvajya cha = embraced; tam bharatam = that Bharata; paryapR^ichchhat = and enquired (as follows); samaahitaH = with an absorbent mind.

Smelling the crown of his head, placing him on his lap, Rama who was born in Raghu dynasty embraced Bharata and with an absorbent mind, enquired of him as follows:

[Verse Locator](#)

क्व नु ते अभूत् पिता तात यद् अरण्यम् त्वम् आगतः ।
न हि त्वम् जीवतः तस्य वनम् आगन्तुम् अर्हसि ॥ २-१००-४

4. **taata** = my darling!; **kvam** = where; **abhuut** = is; **te pitaa** = your father; **yat tvam** = (that) you; **aagataH** = have come; **araNyam** = to the forest?; **tasya** = He; **jiivitaH** = being alive; **tvam** = you; **na arhasi hi** = ought not have; **aagatum** = to come; **vanam** = to the forest.

"My darling! Where is our father, that you have come to the forest? He, being alive, you ought not have to come to the forest."

[Verse Locator](#)

चिरस्य बत पश्यामि दूराद् भरतम् आगतम् ।
दुष्प्रतीकम् अरण्ये अस्मिन् किम् तात वनम् आगतः ॥ २-१००-५

5. **pashyaami** = I see; **bharatam** = Bharata; **chirasya** = after a long time; **aagatam** = who comes; **duuraat** = from a far-off distance; **duSpratiikam** = wearing a mournful face; **asmin araNye** = into this forest; **bata** = Alas!; **taata** = My darling!; **kim** = why; **aagataH** = have you come; **vanam** = to the forest?.

"I see you after a long time, coming from a far-off distance, wearing a mournful face into this forest Alas! Why have you come to the forest, my darling?"

[Verse Locator](#)

कच्चिद्धारयए तात राजा यत्त्वमिहागतः ।
कच्चिन्न दीनः सहसा राजा लोकान्तरं गतः ॥ २-१००-६

6. **taata** = my dear brother!; **kachchiddhaarayate raajaa** = Is the king alive? **yat tvam** = (that) you; **aagataH** = have come; **iha** = here?; **diinaH raajaa** = (I hope) the miserable king; **na gataH kachchit** = has not indeed departed; **lokaantaram** = to the other world; **sahasaa** = all of a sudden.

"My dear brother! Is the king alive, that you have come here? I hope the miserable king has not indeed departed to the other world, all of a sudden."

[Verse Locator](#)

कच्चित्सौम्य नते राज्यं भ्रष्टं बालस्य शाश्वतम् ।
कच्चिछुश्रूषसे तात पितरं सत्यविक्रमम् ॥ २-१००-७

7. **saumya** = O; gentle brother!; (I hope); **shaashvatam** = the permanent; **raajyam** = kingdom; **na bhraSTam kachchit** = has in no way suffered; **te** = from your; **baalasya** = youthful inexperience; **taata** = My darling!; **shushruuSate kachchit** = Are you rendering service; **pitaram** = to our father; **satyavikramam** = who is truly valiant?

"O, gentle brother! I hope the eternal kingdom has in a no way suffered from your youthful experience. My darling! Are you rendering service to our father, who is truly valiant?"

[Verse Locator](#)

कच्चिद् दशरथो राजा कुशली सत्य समारः ।
राज सूय अश्व मेधानाम् आहर्ता धर्म निश्चयः ॥ २-१००-८

8. **kachchit** = I hope that; **raajaa dasharathaH** = the king Dasaratha; **kushalii** = is well; **satyasangaraH** = he who is true to his promise; **aahartaa raaja suuyaashva medhaanaam** = he who performs Rajasuya and Ashvamedha sacrifices; **dharma nishchayaH** = and he who has a righteous resolve.

"I hope that the King Dasaratha is well, he who is true to his promise, he who performs Rajasuya and Ashvamedha Sacrifices and he who has a righteous resolve."

[Verse Locator](#)

स कच्चिद् ब्राह्मणो विद्वान् धर्म नित्यो महा द्युतिः ।
इक्ष्वाकूणाम् उपाध्यायो यथावत् तात पूज्यते ॥ २-१००-९

9. **taata** = My darling! **puujyate kachchit** = are you treating respectfully; **yathaavat** = as before; **saH** = that; **upaadhyaayaH** = preceptor; **ikSvaakuNaam** = of the Ikshvakus; **braahmaNaH** = the one who knows the sacred scriptures; **vidvaan** = the learned; **dhamanityaH** = who constantly keeps up the virtues; **mahaadyutiH** = and who has a great splendour.

"My darling! Are you treating respectfully as before that preceptor of the Ikshvakus, the one who knows the sacred scriptures, the one who knows the sacred scriptures, the learned who constantly keep up the virtues and he who has a great splendour?"

[Verse Locator](#)

सा तात कच्चिच् च कौसल्या सुमित्रा च प्रजावती ।
सुखिनी कच्चिद् आर्या च देवी नन्दति कैकयी ॥ २-१००-१०

10. **taata** = My darling!; **kachchit** = I hope; **saa kausalyaa** = that Kausalya; **sumitraacha** = and Sumitra; **prajaaaratii** = having good offspring; **sukhinii** = are happy; **kachchit** = I hope; **aaryaa** = the venerable; **devii** = queen; **kaikeyii** = Kaikeyi; **nandati** = is rejoicing.

"My darling! I hope that Kausalya and Sumitra having good offspring are happy. I hope the venerable queen Kaikeyi is rejoicing."

[Verse Locator](#)

कच्चिद् विनय सम्पन्नः कुल पुत्रो बहु श्रुतः ।
अनसूयूर् अनुद्रष्टा सत्कृतः ते पुरोहितः ॥ २-१००-११

11. **kachchit** = I hope that; **purohitaH** = the preceptor; **vinayasampannaH** = who is rich in humility; **kulaputraH** = a son of a noble family; **bahushrutaH** = who has a knowledge of many scriptures; **anasuuyuH** = an unenvious person; **anudraSTaa** = and full of insight; **satkR^itaH** = is duly honoured; **te** = by you.

"I hope that the preceptor (Suyajna the son of Vasishta); who is rich in humility, a son of a noble family, who has a knowledge of many scriptures an unenvious person and who is full of insight, is duly honoured by you."

[Verse Locator](#)

कच्चिद् अग्निषु ते युक्तो विधिज्जो मतिमान् ऋजुः ।
हुतम् च होष्यमाणम् च काले वेदयते सदा ॥ २-१००-१२

12. **kachchit** = I hope that; **vidhijN^aH** = a brahmin who is versed in the traditions; **matimaan** = who is intelligent; **R^iyuH** = and just; **yuktaH** = employed; **te** = in your; **agniSu** = sacred fires; **sadaa** = always; **vedayate** = informs you; **kaale** = in time; **hutamcha** = and about a sacred fire having been; **hoSyamaaNamcha** = or going to be fed with oblations.

"I hope that a brahmin who is versed in the traditions, who is intelligent and just, employed in your sacred fires, always informs you in time, about a sacrificial fire having been or going to be fed with oblations."

[Verse Locator](#)

कच्चिद्देवान् पितॄन् भूत्वान्गुरुन् पितृसमानपि ।
वृद्धांश्च तात वैद्यांश्च ब्राह्मणांश्चाभिमन्यसे ॥ २-१००-१३

13. **taata** = My darling!; **kachchit** = I hope that; **abhimanyase** = you are holding in high esteem; **devaan** = the gods; **pitR^iin** = your ancestors; **bhR^ityaan** = dependents; **guruun** = and teachers; **vR^iddhamshcha** = who are aged; **pitR^isamaan api** = as your father too; **vaidyaamshcha** = the doctors; **braahmanaamshcha** = and the brahmins.

"My darling! I hope that you are holding in high esteem the gods, your ancestors, dependents and teachers of your father's age the doctors and the brahmins."

[Verse Locator](#)

इषु अस्त्र वर सम्पन्नम् अर्थ शास्त्र विशारदम् ।
सुधन्वानम् उपाध्यायम् कच्चित् त्वम् तात मन्यसे ॥ २-१००-१४

14. **taata** = O; my darling!; **kacchit** = I hope that; **tvam** = you; **manyase** = treat with due respect; (in archery); **upaadhyaayam** = your teacher; **sudhanvaanam** = Sudhanva; **ishhvastra vara sampannam** = who is furnished with the most excellent arrows and darts; **artha shaastra vishaaradam** = well-versed in political economy.

"O, my darling! I hope that you treat with due respect; Sudhanva, your teacher in archery, who is furnished with the most excellent arrows and darts and well-versed in political economy."

[Verse Locator](#)

कच्चिद् आत्म समाः शूराः श्रुतवन्तो जित इन्द्रियाः ।
कुलीनाः च इङ्गितज्जाः च कृताः ते तात मन्त्रिणः ॥ २-१००-१५

15. **kachchit** = I hope that; **mantriNaH** = ministers; **shuuraaH** = who are valiant; **aatma samaaH** = like you; **shrutavantaH** = learned; **jitendriyaaH** = masters of their senses; **kuliinaashcha** = of noble birth; **iN^gitaj^Naashcha** = and and skilled in interpreting internal sentiments by external gesture; **kR^itaaH** = are assigned; **te** = to you.

"I hope that ministers who are valiant like you, learned, masters of their senses of noble birth and skilled interpreting internal sentiments by external gesture, are assigned to you."

[Verse Locator](#)

मन्त्रो विजय मूलम् हि राज्ञाम् भवति राघव ।
सुसम्वृतो मन्त्र धरैर् अमात्यैः शास्त्र कोविदैः ॥ २-१००-१६

16. **vijaya muulan** = the source of victory; **raaj^Naam** = for kings; **bhavatihihi** = in deed couses; **samvR^itaH** = from a concealed; **mantraH** = counsel; **amaatyaiH** = by ministers; **shaastra kovidaiH** = well-versed in political sciences; **mantradharaiH** = and who can conceal their thoughts within themselves; **raaghava** = O; Bharata!.

"The source of victory for kings indeed comes from a concealed counsel by ministers, who are well-versed in political sciences and who can hide their thoughts within themselves."

[Verse Locator](#)

कच्चिन् निद्रा वशम् न एषि कच्चित् काले विबुध्यसे ।
कच्चिन् च अपर रात्रिषु चिन्तयस्य् अर्थ नैपुणम् ॥ २-१००-१७

17. **naiSii kashchit** = I hope you do not; **nidraa vasham** = fall a prey to excess of sleep; **prabhudhyase kachchit** = and wake-up; **kaale** = at appropriate time; **chintayati kachchit** = i hope you contemplate; **apara raatreSu** = during the later half of the night; **arthanaipuNam** = adroitness of an action.

"I hope you do not fall a prey to excess of sleep and do wake up at appropriate time. I hope you contemplate during the later half of the night, about the adroitness of an action."

[Verse Locator](#)

कच्चिन् मन्त्रयसे न एकः कच्चिन् न बहुभिः सह ।
कच्चित् ते मन्त्रितो मन्त्रो राष्ट्रम् न परिधावति ॥ २-१००-१८

18. **kachchit** = I hope that; **na mantrayase** = you do not deliberate; **ekaH** = alone; **na kachchit** = nor indeed; **bahubhissaha** = together with = numerous men; **kachchit** = I hope; **te mantraH** = your decision; **mantritaH** = arrived at by you through deliberation; **na paridhaavati** = does not flow; **raaSTram** = to the public.

"I hope that you do not deliberate alone nor indeed with numerous men. I hope your decision arrived at by you through such deliberation does not flow to the public (even before it is carried out)".

[Verse Locator](#)

कच्चिद् अर्थम् विनिश्चित्य लघु मूलम् महा उदयम् ।
क्षिप्रम् आरभसे कर्तुम् न दीर्घयसि राघव ॥ २-१००-१९

19. **raaghava** = O; Bharata!; **kachchit** = I hope that; **aarabhase** = you launch; **kartam** = to excente; **kSipram** = soon; **vinishchitya** = considering your interest; **artham** = an undertaking; **mahodayam** = which has great benefit; **laghumuulam** = with least cost; **na diirghayasi** = and do not delay it.

"O, Bharata! I hope considering your interest fully, you lanuch an undertaking, which has maximum benefit with minimum coast and indeed do not delay it further."

[Verse Locator](#)

कच्चित् तु सुकृतान्य् एव कृत रूपाणि वा पुनः ।
विदुः ते सर्व कार्याणि न कर्तव्यानि पार्थिवाः ॥ २-१००-२०

20. **kachhit** = I hope that; **paarthivaa** = other kings; **viduH** = know; **te** = your; **sarva kaaryaaNi** = entire undertaking; **sukR^itaanyeva** = only after they have been successfully completed; **punah** = and; **kR^ita ruupaani vaa** = which have taken shape; **na** = and do not get to know; **kartavyaani** = your proposed undertakings.

"I hope the other kings know your entire undertakings only after they have been successfully completed as well as those which have taken a shape, but not your proposed undertakings."

[Verse Locator](#)

कच्चिन् न तर्कैर् युक्त्वा वा ये च अप्य् अपरिकीर्तिताः ।
त्वया वा तव वा अमात्यैर् बुध्यते तात मन्त्रितम् ॥ २-१००-२१

21. **taataH** = My darling!; **kachchit** = I hope that; **na budhyate** = it is not known (by others); **antritam** = the discussion; **yuktyaavaa** = by a strategem; **tarkaiH** = or by enquiry; **ye chaapi** = or by any other strategies; **aparikiirtitaa** = no mentioned; **tvayaa raa** = by you; **tava amaatyairvaa** = or by your ministers.

"My darling! I hope that others are not knowing, by their enquiries or strategies or by any other approaches not mentioned, the details of discussions you make with your ministers."

[Verse Locator](#)

कच्चित् सहस्रान् मूर्खाणाम् एकम् इच्छसि पण्डितम् ।
पण्डितो ह्य् अर्थं कृच्छ्रेषु कुर्यान् निश्च्रेयसम् महत् ॥ २-१००-२२

22. kachchit = I hope; ichhasi = you solicit for; ekam = one; paN^Ditam = wise man; sahasraat = rather than for a thousand; muurkhaanaam = stupid; (for); paN^DitaH = a wise man; kuryaat = can do; mahat = a great; nishreyasam = advantageous thing; artha kR^ichchhreSu = in difficult matters.

"I hope you solicit for one wise man rather than for a thousand stupid; for, a wise man can be of a great help to you in difficult matters."

[Verse Locator](#)

सहस्राण्य् अपि मूर्खाणाम् यद्य् उपास्ते मही पतिः ।
अथ वा अप्य् अयुतान्य् एव न अस्ति तेषु सहायता ॥ २-१००-२३

23. yadyapi = even if; mahiipatiH = a king; upaaste = employs; sahasraaNi = thousands; athavaa = or; aayutaanyeva = tens of thousands; muurkhaaNam = of fools; na asti = there is no; sahaayataa = helpfulness; teSu = in them.

"Even if a king employs thousands or tens of thousands of fools, they will not be helpful to him."

[Verse Locator](#)

एको अप्य् अमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानम् राज मात्रम् वा प्रापयेन् महतीम् श्रियम् ॥ २-१००-२४

24. ekaH amaatyO. api = even one minister; medhaavii = who is wise; shuuraH = valiant; dakSaH = efficient; vichakSaNaH = and sagacious; praapayet = causes to secure; mahatiim = a great; shriyam = prosperity; raajaanam = to the king; raajamaatram vaa = or to one who enjoys royal authority.

"Even one wise, valiant sagacious and efficient minister alone can cause to secure a great prosperity to the king or to one who enjoys royal authority."

[Verse Locator](#)

कच्चिन् मुख्या महत्सु एव मध्यमेषु च मध्यमाः ।
जघन्याः च जघन्येषु भृत्याः कर्मसु योजिताः ॥ २-१००-२५

25. kachchit = I hope that; mukhyaaH = superior; bhR^ityaaH = servants; yojitaaH = are assigned; mahatsu = superior; karmasu eva = works only; madhyamaaH = mediocre servants; madhyameSu cha = in mediocre works; jaghanyaaH tu = and inferior servants; jaghanyeSu = in inferior works.

"I hope that superior servants are assigned superior works only, mediocre servants in mediocre works and inferior servants in inferior works."

[Verse Locator](#)

अमात्यान् उपधा अतीतान् पितृ पैतामहान् शुचीन् ।
श्रेष्ठान् श्रेष्ठेषु कच्चित् त्वम् नियोजयसि कर्मसु ॥ २-१००-२६

26. achchit = i hope; tvam = you; niyojayasi = are appointing; amaatyaan = (those) ministers; upadhaatiitaan = who are incorruptible; pitR^ipaaitaamahaan = born of the fathers and forbears of good family; shuchiin = who are full of integrity; shreSThaan = and eminent ones; karmasu = in matters; shreSThesu = of great importance.

"I hope you are appointing those ministers, who are eminent incorruptible, born of the fathers and for bears of good family and who are full of integrity in matters of great importance."

[Verse Locator](#)

कच्चिन्नोग्रेण दण्डेन भृशमुद्वेजितप्रजम् ।

राज्यं तवानुजानन्ति मन्त्रिणः कैकयीसुत ॥ २-१००-२७

27. **kaikeyii suta** = o; **Bharata!**; **kachhit** = I hope; **tava** = your; **mantriNaH** = ministers; **naanujaananti** = do not watch as mere witnesses; **bR^isham udvejita prajam** = (while) your subjects tremble with great fear; **raajyam** = (in your) kingdom; **ugre Na daN^Dena** = by your stern scepter.

"O, Bharata! I hope your ministers do not watch as mere witnesses, while your subjects in the kingdom wielding tremble with great fear, under your inflexible wielding of the scepter."

[Verse Locator](#)

कच्चित् त्वाम् न अवजानन्ति याजकाः पतितम् यथा ।

उग्र प्रतिग्रहीतारम् कामयानम् इव स्त्रियः ॥ २-१००-२८

28. **kachhit** = I hope; **yaajakaah** = those who perform the sacrifice; **naavajaananti** = do not hold you in contempt; **ugra pratigrahiitaaram** = as one who accepts terrible gifts; **patitam yathaa** = as one who is fallen; **striiyaH iva** = as women; (hold); **kaamayaanam** = of those lustful men.

"I hope those who perform the sacrifice do not hold you in contempt, as one who accepts terrible gifts; as one who is fallen, as women hold in contempt of those highly lustful men."

[Verse Locator](#)

उपाय कुशलम् वैद्यम् भृत्य संदूषणे रतम् ।

शूरम् ऐश्वर्यं कामम् च यो न हन्ति स वध्यते ॥ २-१००-२९

29. **yaH** = he who; **na hanti** = does not slay; **vaidyam** = a physician; **upaaya kushalam** = skilled in ways and means of aggravating a disease; **bhR^ityu samduuSaNe ratam** = a servant intent on bringing disgrace; **shuuram** = and a valiant warrior; **aishvarya kaamam cha** = seeking kingly power; **saH** = he (himself); **hanyate** = is slain.

"He, who does not slay a physician skilled in ways and means of aggravating a disease, a servant intent on bringing disgrace and a valiant warrior seeking kingly power, is *himself) slain by them."

[Verse Locator](#)

कच्चिद् हृष्टः च शूरः च धृतिमान् मतिमान् शुचिः ।

कुलीनः च अनुरक्तः च दक्षः सेना पतिः कृतः ॥ २-१००-३०

30. **kachhit** = I hope; **senaapatiH** = an army-chief; **hR^iTashcha** = who is happy man; **shuurashcha** = a valiant man; **matimaan** = a wise man; **dhR^itimaan** = a courageous man; **shuchiH** = of good conduct; **kuliinashcha** = one who is born in a good family; **anuraktashcha** = who is beloved by his subordinates; **dakSaH** = and one who is efficient; **kR^itaH** = is selected.

"I hope an army-chief, who is cheerful, wise, courageous, valiant, well-behaved, born in a good family, who is beloved by his subordinates and efficient, is selected by you."

[Verse Locator](#)

बलवन्तः च कच्चित् ते मुख्या युद्ध विशारदाः ।

दृष्ट अपदाना विक्रान्ताः त्वया सत्कृत्य मानिताः ॥ २-१००-३१

31. **kachchit** = I hope; **te** = those; **mukhyaH** = important warriors; **belaventaH** = who are exceedingly strong; **yuddhavishaaradaaH** = skilled in war-fare; **dr^iSTaapadaanaa** = whose excellent actions were seen before; **vikraantaH** = and the most courageous men honoured; **maanitaH** = and respected; **tvayaa** = by you.

"I hope those warriors, who are excellent strong, skilled in war-face, whose excellent actions were seen before and the most courageous ones are duly honoured and respected by you."

[Verse Locator](#)

कचिद् बलस्य भक्तम् च वेतनम् च यथा उचितम् ।

सम्प्राप्त कालम् दातव्यम् ददासि न विलम्बसे ॥ २-१००-३२

32. **kachchit** = I hope; **sampraapta kaalam** = at the proper time; **dadaasi** = you are giving; **balasya** = your army; **bhaktam cha** = the daily provisions; **daatavyam** = to be given; **yathochitam** = and suitable; **vetanamcha** = salary; **na vilambase** = without any delay.

"I hope you are regularly giving your army, the daily provisions and the suitable salary to them, without any delay."

[Verse Locator](#)

काल अतिक्रमणे ह्य एव भक्त वेतनयोर् भृताः ।

भर्तुः कुप्यन्ति दुष्यन्ति सो अनर्थः सुमहान् स्मृतः ॥ २-१००-३३

33. **kaalaatikramaNaat** = (when) there is delay; **bhaktavetanayoH** = in giving bread and wages; **bhR^itaaH** = the servants; **kupyanti** = become incensed; **bhartuH** = against their master; **duSyanti** = and become corrupt; **saH** = (and) that; **smR^itaaH** = is said to be; **sumahaan** = a great; **anarthaH** = unfortunate occurrence.

"When there is delay in giving bread and wages, the servants become incensed against their master and become corrupt; and that is said to be a great unfortunate occurrence."

[Verse Locator](#)

कच्चित् सर्वे अनुरक्ताः त्वाम् कुल पुत्राः प्रधानतः ।

कच्चित् प्राणामः तव अर्थेषु सम्यजन्ति समाहिताः ॥ २-१००-३४

34. **kachchit** = I hope; **sarve** = all; **pradhaanataH** = the foremost; **kulaputraaH** = descendents of your race (kshatriyas); **anuraktaaH** = are devoted; **tvaam** = to you; **kachchit santyajanti** = (and) do they lay down; **praaNaan** = their lives; **tava artheSu** = for your sake; **samaahitaaH** = steadfastly?

"I hope all the foremost descendents of your race (kshatriyas) are devoted to you and do they lay down their lives steadfastly for your sake?"

[Verse Locator](#)

कच्चिज् जानपदो विद्वान् दक्षिणः प्रतिभानवान् ।

यथा उक्त वादी दूतः ते कृतो भरत पण्डितः ॥ २-१००-३५

35. **bharata** = O; Bharata!; **kachchit** = I hope that; **paN^DitaH** = a knowledgeable man; **jaanapadaH** = living in the country; **vidvaan** = a wise man; **dakSiNaH** = a skilled person; **pratibhaanavaan** = endowed with presence of mind; **yathoktavaadii** = the one who knows how to speak to the point; **kR^itaH** = is selected; **duutaH** = ad an ambassador; **te** = by you.

"I hope that a knowledgeable man, living in your own country, a wise man a skilled person endowed with presence of mind and the one who knows how to speak to the point, is selected as an ambassador by you."

[Verse Locator](#)

कच्चिद् अष्टादशान्य् एषु स्व पक्षे दश पन्च च ।

त्रिभिः त्रिभिर् अविज्जातैर् वेत्सि तीर्थानि चारकैः ॥ २-१००-३६

36. **vetsi katsit** = do you get to know; **tribhiH tribhiH** = through three; **chaarakaiH** = spies; **avij^NaataiH** = each unacquainted with each other; **aSTaadasha** = the eighteen*; **tiirthaani** = functionaries; **anyesu** = of the enemies; **dasha paN^cha cha** = and the fifteen functionaries; **svapakSe** = of your own side?

"Do you get to know through three spies, each unacquainted with each other, about the eighteen* functionaries of the enemies and the fifteen functionaries of your own side?"

*They are: 1)the chief minister; 2) the king's family priest; 3)the crown prince; 4)the leader of the army; 5) the chief warder; 6) the chamberlain (antaHpuraaH adhyaksha); 7)the superintendent of gails (kaaraagaara adhyaksha); 8) the chancellor of the exchequer; 9)the herald; 10)the government advocate; 11) the judge; 12)the assessor; 13) the officer disbursing salaries to army men; 14) the officer drawing money from the state exchequer to disburse the workmen's wages; 15) the superintended of public works; 16) the protector of the borders of a kingdom, who also performed the duties of a forester; 17) the magistrate; 18) the officer entrusted with conservation of waters; hills, forests and tracts difficult of access.: The fifteen functionaries of one's own side are the last fifteen of this very list, omitting the first three; viz; the chief ministers, the family priest and the crown prince.

[Verse Locator](#)

कच्चिद् व्यपास्तान् अहितान् प्रतियातामः च सर्वदा ।

दुर्बलान् अनवज्जाय वर्तसे रिपु सूदन ॥ २-१००-३७

37. **ripusuudada** = O; slayer of your Foes!; **kachchit** = I hope; **vartase** = you stay; **sarvadaa** = forever; **anavajNaaya** = not thinking lightly; **ahitaan** = of your foes; **durbalaan** = who are weak; **vyapaastaan** = and having been expelled; **pratiyaataamshcha** = return again to revenge.

"O, slayer of your Foes! I hope you do not forever think lightly of your foes, who are weak and having been expelled, return again."

[Verse Locator](#)

कच्चिन् न लोकायतिकान् ब्राह्मणामः तात सेवसे ।

अनर्थ कुशला ह्य एते बालाः पण्डित मानिनः ॥ २-१००-३८

38. **kachchit** = I hope; **no sevasa** = you are not honouring; **lokaayatikaan** = the materialistic; **braahmaNaan** = brahmins; **taata** = my darling!; **ete** = these men; **anarthakushalaaH hi** = are skilled in perverting the mind; **baalaaH** = ignorant; **paN^Dita maaninaH** = and thinking themselves to be learned.

I hope are not honouring the materialistic brahmins, My dear brother! These men are skilled in perverting the mind, ignorant as they are and thinking themselves to be learned."

[Verse Locator](#)

धर्म शास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः ।

बुद्धिमान् वीक्षिकीम् प्राप्य निरर्थम् प्रवदन्ति ते ॥ २-१००-३९

39. **praapya** = reaching to; **anviikSakiim** = their logical; **buddhim** = aeumen; **durbudhaaH** = these men of perverted intellect; **pravadanti** = speak; **nirartham** =

bereft of meaning; **vidyamaaneSu** = in the presence of; **mukhyeSu** = eminent; **dharma shaastreSu** = books on righteousness.

"Reaching to their logical acumen, these men of perverted intellect preach meaninglessly, in the presence of eminent books on righteousness."

[Verse Locator](#)

वीरैर् अध्युषिताम् पूर्वम् अस्माकम् तात पूर्वकैः ।
सत्य नामाम् दृढ द्वाराम् हस्त्य् अश्व रथ सम्कुलाम् ॥ २-१००-४०
ब्राह्मणैः क्षत्रियैर् वैश्यैः स्व कर्म निरतैः सदा ।
जित इन्द्रियैर् महा उत्साहैर् वृत अमात्यैः सहस्रशः ॥ २-१००-४१
प्रासादैर् विविध आकारैर् वृताम् वैद्य जन आकुलाम् ।
कच्चित् समुदिताम् स्फीताम् अयोध्याम् परिरक्षसि ॥ २-१००-४२

40; 41; 42. **kachchit** = I hope; **parirakSasi** = you preserve; **ayodhyaam** = the City of Ayodhya; **samuditaam** = furnished with everything; **sphiitaam** = and flourishing; **puurvam** = that was formerly; **adhyuSitaam** = inhabited; **asmaakam** = by our; **viiraiH** = heroic; **puurvakaiH** = ancestors; **taata** = O; my dear brother; **satyanaanaam** = that is worthy of its name; **dR^iDha dvaaraam** = with its fortified gates; **hastvashva ratha sankulaam** = its elephants; horses and chariots that fill it; **vR^itaam** = endowed with; **braahmaNaiH** = its brahmins; **kSastriyaiH** = warriors; **vaishyaiH** = and merchants; **sahasrashaH** = in thousands; **sadaa** = ever; **svakarma nirataiH** = engaged in their respective duties; **aaryaiH** = with engaged in thier respective duties; **aaryaiH** = with its noble citizens; **jitendriyaiH** = self-controlled; **mahotsaahaiH** = full of energy; **vR^itaam** = endowed iwth; **praasaadaiH** = its palaces; **vividhaakaaraiH** = in various shapes; **vaidyajanaakulaam** = and the learned who abound there.

"I hope you preserve the City of Ayodhya, furnished with everything and flourishing, that was formerly inhabited by our heroic ancestors, O my dear brother, that is worthy of its name, with its fortified gates, its elephant horses and chariots that fill it, with its brahmins, warriors and merchants in thousands, ever engaged in their respective duties, with its noble citizens self-controlled and full of energy, with its palaces in various shapes and the learned who abound there."

[Verse Locator](#)

कच्चिच् चैत्य शतैर् जुष्टः सुनिविष्ट जन आकुलः ।
देव स्थानैः प्रपाभिः च तडागैः च उपशोभितः ॥ २-१००-४३
प्रहृष्ट नर नारीकः समाज उत्सव शोभितः ।
सुकृष्ट सीमा पशुमान् हिंसाभिर् अभिवर्जितः ॥ २-१००-४४
अदेव मातृको रम्यः श्वा पदैः परिवर्जितः ।
परित्यक्तो भयैः सर्वैः खनिभिश्चोपशोभितः २-१००-४५
विवर्जितो नरैः पापैर्मम पूर्वैः सुरक्षितः ।
कच्चिज् जन पदः स्फीतः सुखम् वसति राघव ॥ २-१००-४६

43; 44; 45; 46; 47. **kachchit** = I hope that; **janapadaH** = the kingdom; **juSTaH** = adorned; **chaitya shataiH** = with hundreds of altars; **suniviSTa janaakulaH** = and abundantly filled with peaceful people; **upashobhitaH** = rich; **devasthaanaiH** = in temples; **prapaabhishcha** = with sheds where water is stocked for free distribution to passers-by and tanks; **taTaakaishchaprahR^iSTa nara naariikaH** = with happy men and women; **samaajotsavashobhitaH** = graced by social festivities; **sukR^iSTa siimaa** = with land well-tilled; **pashumaan** = abiding in cattle; **parivarjitaH** = which are totally free; **himsaabhiH** =

from cruelties; **adeva maatR^ikaH** = (agricultural land) not exclusively fed by rain; **ramyaH** = which is beautiful; **parivarjitaH** = and is purged; **shvaapadaiH** = of beasts of prey; **parityaktaH** = which is rid; **bhayaiH** = of fears; **sarvaiH** = completely; **upashobhitaH** = and is studded; **khambhisheha** = with mines; **vivarjitaH** = which is a destitute; **paapaiH** = of sinful; **naraiH** = men; **surakSitaH** = and well protected; **purvaiH** = by our forefathers; **sphiitaH** = is prosperous; **vasati** = and an abode; **sukham** = of happiness.

I hope that the kingdom, adorned with peaceful places rich in temples and sheds where water stored for distribution to passers-by in tanks, with happy men and women, graced by social festivities, with land well-tilled, abiding in cattle which are totally free from cruelties, the agricultural land not exclusively fed by rains, which is beautiful and is purged of beasts of prey, which is completely rid of fears, studded with mines, a destitute of sinful men, and well-protected by our fore-fathers, is prosperous and an abode of happiness.

[Verse Locator](#)

कच्चित् ते दयिताः सर्वे कृषि गो रक्ष जीविनः ।
वार्तायाम् संश्रितः तात लोको हि सुखम् एधते ॥ २-१००-४७

47. **te dayitaaH kachchit** = are you cherishing; **sarve** = all; **kR^iSigorakSa jiivinaH** = those who live by agriculture and cattle-rearing; **taata** = O; dear brother!; **lokaH** = the people; **samshritaH** = living; **vaartaayaam** = on agriculture and cattle-rearing; **edhate hi** = indeed prosper; **sukham** = well.

"Are you cherishing all those who live by agriculture and cattle-rearing, O, dear brother! The people living on agriculture and cattle-rearing indeed prosper well."

[Verse Locator](#)

तेषाम् गुप्ति परीहारैः कच्चित् ते भरणम् कृतम् ।
रक्ष्या हि राज्ञा धर्मेण सर्वे विषय वासिनः ॥ २-१००-४८

48. **kachchit** = I hope; **teSaam** = their; **bharaNam** = maintenance; **kR^itam** = is being looked after; **te** = by you; **bhukti pariihaaraiH** = by providing what they need and eschewing what they fear; **sarve** = All ; **viSaya raasinaH** = the citizens; **rakSyaaH hi** = are indeed to be protected; **dharmeNa** = through righteousness; **raajNaa** = by a king.

"I hope their maintenance is being looked after by you, in providing what they need and eschewing what they fear. All the citizens are indeed to be protected by a king through his righteousness."

[Verse Locator](#)

कच्चित् स्त्रियः सान्त्वयसि कच्चित् ताः च सुरक्षिताः ।
कच्चिन् न श्रद्धास्य आसाम् कच्चिद् गुह्यम् न भाषसे ॥ २-१००-४९

49. **kachchit** = I hope; **saantvayasi** = you are receiving well; **striyaH** = the women; **te surakSitaH kachchit** = are they protected te = by you?; **kachchit** = I hope; **na shraddhadhaasi** = you are not believing; **aasaam** = the words of these women; **na bhaaSase kachchit** = and not telling; **guhyam** = secrets.

"I hope you are pacifying the women well. Are they protected by you? I hope you are not believing the words of these women and not telling them the secrets."

[Verse Locator](#)

कच्चिन्नागवनं गुप्तं कच्चित्ते सन्ति धेनुकाः ।
कचिन्न गणिकाश्वानां कुञ्जराणां च तृप्यसि ॥ २-१००-५०

50. **guptam kachchit** = are you supervising; **naaga vanam** = the woods inhabited by elephants? **kachchit** = I hope; **dhenukaaH** = female elephants; **santi** = are there; **te** = to you; **kachchit** = I hope; **na tR^ipyasi** = you are not simply satisfied; **gaNikaashvaanam** with (the existing number) of female elephants; horses; **kuNjaraaNaam cha** = and male-elephants.

"Are you supervising the woods inhabited by elephants? I hope female elephants are there to you in good number. I hope you are not simply satisfied with the existing population of female elephants, horses and male-elephants."

[Verse Locator](#)

कच्चिद् दर्शयसे नित्यम् मनुष्याणाम् विभूषितम् ।
उत्थाय उत्थाय पूर्व अह्ने राज पुत्रो महा पथे ॥ २-१००-५१

51. **raajaputra** = O; prince!; **kachit** = I hope you; **vibhuuSitam** = regally adorned; **darshayate** = appear; **manuSaaNaam** = before the people; **utthaayotthaaya** = on rising; **nityam** = everyday; **puurvaahNe** = in the forenoon; **mahaapathe** = on the great high way.

"O, Prince! Do you, regally adorned, appear before the people on rising each morning, on the great high way?"

[Verse Locator](#)

कच्चिन्न सर्वे कर्मान्ताः प्रत्यक्षास्तेऽविशङ्कया ।
सर्वे वा पुनरुत्सृष्टा मध्यमे वात्र कारणम् २-१००-५२

52. **kachchit** = I hope; **sarve** = all; **karmantaaH** = your servants; **te pratyakSaaH** = in your presence; **na avishaNkayaa** = do not adopt a disrespectful attitude; **vaa punaH** = or on the other hand; **sarve** = do all of them; **utsR^iSTaaH** = hasten away (on seeing you)? (of course); **madhyameva** = a middle course only; **kaaraNam** = the principle ; **atra** = in this matter.

"I hope that all your servants, in your presence, do not adopt a disrespectful attitude or on the other hand all of them do not hasten away on seeing you. Ofcourse, a middle course only in the principle to be followed in this matter."

[Verse Locator](#)

कच्चित् सर्वाणि दुर्गाणि धन धान्य आयुध उदकैः ।
यन्त्रैः च परिपूर्णानि तथा शिल्पि धनुर् धरैः ॥ २-१००-५३

53. **kachichit** = I hope; **sarvaaNi** = the entire; **durgaaNi** = citadels; **paripuurNaani** = are quite full; **dhana dhaanyaayudhodakaiH** = of money; grain; weapon; water; **yantraishcha** = and mechanical contrivances; **tathaa** = as well as; **shilpi dhanurdharaiH** = artisans and archers.

"I hope all your citadels are quite full of money, grain, weapons, water and mechanical contrivances as well as artisans and archers."

[Verse Locator](#)

आयः ते विपुलः कच्चित् कच्चिद् अल्पतरो व्ययः ।
अपात्रेषु न ते कच्चित् कोशो गच्छति राघव ॥ २-१००-५४

54. **raaghava** = O; **Bharata!** **kachchit** = I hope; **te** = your; **aayaH** = income; **vipulaH** = is abundant; **kachchit** = I hope; **vyayaH** = expenditure; **alpataaraH** = is minimum; **kachchit** = I hope; **te** = your; **koshaH** = treasure; **nagachchhati** = does not reach; **apaatreSu** = undeserving people; **raaghava** = O; **Bharata!**

"I hope your income is abundant and expenditure, minimum. I hope your treasure does not reach undeserving people, O, Bharata!"

[Verse Locator](#)

देवता अर्थे च पित्र् अर्थे ब्राह्मण अभ्यागतेषु च ।
योधेषु मित्र वर्गेषु कच्चिद् गच्छति ते व्ययः ॥ २-१००-५५

55. **kachchit** = I hope that; **te** = your; **vyayaH** = expenditure; **gachchhati** = goes; **devataartha cha** = for the cause of divinity; **pitrarthe** = for manes; **brahmaNa abhyaagateSu cha** = for brahmins and unexpected visitors; **yodheSu** = soldiers; **mitra vargeSu** = and hosts of friends.

"I hope that your expenditure goes for the cause of divinity, manes, brahmins, unexpected visitors, soldiers and hosts of friends."

[Verse Locator](#)

कच्चिद् आर्यो विशुद्ध आत्मा क्षारितः चोर कर्मणा ।
अपृष्टः शास्त्र कुशलैर् न लोभाद् बध्यते शुचिः ॥ २-१००-५६

56. **vishuddhaatmaa** = despite his honesty; **shuchiH** = and integrity; **kSaaritaH** = is falsely accused; **apakarmaNaa** = of some offence; **achchit** = I hope; **na vadhyate** = he is not is killed lobhaat = impatiently; **apR^iSTah** = without enquiry; **shaashtra kushalaiH** = by those well-versed in law-books.

"If one of noble work, despite his honesty and integrity, is falsely accused of some offence, I hope he is not killed impatiently, without enquiry by those well-versed in law-books."

[Verse Locator](#)

गृहीतः चैव पृष्टः च काले दृष्टः सकारणः ।
कच्चिन् न मुच्यते चोरो धन लोभान् नर ऋषभ ॥ २-१००-५७

57. **nararSabha** = O; foremost of men!; **choraH** = (If) a thief; **dR^iSTaH** = is seen; **gR^ihiitashchaiva** = and even caught; **kaale** = at the time of his act; **sakaaraNaH** = on sufficient ground; **pR^iSTashcha** = and interrogated; **na muchyate kachchit** = I hope he is not released; **dhana lobhaat** = from greed o wealth.

"O, foremost of men! If a thief is seen and even caught at the time of his act on sufficient ground and interrogated-I hope, he is not released from greed of wealth."

[Verse Locator](#)

व्यसने कच्चिद् आढ्यस्य दुगतस्य च राघव ।
अर्थम् विरागाः पश्यन्ति तव अमात्या बहु श्रुताः ॥ २-१००-५८

58. **raaghava** = O; Bharata!; **kachichit** = I hope that; **tava** = you; **bahushrutaaH** = well-educated; **amaatyaaH** = ministers; **pashyanti** = examine; **artham** = a case; **viraagaaH** = dispassionately; **vyasane** = in a contention; (occurs); **aaDhyasya** = between a rich man; **durgatasya cha** = and a poor man;

"O, Bharata! I hope that your well-educated ministers examine a case dispassionately when a contention occurs between a rich man and a poor man, after studying the situation carefully."

[Verse Locator](#)

यानि मिथ्या अभिशस्तानाम् पतन्त्य् अस्त्राणि राघव ।
तानि पुत्र पशून् घ्नन्ति प्रीत्य् अर्थम् अनुशासतः ॥ २-१००-५९

59. ashruuNi = the tears; patanti = fallen; yaani = from those who; mithyaabhishastaanaam = are the victims of false accusations; raagha = O; Bharata; taani = they; ghnanti = destroy; putra pashuun = their sons and herds; anushaasataH = of those who are indifferent to justice; priityartham = merely for the sake of pleasure.

"The tears fallen from those who are the victims of false accusations, O Bharata, destroy their sons and herds of those who are indifferent to justice, merely for the sake of pleasure."

[Verse Locator](#)

कच्चिद् वृधामः च बालामः च वैद्य मुख्यामः च राघव ।
दानेन मनसा वाचा त्रिभिर् एतैर् बुभूषसे ॥ २-१००-६०

60. kachchit = I hope that; bubhuuSate = you seek to conciliate; eteH = by the following; tribhiH = three means; daanena = by gifts; manasaa = a (loving) mind; vaachaa = and (polite) words; vR^iddhaamshcha = teh aged; baalamshcha = the children; vaidya mukhyaamshcha = and the foremost physicians.

"I hope that you seek to conciliate by the following three means, viz. gifts, a loving mind and polite words- the aged, the children and the foremost physicians."

[Verse Locator](#)

कच्चिद् गुरुमः च वृद्धामः च तापसान् देवता अतिथीन् ।
चैत्यामः च सर्वान् सिद्ध अर्थान् ब्राह्मणामः च नमस्यसि ॥ २-१००-६१

61. kachchit = I hope; mamasyasi = you greet; guruushcha = your teachers; vR^iddhaamshcha = the elderly; taapasaan = the ascetics; devataatithiin = the deities and unexpected visitors; chaityaamshcha = as well as the trees standing at cross roads; sarvaan = and all; braahmaNaamshcha = the brahmins; siddhaarthaan = of auspicious life and conduct.

"I hope you greet your teachers, the elderly, the ascetics, the deities; the unexpected visitors, the trees standing at cross roads and all the brahmins of auspicious life and conduct."

[Verse Locator](#)

कच्चिद् अर्थेन वा धर्मम् धर्मम् धर्मेण वा पुनः ।
उभौ वा प्रीति लोभेन कामेन न विबाधसे ॥ २-१००-६२

62. kachchit = i hope; na baadhase = you do not abrogate; dharmam vaa = virtue; arthe = (by your excessive devotion) to wealth; arthamvaa punaH = or your earthly interests; dharmeNa = by (your over emphasis on) religion; ubhau = or both your religious and secular interests; priiti lobhena = by your self-indulgence in pleasure greed; kaamena = and gratification of the senses.

"I hope you do not abrogate virtue by your excessive devotion to wealth or your excessive devotion to wealth or your earthly interests by your over-emphasis on religion or both your religious and secular interests by your self-indulgence in pleasure, greed and gratification of the senses."

[Verse Locator](#)

कच्चिद् अर्थम् च धर्मम् च कामम् च जयताम् वर ।
विभज्य काले कालज्ज सर्वान् भरत सेवसे ॥ २-१००-६३

63. kachchit = I hope; sevasa = you pursue; artham cha = wealth; dharmam cha = religion; kaamamcha = and the delights of the sense; sarve = all; vibhajya = dividing

them; **kaale** = according to time; **vara** = O; Jewel; **jayataam** = among the victorious!; **kaalajNa** = O; the one who is conversant with the proper time; **varada** = and O; the bestower of boons!.

"I hope your pursue wealth, religion and the delights of the sense dividing them all according to time, O Jewel among the victorious, the one who is conversant with the proper time and O, the bestower of boons!"

[Verse Locator](#)

कच्चित् ते ब्राह्मणाः शर्म सर्व शास्त्र अर्थ कोविदः ।
आशंसन्ते महा प्राज्ञ पौर जानपदैः सह ॥ २-१००-६४

64. **mahaa praaajNa** = O; the one who is endowed with great wisdom! **braahmaNaaH kachchit** = I hope that brahmins; **sarva shaastraartha kovidaaH** = versed in the tradition of all the scriptures; **paura jaana padaissaha** = and the inhabitants of town and country; **aashansante** = pray; **te** = for your; **sharma** = happiness.

"O, the one who is endowed with great wisdom! I hope that brahmins versed in the knowledge of the scriptures, the inhabitants of town and the country pray for your happiness."

[Verse Locator](#)

नास्तिक्यम् अनृतम् क्रोधम् प्रमादम् दीर्घ सूत्रताम् ।
अदर्शनम् ज्ञानवताम् आलस्यम् पन्च वृत्तिताम् ॥ २-१००-६५
एक चिन्तनम् अर्थानाम् अनर्थजनैः च मन्त्रणम् ।
निश्चितानाम् अनारम्भम् मन्त्रस्य अपरिलक्षणम् ॥ २-१००-६६
मङ्गलस्य अप्रयोगम् च प्रत्युत्थानम् च सर्वशः ।
कच्चित् त्वम् वर्जयस्य एतान् राज दोषामः चतुर् दश ॥ २-१००-६७

65; 66; 67. **tvam varjayasi kachchit** = do you eschew; **etaan** = the following; **chaturdasha** = fourteen; **raaja doSaan** = failings of kings; **naastikyam** = viz. atheism; **anR^itam** = falsehood; **krodham** = anger; **pramaadam** = carelessness; **diirgha suutratam** = procrastination; **adarshanam** = disregard; **JNaanavataam** = of the wise; **aalashya** = sloth; **paNcha vR^ittitaam** = bondage to the five senses; **eka chintanam** = devoting thought alone; **arthaanaam** = to the affairs of the state (without consulting the ministers); **mantraNam** = taking counsel; **anarthajNaiH** = with those of perverted insight; **anaarambham** = failure to launch; **nischitaanaam** = the projects already decided; **aparirakSaNam** = failure to keep; **mantrasya** = secrets; **aprayogamcha** = failure to utter; **maNgaalasya** = auspicious words; **pratyutthaanamcha** = an rising from one's seat (in discriminately); **sarvataH** = (to receive) all

Do you eschew the following fourteen for of kings -viz. atheism, falsehood, anger carelessness, procrastination, disregard of the wise, sloth, bondage to the five senses, himself alone devoting thought to the affairs of the state (without consulting the ministers); taking counsel with those of perverted insight; failure to undertake the projects already decided, failure to keep secrets, failure to utter auspicious words (at the beginning of an undertaking); and rising from one's seat (indiscriminately) to receive all.

[Verse Locator](#)

दशपञ्चचतुर्वर्गान् सप्तवर्गं च तत्त्वतः ।
अष्टवर्गम् त्रिवर्गं च विद्यास्तिस्रश्च राघव २-१००-६८
इन्द्रियाणां जयं बुद्ध्यं षाड्गुण्यं दैवमानुषम् ।
कृत्यं विंशतिवर्गं च तथा प्रकृतिमण्डलं ॥ २-१००-६९

68; 69; 70. **mahaapraajNaH** = O; the very wise; **raaghavaH** = Bharata!; **buddhvaa kachchit** = Have you understood; **etaan** = the following; **anumanyasi** = and do you deal them; **yathaavat** = properly; **dasha** = the ten evils; **pancha** = the five kinds of fortifications; four expedients; **sapta vargamcha** = the seven limbs of state; **aSTavargam** = the eight evils; **trivargamcha** = the three objects of human pursuit; **trisraH** = the three vidyaaH cha = branches of learning; **jayam** = subjugation; **indriiyaaNaam** = of the senses; **SaaDguNyam** = the six strategic expedients; **kr^ityam** = adversity brought about; **daiva** = by divine agencies; **maanusaam** = and by human agencies; **vimshati vargamchaa** = the twenty types of monarchs; **tathaa** = and; **prakR^iti maNDalam** = the entire population of kingdom; **yaatraadaNDavidhaanamcha** = setting forth on an expedition; drawing up an army in battle array; **dviyonii** = the two bases; **sandhivigraha** = peace and war.

"O, the very wise Bharata! I hope you understand the following and deal them properly the ten evils(1); the five kinds of fortifications(2); the four expedients(3); the seven limbs of state(4); the eight evils (born of anger) the three objects of human pursuit(5); the three branches of learning(6) subjugation of the senses, the six strategic expedients(7); adversity brought about by divine agencies(8); and by human agencies(9); the twenty types of monarchs(10); and the entire population of the kingdom, setting about an an expedition, drawing up an army in a battle-array and the two bases viz, peace and war.

(1). Ten evils attendant on royalty to be eschew. Hunting, gambling, sleeping during the day, lustfulness, inebriation, pride, calumny, lounging about idly or aimlessly, diversions such as singing and dancing. (2). Five kinds of fortifications: By moat, high bank, trees thickly planted, a space destitute of grain or provisions, the turning of waters. (3) Four expedients:- Making peace, liberality, sowing dissension, chastisement. (4) Seven limbs of state king, ministers, friends, treasure, territory, forts and an army. (5) Three objects of human pursuit: Religious merit, material wealth and sensuous enjoyment or the three kinds of power (viz. energy, power of dominion, power of counsel) (6) Three branches of learning: the three Vedas, the knowledge relating to agriculture, commerce and other vocational pursuits and political science. (7) Six strategic expedients: Coming to terms with the enemy, waging war against him, marching against him, biding one's time to seek a favourable opportunity, causing dissension in the enemy's ranks, seeking protection of a powerful ally. (8) Adversity brought about by divine agencies: Fire, water in the shape of excessive rains or floods, epidemic or endemic diseases, famine and pestulence, earthquakes and Tsunamis. (9) Adversity brought about by human agencies: officials, thieves, enemies, king's favourites and king himself, when acutated by greed. (10)Twenty types of monarchs (who are not worth-negotiating with):1. a king who is yet a child. 2. Aged. 3. Who has been ailing for a long time. 4. who has been ostracised by his own kith and kin. 5. ho is characterized by a cowardly attitude. 6. who is surrounded by cowards. 7. who is greedy. 8. has greedy associated. 9. who has estranged his ministers and others. 10. who confers with fickle-minded persons 11. who speaks ill of divine begins and brahmins; 12. who is extremely indulged in sensuous pleasures and luxuries; 13. who is ill-fated; 14. a fatalist (who believes that all things are pre-determined or subject to fate); 15. who is afflicted by famine and; 16. by military reverses; 17. who (mostly) remains away from home; 18. who has numerous enemies; 19. who is in the clutches of adverse times and; 20. who is not devoted to truth and piety.

[Verse Locator](#)

मन्त्रिभिस्त्वं यथोद्दिष्टैश्चतुर्भिस्त्रिभिरेव वा ।

कच्चित्समस्तैर्व्यस्तैश्च मन्त्रं मन्त्रयसे मिथः ॥ २-१००-७१

71. **kachchit** = I hope that; **tvam** = you; **mantrayate** = consult with; **chaturbhiH** = four; **tribhireva vaa** = or three; **mantribhiH** = ministers; **mantram** = a proposal yathoddiSTaiH = as mentioned in scriptures; **samastaiH** = collectively; **vyastaishcha** = and singly; **mithaH** = in secret

"I hope that you consult with three or four ministers as mentioned in scriptures any proposal collectively and singly with each of them in secret."

[Verse Locator](#)

कच्चित्ते सफला वेदाः कच्चित्ते सफलाः क्रियाः ।

कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतम् ॥ २-१००-७२

72. **saphalaaH kachchit** = do you find advantages; **te** = in you; **vedaaH** = study of Vedas?; **kachchit te kriyaaH** = are your acts; **saphalaaH** = productive of fair results?; **saphalaaH kachchit** = do you benefit; **te daaraaH** = from the company of your consorts? 'te shrutam kachchit' = Has your learning; **saphalam** = been fruitful?

"Do you find advantages in your study of Vedas? Are your acts, production of fair results? Do you benefit from the company of your consorts? Has your learning been fruitful?"

[Verse Locator](#)

कच्चिदेषैव ते बुद्धिर्यथोक्ता मम राघा ।

आयुष्या च यशस्या च धर्मकामार्थसंहिता ॥ २-१००-७३

73. **raaghava** = O; Bharata!; **kachchit** = I hope that; **te buddhiH** = your conviction; **eSaiva** = is the same; **yathaa uktaa** = as mentioned (in the foregoing verses) mama = by me; **samhitaa** = which is conducive; **aayuSyaa** = to long life; **yashasyaacha** = fame; **dharma kaamaartha** = religious merit; enjoyment and wealth.

"O, Bharata! I hope that your conviction, is the same as mentioned by me in the foregoing verses, which is conducive to long life, fame, religious merit, enjoyment and wealth."

[Verse Locator](#)

यां वृत्तिं वर्तते रातो यां चनः प्रपितामहाः ।

तां वृत्तिं वर्तसे कच्चिद्याच सत्पथगा शुभा २-१००-७४

74. **vartase kachchit** = Do you follow; **taam** = that; **vR^ittam** = common practice; **yaam** = which; **taataH** = our fore father; **vartate** = follows; **yaam** = and which; **naH** = our; **prapitaamahaaH** = forefathers observed; **yaacha** = and which; **satpathagaa** = is in accord with the path of the virtuous; **shubhaa** = and which is distinguished (in itself).

"Do you follow the common practice, which our fore fathers observed and which is in accord with the path of the virtuous and which is distinguished in itself."

[Verse Locator](#)

कच्चित् स्वादु कृतं भोज्यमेको नाश्रासि राघव ।

कच्चिदाशंसमानेभ्यो मित्रेभ्यः सम्प्रयच्छसि २-१००-७५

75. **raaghava** = O Bharata!; **kachchit** = I hope that; **ekaH naashnaapi kaschit** = you alone do not eat; **svaadukR^itam** = nicely made; **bhojyam** = eatable; **samprayachchasi** = and do you give (it); **mitrebhyaH** = to your friends; **aasham samaanebhyaH** = who wish to receive the same.

"I hope you do not eat by yourself nicely made eatable and do you share it with your friends, who seek it?"

[Verse Locator](#)

अवाप्य कृत्स्नां वसुधां यथाव ।

दितश्छ्युतः स्वर्गमुपैति विद्वान् ॥ २-१००-७६

76. **raajaatu** = A king; **mahaa matiH** = who is very wise; **vidvaan** = and learned; **avaapya** = having obtained; **kR^itsnaam** = the entire; **vasudhaam** = earth; **daN^DadharaH** = a administering justice; **prajaanaam** = to the people; **paalayitvaa** = and

having ruled; **dharmeNa** = by righteousness; **yathaavat** = properly; **chyutaH** = when detached; **itaH** = from this mortal body; **upaithi** = and indeed obtains; **svargam** = heaven.

"A wise and learned king, having obtained and ruled the entire earth, properly by righteousness and by administering justice to the people, indeed ascends to heaven when detached from the mortal body."

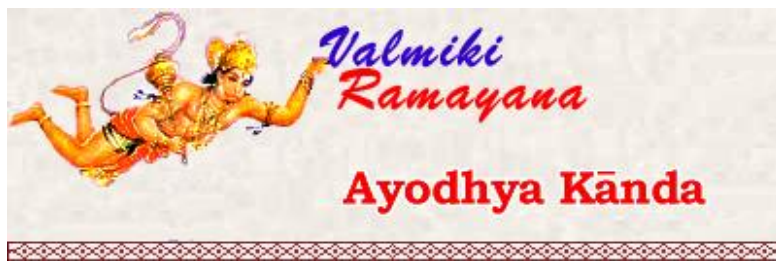
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे शततमः सर्गः

Thus completes 100th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 100

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76			

© January 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 101 Verses converted to UTF-8, Nov 09

Introduction

Rama asks Bharata why he has come to the forest, wearing robes of bark and antelope skin, abandoning Ayodhya kingdom. Bharata informs Rama about Dasaratha's death and requests Rama to take over the kingdom, endowed to him as per succession. Rama says that since king Dasaratha allotted two different duties to the two of them one enjoining the exile of his elder brother being binding on him and the other bequeathing the kingdom to Bharata, they must be implicitly obeyed by both of them.

[Verse Locator](#)

तम् तु रामः समाश्वास्य भ्रातरम् गुरु वत्सलम् ।
लक्ष्मणेन सह भ्रात्रा प्रष्टुम् समुपचक्रमे ॥ २-१०१-१

1. raamaH = rama; lakSmaNe saha = along with Lakshman; bhraatraa = his younger brother; samupachakrame = began; praSTum = to question; tam = that Bharata; bhraataram = his brother; guruvatsalam = who was devoted to his elders.

Rama along with Lakshmana, his younger brother, began to question Bharata, his brother who was devoted to elders (as follows):

[Verse Locator](#)

किम् एतद् इच्छेयम् अहम् श्रोतुम् प्रव्याहृतम् त्वया ।
यस्मात् त्वम् आगतो देशम् इमम् चीर जटा अजिनी ॥ २-१०१-२

2. aham = I; ichchhayam = desire; shrotum = to hear; pravyaahR^itam = as said; tvayaa = by you; yasmaat = why; kim = and what; etat = in this manner; tvam = you; aagataH = have come; imam desham = to this place; chiira jaTaa jinaH = in robes of bark and an antelope-skin.

"I desire to hear from you, why you have come to his place in robes of bark and an antelope-skin."

[Verse Locator](#)

किम् निमित्तम् इमम् देशम् कृष्ण अजिन जटा धरः ।
हित्वा राज्यम् प्रविष्टः त्वम् तत् सर्वम् वक्तुम् अर्हसि ॥ २-१०१-३

3. arhasi = you ought; vaktum = to tell; sarvam = all; tat = that; kimnimittam = for what purpose; tvam = you; praviSTaH = entered; imam desham = this place; kR^iSNaajinajaTaadharaH = clad in deer-skin and matted hair; hitvaa = leaving; raajyam = the kingdom.

"You ought to tell me all about the purpose for which you entered this place, clad in deer-skin and matted hair, relinquishing the kingdom."

[Verse Locator](#)

इत् उक्तः केकयी पुत्रः काकुत्स्थेन महात्मना ।

प्रगृह्य बलवद् भूयः प्रान्जलिर् वाक्यम् अब्रवीत् ॥ २-१०१-४

4. iti = this; uktaH = spoken; kaakutthsena = by Rama; mahaatmanaa = the high souled; bhuuyaH = again; balavat = closely; pragR^ihya = embracing him; kaikeyiiputraH = Bharata; praaNjaliH = with joined palms; abraviit = spoke; vaakyam = (the following) words:

Thus questioned by the high souled Rama, by closely embracing him again, Bharata with joined palms answered as follows:

[Verse Locator](#)

आर्यम् तातः परित्यज्य कृत्वा कर्म सुदुष्करम् ।

गतः स्वर्गम् महा बाहुः पुत्र शोक अभिपीडितः ॥ २-१०१-५

5. aaryam = my noble brother!; taataH = our father; mahaabaahuH = the mighty armed; kR^itvaa = after performing; karma = a deed; suduSkaram = most difficult to perform; parityajya = and having abandoned (us); gataH = has gone; svaragam = to divine region; putra shokaabhipiiDitaH = with grief caused by separation from him son.

"O, noble brother! Our father the mighty armed, after performing a deed must difficult to perform, and having abandoned us has gone the divine region; he died of grief on account of separation from his son."

[Verse Locator](#)

स्त्रिया नियुक्तः कैकेय्या मम मात्रा परम् तप ।

चकार सुमहत् पापम् इदम् आत्म यशो हरम् ॥ २-१०१-६

6. paramtapa = O; tormented of foes!; niyuktaH = as urged; striyaa = by his wife; mania = and my; maatvaa = mother; kaikeyyaa = Kaikeyi; chakaara = he made; idam = this; sumahat = great; paapam = sin; aatma yashokaram = that has taken away his own reputation.

"O, tormented of foes! As urged by his wife and my mother Kaikeyi, our father committed this great sin that has taken away his own reputation."

[Verse Locator](#)

सा राज्य फलम् अप्राप्य विधवा शोक कर्षिता ।

पतिष्यति महा घोरे निरये जननी मम ॥ २-१०१-७

7. apraapya = having not got; raajyaphalam = the fruit of the kingdom; vidhavaa = (but only) having become a widow; shika kashitaa = and emaciated by grief; mama = my; jananii = mother; saa = that kaikeyi; patiSyati = will fall; mahaaghore = in a highly terrible; neraye = hell.

"Without having plucked the fruit of kingdom, widowed and emaciated with grief my mother will fall into the most terrific hell."

[Verse Locator](#)

तस्य मे दास भूतस्य प्रसादम् कर्तुम् अर्हसि ।

अभिषिन्वस्व च अद्य एव राज्येन मघवान् इव ॥ २-१०१-८

8. arhasi = you ought; kartum = to show; prasaadam = kindness; me = to me; daasa bhuutasya = a true servant; tasya = as such; abhiSiN^chasva = and get anointed; raajyena = in the kingdom; adyaiva = this very day; maghanaaniva = like Devendra the Lord of celestials.

"Grant me, who am your true servant, a favour! This very day, as Indra the Lord of celestials himself, receive the royal anointing!"

[Verse Locator](#)

इमाः प्रकृतयः सर्वा विधवा मातुरः च याः ।
त्वत् सकाशम् अनुप्राप्ताः प्रसादम् कर्तुम् अर्हसि ॥ २-१०१-९

9. sarvaaH = all; imaaH = these; prakR^itayaH = people; vidhavaaH = the widowed; maatarashcha = mothers; anupraaptaaH = have reached; tvat sakaasham = your proximity; arhasi = you ought; kartum = to show; prasaadam = your kindness.

"Grant all these people and these widowed Queens, who have come here to see you, this felicity!"

[Verse Locator](#)

तदा आनुपूर्व्या युक्तम् च युक्तम् च आत्मनि मानद ।
राज्यम् प्राप्नुहि धर्मेण सकामान् सुहृदः कुरु ॥ २-१०१-१०

10. maanada = O; proud Prince!; tat = for that reason; praapriuhi = accept indeed; raajyam = the kingdom; yuktam = that is befitting; aatmani = you; yuktam = and endowed to you; anupuurvyaa = as per succession; dharmeNa = and as per your right; kuru = and fulfill; sakaamaan = the desires; suhR^idaH = of your friends.

"O, Prince! For that reason, accept the throne that is befitting; endowed to you as per succession and that is yours by right fulfill, as you should, the desires of your friends."

[Verse Locator](#)

भवतु अविधवा भूमिः समग्रा पतिना त्वया ।
शशिना विमलेन इव शारदी रजनी यथा ॥ २-१०१-११

11. samagraa = (Let) the entire; bhuumiH = world; bhavau = become; avidhavaa = bereft of widowhood; tvayaa = by you; patinaa = the Lord; vimalena iva = as the immaculate; shashinaa = moon; shaaradii = to the autumn; rajanii yathaa = night.

"Bring the widowhood of the entire world to an end by becoming her Lord, as does the immaculate moon to the autumn-night."

[Verse Locator](#)

एभिः च सचिवैः सार्धम् शिरसा याचितो मया ।
भ्रातुः शिष्यस्य दासस्य प्रसादम् कर्तुम् अर्हसि ॥ २-१०१-१२

12. arhasi = you ought; kartum = to grant; prasaadam = this grace; bhraatuH = to your brother; yaachitaH shivasaa = who prostrates at your feet; ebhiH sachivaiH saartham = with your ministers; mayaa = by me; shiSyasya = who is a discipline; daasasya = and a slave.

"Grant this grace to your brother, who prostrates at your feet along with your ministers is both your discipline and your slave."

[Verse Locator](#)

तद् इदम् शाश्वतम् पित्र्यम् सर्वम् सचिव मण्डलम् ।
पूजितम् पुरुष व्याघ्र न अतिक्रमितुम् उत्सहे ॥ २-१०१-१३

13. puruSa vyaaghraH = O; Tiger among men!; naarhasi = you cannot; atikramitum = disregard; idam = this; prakR^itimaN^Dalam = unbroken kingdom; shaashvatam = which is eternal; pitryam = ancestral; puujitam = and honoured.

"O, Tiger among men! You cannot disregard this unbroken kingdom, which is eternal, ancestral and honoured."

[Verse Locator](#)

एवम् उक्त्वा महा बाहुः सबाष्पः केकयी सुतः ।
रामस्य शिरसा पादौ जग्राह भरतः पुनः ॥ २-१०१-१४

14. **evam** = Thus; **uktvaa** = speaking; **mahaa baahuH** = the mighty armed; **kaikeyiisutaH** = Bharata; **sa baaSpaH** = with tears; **punaH** = again; **jagraha** = seized raamasya = Rama's paadau = feet; **shirasaa** = in great honour; **vidhivat** = as per precept.

Thus speaking, the mighty armed Bharata, with tears, once again seized Rama's feet in great honour, as per precept.

[Verse Locator](#)

तम् मत्तम् इव मातङ्गम् निहृष्वसन्तम् पुनः पुनः ।
भ्रातरम् भरतम् रामः परिष्वज्य इदम् अब्रवीत् ॥ २-१०१-१५

15. **raamaH** = Rama; **pariSvjya** = embraced; **bhraataram** = his brother; **tam** = bharata; that Bharata; **niH shvasantam** = who sighed; **punaH punaH** = again and again; **maataN^gam iva** = like an elephant; **mattam** = in rut; **abraviit** = and spoke; **idam** = these words.

Rama embraced his brother Bharata, who sighed again and again like an elephant in rut, and spoke as follows:-

[Verse Locator](#)

कुलीनः सत्त्व सम्पन्नः तेजस्वी चरित व्रतः ।
राज्य हेतोः कथम् पापम् आचरेत् त्वद् विधो जनः ॥ २-१०१-१६

16. **katham** = how; **janaH** = should a man; **madvidhaH** = like myself; **kuliinaH** = of noble birth; **sattva sampannaH** = rich in Sattva (goodness); **tejasvii** = dignified; **charita vrataH** = and who has observed sacred vows; **aacharet** = commit; **paapam** = sin; **raajya hetoH** = for the sake of a mere kingdom?

"How should a man of noble birth, rich in Sattva (goodness), dignified and who has observed sacred vows like myself, commit sin for the sake of a mere kingdom?"

[Verse Locator](#)

न दोषम् त्वयि पश्यामि सूक्ष्मम् अप्य् अरि सूदन ।
न च अपि जननीम् बाल्यात् त्वम् विगर्हितुम् अर्हसि ॥ २-१०१-१७

17. **arisuudanaH** = O; Bharata the annihilator of enemies!; **na pashyaami** = I do not see; **suukSmamapi** = even a little; **doSam** = of fault; **tvayi** = in you; **naarhasi chaapi** = you ought not even; **vigarhitum** = to abuse; **jananiim** = your mother; **baalyaat** = for a childish action.

"O, Bharata the annihilator of enemies! I do not see the slightest fault in you and you should not reproach your mother for a childish action."

[Verse Locator](#)

कामकरो महाप्राज्ञ गुरूणां सर्वदानघ ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते ॥ २-१०१-१८

18. **mahaapraaj^Na** = O; Bharata the highly intelligent!; **anagha** = and the faultless man!; **vidhiyate** = It is incumbent; **sarvadaa** = always; **guruuNaam** = on the part of the

elders; **kaamakaaraH** = to act freely; **upanneSu** = with reference to their esteemed; **daareSu** = wife; **putreSu aha** = and progeny.

"O, Bharata the highly intelligent and the faultless man! It is incumbent always on the part of the elders to act freely with reference to their wives and progeny."

[Verse Locator](#)

वयमस्य यथा लोके संख्याताः सुअम्य साधुभिः ।
भार्याः पुत्राश्च शिष्याश्च त्वमनुज्ञातुमर्हसि ॥ २-१०१-१९

19. **saumya** = O; gentle brother!; **yathaa** = In what manner; **samkhyataaH** = it was said; **saadhubhiH** = by virtuous men; **loke** = in this world; (in the same manner); **tvam** = you; **arhasi** = ought; **anj^Naatum** = to know; (that); **vayam** = we; **bhaaryaaH** = the women; **putraashcha** = children; **shiSyashcha** = and disciples; (obey); **asya** = our Lord.

"O, gentle brother! Since it was said thus by virtuous men in this world, we should all, women children and disciples, obey our Lord; this must be known to you."

[Verse Locator](#)

वने वा चीरवसनं सौम्यकृष्णाजिनाम्बरम् ।
राज्ये वापि महाराजो मां वासयितुमीश्वरः ॥ २-१०१-२०

20. **mahaaraajaH** = The great king; **iishvaraH** = is the master; **vaasaye tum maam** = who may either make me reside; **vane vaa** = in the forest; **chiiravasanam** = wearing bark robes; **kR^iSNaajinaambaram** = and a black antelope skin; **raajye vaapi** = or to sit on the throne; **saumya** = O gentle brother!.

"The great king is the master, who has a discretion either to make me reside in the forest, wearing bark robes and a black antelope skin or to sit on the throne, O gentle brother!"

[Verse Locator](#)

यावत् पितरि धर्मज्ज गौरवम् लोक सत्कृते ।
तावद् धर्मभृताम् श्रेष्ठ जनन्याम् अपि गौरवम् ॥ २-१०१-२१

21. **shreSTha** = O; excellent; **dharma bhR^itaam** = among the supporters of law!; **djar;ak^Ne** = and the virtuous!; **taavat** = the same degree; **gouravam** = of respect; **jananyaamapi** = is due to our mother; **yaavat** = as is due; **pitari** = to our fathers; **lokasatkR^itam** = who was honoured by the world.

"O, excellent among the supporters of law and the virtuous! The same degree of respect is to be paid to our mother, as is due to our father, who is honoured by all."

[Verse Locator](#)

एताभ्याम् धर्म शीलाभ्याम् वनम् गच्छ इति राघव ।
माता पितृभ्याम् उक्तो अहम् कथम् अन्यत् समाचरे ॥ २-१०१-२२

22. **katham** = how; **aham samaachare** = can I do; **anyat** = otherwise; **uktaH** = while i was spoken; **etaabhyaam maataa pitR^ibhyaam** = by both my mother and father; **dharmashiilaabhyaam** = of virtuous nature; **vanam gachchha iti** = to go to the forest.

"How can I do otherwise, while both my parents of virtuous nature ask me to go to the forest?"

[Verse Locator](#)

त्वया राज्यम् अयोध्यायाम् प्राप्तव्यम् लोक सत्कृतम् ।
वस्तव्यम् दण्डक अरण्ये मया वल्कल वाससा ॥ २-१०१-२३

23. raajyam = The throne; ayodhyaam = in Ayodhya; loka satkR^itam = that the world reveres; praaptavyam = is to be occupied; tvayaa = by you; daN^DakaaraNye = and in the Dandaka forest; vastavyam = is to be occupied; mayaa = by me; valkalavaasasaa = wearing bark robes.

"It is for you to occupy the throne in Ayodhya that the world reveres and it is for me to occupy this Dandaka forest, wearing bark robes."

[Verse Locator](#)

एवम् कृत्वा महा राजो विभागम् लोक सन्निधौ ।
व्यादिश्य च महा तेजा दिवम् दशरथो गतः ॥ २-१०१-२४

24. vyaadishyacha = having commanded thus; mahaaraajaH = the great king; mahaatejaaH = with a great splendour; dasharathaH = Dasaratha; kR^itvaa = made; vibhaagam = the division of duties; evam = in this manner; loka sannidhau = in the presence of the people; gataH = and scended; divam = to heaven.

"Having commanded thus, the emperor Dasaratha with a great splendour, made the division of duties in this manner (for us two) in the presence of the people and then ascended to heaven."

[Verse Locator](#)

स च प्रमाणम् धर्म आत्मा राजा लोक गुरुः तव ।
पित्रा दत्तम् यथा भागम् उपभोक्तुम् त्वम् अर्हसि ॥ २-१०१-२५

25. saH raajaa = that king; dharmaatmaa = the pious souled; lokaguruH = and the preceptor of the world; pramaaNam = is the standard authority; tava = for you; tvam = you; arhasi = ought; upabhoktum = to enjoy; yathaablaagam = according to the share; dattam = given; pitraa = by our father.

"That pious souled king, the preceptor of the world is the standard authority for you and you have to enjoy the share given by our father accordingly."

[Verse Locator](#)

चतुर्दश समाः सौम्य दण्डक अरण्यम् आश्रितः ।
उपभोक्ष्ये तु अहम् दत्तम् भागम् पित्रा महात्मना ॥ २-१०१-२६

26. aham tu = I; for my part; upabhokSye = souled; pitraa = father; chaturdasha = for fourteen; samaaH = years; aashritaH = taking my abode; daN^Dakaaranyam = in Dandaka forest; saumya = O; gentle brother.

"I, for my part, shall enjoy the share given to me by our high-souled father for fourteen years, taking my abode in Dandaka forest, O gentle brother!"

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकोत्तरशततमः सर्गः

Thus completes 101st Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 101

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

© February 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 102 Verses converted to UTF-8, Nov 09

Introduction

Bharata replies that it is an established practice for the eldest son to become a king and requests Rama to come to Ayodhya and get crowned in the kingdom for the welfare of Ikshvaku race. Bharata requests Rama to offer traditional libations of water to their deceased father, who died with the thought of Rama alone, absorbed in his mind.

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा भरतः प्रत्युवाच ह ।
किम् मे धर्माद्विहीनस्य राजधर्मः करिष्यति ॥ २-१०२-१

1. shrutvaa = Hearing; raamasya = Rama's; vachanam = words; bharataH = Bharata; pratyuvaacha ha = replied (as follows); kim kariSyati raajadharma = "What will the discharge of royal duties amount; me = to me; vihiinasya = who is bereft; dharmaat = of that code.

Hearing Rama's words, Bharata replied as follows: "What will the discharge of royal duties amount to me, who is outside of that code?"

[Verse Locator](#)

शाश्वतोऽयं सदा ध्रमः स्थितोऽस्मासु नरर्षभ ।
ज्येष्ठपुत्रे स्थिते राजन् न कनीयान् नृपो भवेत् ॥ २-१०२-२

2. nararSabha = O; the foremost of men!; ayam = this one; sthitaH = is established; sadaa = forever; asmaasu = in us; shaashvataH = as an eternal; dharmah = law; jyeSTha putre sthite = when the elder son is there; kaniyaan = the younger son; na bhavet = cannot become; nR^ipaH = a king; raajan = O; Majesty!

"O, the foremost of men! O, Majesty! It has been ever the established tradition in us that while the elder son is there, the younger one cannot become a king."

[Verse Locator](#)

स समृद्धां मया सार्धमयोध्यां गच्छ राघव ।
अभिषेचय चात्मानं कुलस्यास्य भवाय नः ॥ २-१०२-३

3. raaghavaH = O; Rama!; saH = you; as such; gachchha = come; ayodhyaam = to Ayodhya; samR^iddhaam = of great prosperity; saardham = along with me; abhiSechaya = and get anointed in kingdom; aatmaanam = yourself; bhavaaya = for the welfare; asya kulasya = of this race; naH = of ours.

"O, Rama! Therefore, come to the prosperous Ayodhya along with me and get anointed in kingdom for the welfare of our race."

[Verse Locator](#)

राजानं मानुषं प्राहुर्देवत्वे सम्मतो मम ।
यस्य धर्मार्थसहितं वृत्तमाहुरमानुषम् ॥ २-१०२-४

4. **raajaanam** = the king; **yasya** = whom; **praahuH** = people speak of ; **maanvSam** = as a human being; **vR^ittam** = and whose conduct; **dharmarthasahitam** = is in conformity with righteousness and worldly prosperity; **ahuH** = they declare; **amaanuSam** = as super-human; **sammataH** = is conceded; **mama** = by me; **devatve** = as a godhead.

"The king, whom people speak of as a human being and whose conduct is in conformity with righteousness and worldly prosperity, they declare as super- human, is conceded by me as a god-head."

[Verse Locator](#)

केकयस्थे च मयि तु त्वयि चारण्यमाश्रिते ।
दिवमार्यो गतो राजा यायजूकः सतां मतः ॥ २-१०२-५

5. **mayi kekayasthe** = while I was there in Kekaya kingdom; **tvayi cha** = and you; **araNyam** = to the forest; **raajaa** = the king Dasaratha; **aryanaH** = the revered one; **yaayajuukaH** = who was given to the performance of sacrifices; **mataH** = and was honoured; **sataam** = by the virtuous; **gataH** = has gone; **divam** = to heaven.

"While I was there in Kekaya kingdom and you had proceeded to the forest, the king Dasaratha, the revered one who was given to the performance of sacrifices and was honoured by the virtuous, has gone to heaven."

[Verse Locator](#)

निष्क्रान्तमात्रे भवति सहसीते सलक्ष्मणे ।
दुःखशोकाभिभूतस्तु राजा त्रिदिवमभ्यगात् ॥ २-१०२-६

6. **bhavati niSkraanta maatre** = hardly were you gone; **saha siite** = with Seetha; **salakSmana** = along with Lakshmana; **raajaa** = than the king; **duHkha shokaabhibhuutaH** = succumbed to misfortune and grief; **abhyagaat** = and ascended; **tridivam** = to the most sacred heaven."

"Hardly were you gone with Seetha and Lakshmana, than the king succumbed to misfortune and grief and ascended to the most sacred heaven."

[Verse Locator](#)

उत्तिष्ठ पुरुषव्याघ्र क्रियतामुदकं पितुः ।
अहं चायं च शत्रुघ्नः पूर्वमेव कृतोदकौ ॥ २-१०२-७

7. **uttiSTha** = arise; **puruSa vyaaghraH** = O; the tiger among men!; **udakam kriyataam** = let the traditional libations of water be offered; **pituH** = to our father; **aham** = I and; **ayam** = this; **shatrughnashcha** = Shatrughna; **puurvam eva** = have previously; **kR^itodakau** = offered the traditional libations of water.

"Arise, O the Tiger among men! Let the traditional libations of water be offered to our father. Shatrughna and I have previously done it."

[Verse Locator](#)

प्रियेण खलु दत्तं हि पितृलोकेषु राघव ।
अक्षय्यं भवतीत्याहुर्भवांश्चैव पितुः प्रियः ॥ २-१०२-८

8. **raaghavaH** = O; Rama!; **aahuH khalu** = people indeed tell; **iti** = that; **dattam** = the one given; **priyeNa** = by an affectionate son; **bhavati** = becomes; **akSaiyam** =

measureless; **bhavaamshchaiva** = you alone; **priyaH** = are beloved; **pituH** = to our father.

"O, Rama! It is said that the one given by an affectionate son becomes measureless and you undoubtedly are beloved to our father."

[Verse Locator](#)

त्वामेव शोचंस्तव दर्शनेप्सुः ।

त्वयेव सक्तामनिवर्त्य बुद्धिम् ।

त्वया विहीनस्तव शोकमग्न ।

स्त्वाम् संस्मरन्नस्तमितः पिता ते ॥ २-१०२-९

9. **vihiinaH** = Entirely abandoned; **tvayaa** = by you; **shchan** = lamenting; **tvaameva** = about you; **tava darshanepsu** = desirous of beholding you; **anivartya** = not capable of turning away; **buddhim** = his mind; **saktaam** = appended; **trayyeva** = in you alone; **shokamagnaH** = and immersed in grief; **tava** = of you; **te** = your; **pitaa** = father; **astamitaH** = died; **samsmaran** = recollecting; **tvaam** = you.

"Entirely abandoned by you, lamenting about you, desirous of beholding you, being not able to turn away his mind absorbed in you alone, immersed in grief of you and recollecting you, your father died."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे दुव्यत्तरशततमः सर्गः

Thus completes 102nd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 102

Top of Page	1	2	3	4
5	6	7	8	9

© March 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 103 Verses converted to UTF-8, Nov 09

Introduction

Rama fainted away, after hearing the news of his father's death and is brought back to consciousness by Bharata and others who sprinkle water on him. Rama laments in various ways. Bharata consoles him. Rama in turn consoles Seetha who is weeping. Rama painfully reaches the River Mandakini, offers water and balls of food to the spirit of his departed father and returns to the hut. The crying sounds of those brothers mourning for their dad father with Seetha created and echo in the mountain. Hearing their cry of distress, the troops approach Rama, who receives them all with affection.

[Verse Locator](#)

ताम् श्रुत्वा करुणां वाचं पितुर्मरणसंहिताम् ।
राघवो भरतेनोक्तां बभूव गतचेतनः ॥ २-१०३-१

1. **shrutvaa** = hearing; **taam vaacham** = those words; **karuNaam** = which were mournful; **maraNā samhitaam** = and relating to death; **pituH** = of his father; **uktaam** = spoken; **bharatam** = by Bharata; **raaghavaH** = Rama; **babhuuva** = became; **gata chetanaH** = deprived of consciousness.

Hearing those mournful words relating to the death of his father, spoken by Bharata, Rama fainted away.

[Verse Locator](#)

तं तु वज्रमिवोत्सृष्टमाहवे दानवारिणा ।
वाग्वज्रं भरतेनोक्तममनोज्ञं परमत्पः ॥ २-१०३-२
प्रगृह्य रामो बाहूवै पुषिताग्रे यथा द्रुमः ।
वने परशुना कृत्तस्तथा भुवि पपात ह ॥ २-१०३-३

2; 3. **amanojNam** = unpleasant; **vaagvajram** = thunder bolt of word; **uktam** = spoken; **bharatena** = by Bharata; **vjramiva** = like a thunderbolt; **utkR^iSTam** = released; **daana vaariNaa** = by Indra the Lord of celestials; **aahave** = in a battle; **raamaH** = Rama; **paramtapaH** = the tormentator of his enemies; **pragR^ihya** = stretched forth; **baahuu** = his hands; **papaata ha** = and fell; **bhuvi** = on the ground; **yatha tathaa** = in the same manner as; **drumuH** = a tree; **puSpitaagraH** = covered at extremities with blossoms; **kR^ittaH** = cut off; **parashunaa** = by an axe; **vane** = in the forest.

Hearing that unpleasant thunder bolt of words spoken by Bharata, like a thunderbolt released by Indra the Lord of celestials in a battle, Rama the tormentator of his enemies, stretched forth his hands and fell on the ground, in the same manner as a tree covered at extremities with blossoms was cut off by an axe in the forest.

[Verse Locator](#)

तथा निपतितं रामं जगत्यां जगतीपतिम् ।
कूलघातपरिश्रान्तं पसुप्तमिव कुञ्जरम् ॥ २-१०३-४
भ्रातरस्ते महेष्वासं सर्वतः शोककर्षितम् ।
रुदन्तः सह वैदेह्या सिषिभुः सलिलेन वै ॥ २-१०३-५

4; 5. **te** = those; **bhraataraH** = brother; **vaidehyaa saha** = along with Seetha; **sarvataH** = reached from all sides; **rudantaH** = and weepingly; **niSichuH vai** = sprinkled; **salilena** = with water; **raamam** = on Rama; **nipatitam** = who fell; **jagatyaam** = on the ground; **tathaa** = thus; **jayatiipatim** = and who was the Lord of the world; **kuNjaram iva** = like an elephant; **kuulaghaata parishraantam** = crushed by a landslide on a bank; **prasuptam** = where he was sleeping; **maheshvaasam** = that great archer; **shoka karshitam** = who was stricken by grief.

Seeing Rama lying on the earth, has the lord of the earth, like an elephant crushed by a landslide on a bank where he was sleeping, those brother along with Seetha approached him from all sides and weepingly sprinkled water on him.

[Verse Locator](#)

स तु संज्ञां पुनर्लब्ध्वा नेत्राभ्यामस्रमुत्सृजन् ।
उपाक्रामत काकुत्थसः कृपणं बहु भाषितुम् ॥ २-१०३-६

6. **labdhvaa** = gaining; **samjNaam** = consciousness; **punaH** = again; **saH kaakutthsaH** = that Rama; **utsR^ijan** = having poured out; **asram** = tears; **upaakraamata** = began; **bhaaSitum** = to speak; **bahu** = much; **kR^ipaNam** = plaintively.

Coming to his senses again and tears falling from his eyes, Rama began to speak much plaintively.

[Verse Locator](#)

स रामः स्वर्गतं श्रुत्वा पितरम् पृथिवीपतिम् ।
उवाच भरतं वाक्यं धर्मात्मा धर्मसंहितम् ॥ २-१०३-७

7. **shrutvaa** = hearing; **pR^ithiviipatim** = that the king; **pitaram** = and his father; **svargatam** = had ascended to heaven; **saH ramaH** = that Rama; **dharmaatmaa** = the virtuous man; **uvaacha** = spoke; **dharma sahitam** = consistent with righteousness; **bharata** = to Bharata.

Hearing that the King and his father had ascended to heaven, the virtuous. Rama spoke the following words, consistent with righteousness to Bharata.

[Verse Locator](#)

किं करिष्याम्ययोध्यायां ताते दिष्टां गतिम् गते ।
कस्ताम् राजवराद्धीनामयोध्याम् पालयिष्यति ॥ २-१०३-८

8. **kim kariSyaami** = what should I do; **ayodhyaayaam** = with Ayodhya; **taate** = that my father; **gate** = reached; **diSTaam** = gatim = the end of his life?; **kaH** = who; **paalayiSyati** = will rule; **taam ayodhyaam** = that Ayodhya; **hiinaam** = bereft; **raajavaraat** = of that excellent king?

"What should I do with Ayodhya, now that my father reached the end of his life? Who will rule that Ayodhya, which is bereft of that excellent king?

[Verse Locator](#)

किम् नु तस्य मया कार्यं दुर्जातेन महात्मनः ।

यो मृतो मम शोकेन मया चापि न संस्कृतः ॥ २-१०३-९

9. **durjaatena** = In my misfortune; **mayaa kimnukaaryam** = what can I do; **tasya** = for that; **mahaatmanaH** = high souled one; **yaH** = who; **mR^itaH** = died; **mama shokena** = of grief on my account; **na samskr^itashchaapi** = and not even last rites were performed; **mayaa** = by me.

"In my misfortune, what can I do for that high-souled one? He died of grief on my account and I did not perform the last rites for him!"

[Verse Locator](#)

अहोः भरत! सिद्धार्थो येन राजा त्वयानुघ!

शत्रुघ्नेन च सर्वेषु प्रेतकृत्येषु सत्कृतः ॥ २-१०३-१०

10. **bharata** = O; Bharata; **anagha** = the faultless one!; **aho** = Alas!; **siddhaarthaH** = happy; **tvayaa** = are you; **yena** = by whom; **shatrughnecha** = as well as by Shatrughna; **raajaa** = the king; **satkR^itaH** = was honoured; **sarveSu** = by all; **pretya kR^ityeSu** = obsequies rites!

"O, Bharata the faultless one! Alas! Happy are you, by whom as well as by Shatrughna the king was honoured by all obsequial rites!"

[Verse Locator](#)

निष्प्रधाना मनेकाग्रां नरेन्द्रेण विना कृताम् ।

निवृत्तवनवासोऽपि नायोध्यां गन्तुमुत्सहे ॥ २-१०३-११

11. **nivR^tta vanavaso.api** = even after the end of my exile; **na utsahe** = I do not wish; **gantum** = to go; **ayodhyaam** = to Ayodhya; **anekaagraani** = which is in a disarranged state; **niSpradhaanaam** = deprived of a chief; **vinaakR^itaam** = and bereft; **narendreNa** = of a king.

"Even after the end of my exile, I do not want to return to Ayodhya which is in a disarranged state, deprived of a chief and made bereft of a king."

[Verse Locator](#)

समाप्तवनवासं मामयोध्यायाम् परमप ।

कोऽनु शासिष्यति पुनस्तते लोकान्तरं गते ॥ २-१०३-१२

12. **paramtapa** = O; Bharata the tormentator of enemies!; **taate** = (while) our father; **gate** = has gone; **lokaantaram** = to the other world; **kaH** = who; **punaH anuShaasiSyati** = will again advise; **maam** = me; **samaapta vanavaasam** = when my exile in the forest is over?

"O, Bharata the tormentator of foes While our father has gone to the other world, who will counsel me when my exile in the forest is over?"

[Verse Locator](#)

पुरा प्रेक्ष्य सुवृत्तं माम् पिता यान्याह सान्त्वयन् ।

वाक्यानि तानि श्रोष्यामि कुतः श्रोतसुखान्यहम् ॥ २-१०३-१३

13. **prekSya** = seeing; **suvR^ittam** = my good conduct; **puraa** = formerly; **pitaa** = our father; **aaha** = used to speak; **yaani vaakyaani** = which words; **saantvayan** = of appeasement; **kutaH** = from whom; **shroSyaami** = can I hear; **taani** = those words; **shrotra sukhaani** = which are delightful to the ears?

"Formerly, seeing my good conduct, our father used to address me in words of praise; from whom now shall I hear those words delightful to the ears?"

[Verse Locator](#)

एवमुक्त्वा स भरतं भार्यामभ्येत्य राघवः ।
उवाच शोकसम्तप्तः पूर्णचन्द्रनिभाननाम् ॥ २-१०३-१४

14. uktvaa = having spoken; evam = thus; bharatam = to Bharata; saH raamaH = that Rama; abhyetya = approached; bhaaryaam = his wife; puurNa chndra nibhaananaam = whose face was like a full moon; soka samtaptaH = and stricken with grief; uvaacha = spoke (as follows)

Having spoken thus to Bharata, Rama went to seek out his consort, whose face resembled the full moon, and overwhelmed with grief, spoke to her as follows:-

[Verse Locator](#)

सीते मृतस्ते श्वशुरः पित्रा हीनोऽसि लक्ष्मण ।
भरतो कुःखमाचष्टे स्वर्गतं पृथिवीपतिम् ॥ २-१०३-१५

15. siite = O; Seetha!; te shashuraH = Your father-in-law; mR^itaH = is dead; lakSmaNa = O; Lakshman!; asi = you have become; hiinaH = bereft; pitraa = of your father; bharataH = Bharata; aachaSTe = is telling; duHkham = a sorrowful news; pR^ithiviipatim = of the emperor; svargatam = being dead.

"O, Seetha! your father-in-law is dead. O, Lakshmana! You have become bereft of your father. Bharata is informing a sorrowful news of the emperor being dead.

[Verse Locator](#)

ततो बहुगुणम् तेषां बाष्पो नेत्रेष्वजायत ।
तथा ब्रुवति काकुत्थस कुमाराणां यशस्विनाम् ॥ २-१०३-१६

16. kaakutthse = (while) Rama; bruvati = was speaking; tathaa = thus; bahuguNam = copious; baaSpaH = tears; ajaayata = caused to flow; tataH = then; teSaam kumaaraaNaam yashashivnaam netreSu = from the eyes of those illustrious sons of Dasaratha.

While Rama was uttering those words, copious tears caused to flow then from the eyes of those sons of Dasaratha.

[Verse Locator](#)

ततस्ते भ्रातरस्सर्वे भृशमाश्वास्य राघवम् ।
अब्रुवन् जगतीभर्तुः क्रियतामुदकं पितुः ॥ २-१०३-१७

17. tataH = then; te sarve = all those; bhraataraH = brothers; aashvaasya = consoled; raaghavam = Rama; bhR^isham = very much; abruvan = and said to him; kriyataam = let us offer libations; udakam = of water; pituH = for our father; jagatiibhartuH = the Lord of the earth.

Then, all those brothers consoled Rama very much and said to him, "Let us offer libations of water for our father, the Lord of the earth."

[Verse Locator](#)

सा सीता श्वशुरं श्रुत्वा स्वर्गलोकगतम् नृपम् ।
नेत्राभ्यामश्रुपूर्णाभ्यामशक्नेक्षितुं पतिम् ॥ २-१०३-१८

18. shrutvaa = Hearing; nR^ipam = the king; shvashuram = her father-in-law; svargagamam = to have; ascended to heaven; saa siitaa = that Seetha; naashakata = was not able; iikSitum = to see; patim = her husband; netraabhyaam = with eyes; ashrupuNaabhyaam = filled with tears.

Hearing that her father-in-law, that great monarch had ascended to heaven, Seetha was unable to see her husband through eyes filled with tears.

[Verse Locator](#)

सान्त्वयित्वा तु तां रामो रुदतीं जनकात्मजाम् ।
उवाच लक्ष्मणम् तत्र दुःखितो दुःखितम् वचः ॥ २-१०३-१९

19. raamaH = Rama; saantvayitvaa = consoled; taam janakaatumajaam = that Seetha; rudatiim = who was weeping; duHkhitaH = and himself in grief; uvaacha = spoke; vachaH = those words; lakSmaNam = to Lakshmana; tatra = there; duHkhitam = who was lamenting.

Rama consoled that Seetha who was weeping and himself stricken with grief, spoke to the lamenting Lakshmana as follows:

[Verse Locator](#)

आनयेद्भुदिपिण्याकं चीरमाहर चोत्तरम् ।
जलक्रियार्थं तातस्य गमिष्यामि महात्मनः ॥ २-१०३-२०

20. aanaya = bring; iNgmdi piNyaakam = the crushed pulp of Ingudi Tree; aahara = and bring; chiiramcha = a piece of bark for being wrapped about my loins; uttaram = and another for being used as an upper garment; gamiSyaami = I shall go; jalakriyaartham = to offer libations of water; taatasya = for our father; mahaatmanaH = the great souled.

"Bring the crushed pulp of Ingudi Tree and bring a piece of bark for being wrapped about my loins and another for being used as my loins and another for being used as an upper garment, so that we may proceed to offer libations of water for our magnanimous father."

[Verse Locator](#)

सीता पुरस्ताद्रवजतु त्वमेनामभितो व्रज ।
अहं पश्चाद्गमिष्यामि गतिं ह्येषा सुदारुणा ॥ २-१०३-२१

21. siitaa = (Let) Seetha; vrajatu = walk; purastaat = in the front; tvam = you; vraja = walk; enaam abhitaH = after her nearby; aham = I; gamiSyaami = shall go; pashchaat = behind (you); eSaa = this; sudaaruNaahi = is indeed the most terrible; gatiH = procession.

"Let Seetha walk in the front and you follow after her nearby. I shall follow in the rear. This indeed is the most terrible procession.

[Verse Locator](#)

ततो नित्यानुगस्तेषां विदितात्मा महामतिः ।
मृदुर्दान्तस्च शान्तश्च रामे च दृढभक्तिमान् ॥ २-१०३-२२
सुमन्त्रस्तैर्नृपसुतैः सार्धमाश्वास्य रागवम् ।
आवातारयदालम्ब्य नदीम् मन्दाकिनीम् शिवाम् ॥ २-१०३-२३

22; 23. tataH = then; teSaam = their; nityaanugaH = faithful companion; sumantraH = Sumantra; viditaatmaa = versed in the spiritual science; mahaamatiH = endowed with great intelligence; mR^iduH = king; daantashcha = self-controlled; kaantashcha = glorious; dR^iDha bhaktimaan = and deeply devoted; raamecha = to Rama; aashvaasya = consoling; raaghavam = Rama; taiH nR^ipasutaiH saartham = and those princes; aalambya = took Rama by the

hand; **avaataarayata** = helped him descend; **shivam** = to the auspicious; **mandaakiniim naadiim** = Mandakini River.

Then, their faithful companion Sumantra versed in the spiritual science, endowed with great intelligence, kind, self-controlled and glorious, and deeply devoted to Rama, consoling him and his brothers, took Rama by the hand and helped him descend to the auspicious River Mandakini.

[Verse Locator](#)

ते सुतीर्थां ततः कृच्छ्रादुपागम्य यशस्विनः ।
नदीं मन्दाकिनीं रम्यां सदा पुष्पितकाननाम् ॥ २-१०३-२४
शीघ्रश्रोतसमासाद्य तीर्थं शिममकर्मम् ।
सिषिचुस्तुदकं राज्ञे तातैतत्ते भवत्विति ॥ २-१०३-२५

24; 25. **tataH** = then; **te** = they; **yashasvinaH** = the illustrious; **upaagamya** = reached; **kR^ichchhaat** = painfully; **mandaakinii** = nadii = the River Mandakini; **sutiirthaam** = that stream of sacred fords; **ramyaam** = the enchanting one; **sadaa puSpitaakaananaam** = always covered with flowers; **aasaadya** = coming; **shivam tiirtham** = a blessed; **tiirthan** = to ford; **akardamam** = free from mud; **niSichuH** = offered; **udakam** = (the lustral) water; **raaj^Ne** = to the king; **iti** = (seeing) thus; **taata** = father; **etat** = May this; **bhavatu** = prove agreeable; **te** = to you.

The illustrious Rama and others painfully reached the River Mandakini, that stream of sacred fords, the enchanting one always covered with flowers, coming to a blessed ford, free from mud and offered the lustral water to the king, saying "Father! May this prove agreeable to you."

[Verse Locator](#)

प्रगृह्य च महीपालो जलपूरितमञ्जलिम् ।
दिशं याम्यामभिमुखो रुदन्वचनम्ब्रवीत् ॥ २-१०३-२६

26. **pragR^iya** = holding together; **aN^jalim** = in the form of a hollow his palms; **jalapuuritam** = full of water; **abhimukhaH** = and turning his face turned towards; **yaamyam** = disham = the southern quarter; **rudam** = weeping; **mahiipataH** = the great prince; **abraviit** = pronounced; **vachanam** = the traditional words; saying:

Holding together in the form of a hollow his palms full of water and turning his face turned towards the southern quarter and weeping the great prince pronounced the traditional words saying:

[Verse Locator](#)

एतत्ते राजशार्दूल विमलं तोयमक्षयम् ।
पितृलोकगतस्याद्य मद्दत्तमुपतिष्ठतु ॥ २-१०३-२७

27. **raaja shaarduula** = O; Tiger among men!; **etat toyam** = (May) this water; **vimalam** = without taint; **akSayam** = and incorruptible; **adya** = at the moment; **maddattam** = that I offer it; **te** = to you; **upatiSThatu** = reach you; **pitR^ilokagatasya** = in the region of your ancestors where you are.

O, Tiger among men! May this water without taint and incorruptible at the moment that I offer it to you, reach you in the region of your ancestors where you are."

[Verse Locator](#)

ततो मन्दाकिनीतीरात्पत्युत्तीर्य स राघवः ।
पितृश्वकार तेजस्वी निवापं ब्रातृभिः सह ॥ २-१०३-२८

28. tataH = thereafter; tejasvii = the glorious; raaghavaH = Rama; pratyuttiirya = resending; mandaakinii tiiraat = the bank of Mandakini River; bhraatR^ibhiH saha = along with his brothers; chakaara = offered; nivaapam = balls of food; pituH = to his father.

Thereafter, the glorious Rama, resending the bank of Mandakini River along with his brothers, offered balls of food to his father.

[Verse Locator](#)

ऐङ्गुदम् बदरीमिश्रम् पिण्याकम् दर्भसंस्तरे ।
न्यस्य रामस्स दुःखार्तो रुदन्वचनमब्रवीत् ॥ २-१०३-२९

29. saH raamaH = that Rama; nyasya = placed; piN^yaakam aingudam = the pulp of the Ingudi tree; badarii mishram = mixed with (the pulp of) plums; darbha samstare = on a mat of kusa grass; duHkhaartaH = and overcome with sadness; rudan = weeping; abraviit = spoke; vachanam = these words.

Rama placed the pulp of the Ingudi tree mixed with the pulp of plums on a mat of Kusa grass and overcome with sadness, weeping, spoke the following words:

[Verse Locator](#)

इदम्भुङ्क्ष्व महाराज प्रीतो यदशना वयम् ।
यदन्नः पुरुषो भवति तदन्ना स्तस्य देवताः ॥ २-१०३-३०

30. mahaaraaja = O; Great King!; priitaH = be pleased; bhuN^jva = to partake; idam = of this; vayam yadashchanaaH = which we eat; yadannaH puruSaH = for; that which man eats; tadannaah = is also consumed; tasya = by his; devataaH = gods.

"O, Great King! Be pleased to partake of this, which we eat for, that which man eats, is also consumed by his gods."

[Verse Locator](#)

ततस्तेनैव मार्गेण प्रत्युत्तीर्य नदीतटात् ।
आरुरोह नरव्याघ्रो रम्यसानुं महिधरम् ॥ २-१०३-३१

31. tataH = then; naravyaaghraH = Rama the tiger among men; pratyuttiirya = re-ascending; tena maargeNaiva = by the same path; nadii taTaata = on the banks of the river; aaruroha = rose up; ramyasaanum = the charming summit; mahiidharam = of (Chirakuta) mountain.

Rama the tiger among men then re-ascending by the same path on the banks of the river reached the charming summit of Chitrakuta mountain.

[Verse Locator](#)

ततः पर्णकुटीद्वारमासाद्य जगतीपतिः ।
परिजग्राह बाहुभ्यामुभौ भरतलक्ष्मणौ ॥ २-१०३-३२

32. jagatiipatiH = Rama the Lord of the earth; tataH = then; aasaadya = gaining; parNakuTiira dvaaram = the door of his leafy hut; parijagraaha = embraced; ubhau = both; bharata lakSmanau = Bharata and Lakshmana; baahubhyaam = with his arms.

Gaining the door of his leafy hut, Rama the Lord of the earth then embraced Bharata and Lakshmana with his arms.

[Verse Locator](#)

तेषां तु रुदतां शब्दात्प्रतिश्रुत्कोऽभवद्गिरौ ।

भ्रातृ^ऊ सह वैदेह्या सिंहानामिव नर्धताम् ॥ २-१०३-३३

33. shabdaat = from the sound; rudataam = of the cry; teSaam bhraatR^iiNaam = of those brothers; vaidehyaa saha = with Seetha; shabdaat = which sounded; nardataam simhaanaamiva = like the roaring of lions; abhavat = created; pratishrutkaH = and echo; giron = in the mountain.

From the sound of the cry of those brothers with Seetha, which resembled like the roaring of lions rose an echo in the mountain.

[Verse Locator](#)

महाबलानाम् रुदतां कुर्वतामुदकं पितुः ।

विज्ञाय तुमुलं शब्दम् त्रस्ता भरतसैनिकाः ॥ २-१०३-३४

34. viJ^Naaya = hearing; tumulam = the tumultuous; shabdam = clamour; mahaabalaanaam = by those mighty heroes; rudataam = as; weeping; kurvataam = they completed; udakam = the libations of water; putuH = for their father; bharata sainikaaH = Bharata's army; trastaaH = got alarmed.

Hearing the tumultuous clamour by those mighty heroes as, weeping they completed the libations of water to their father, Bharata's army got alarmed.

[Verse Locator](#)

आब्रुवंश्चापि रामेण भरतस्संगतो ध्रुवम् ।

तेषामेव महाशब्दः शोचतां पितरं मृतम् ॥ २-१०३-३५

35. abruvancha api = (those troops of Bharata) also said; dhruvam = Assuredly; bharataH = Bharata; sangataH = has joined; raameNa = with Rama; mahaan = (this is) a great; shabdaH = sound; teSaameva = only of their; shochataam = wailing; mR^itam = for their dead; pitaram = father.

Those troops of Bharata also said, "Assuredly, Bharata has joined Rama and this is a great sound only of their wailing, as they mourn for their dead father."

[Verse Locator](#)

अथ वासान्परित्यज्य तं सर्वेऽभिमुखाः स्वनम् ।

अप्येकमनसो जग्मुर्यथास्थानम् प्रधाविताः ॥ २-१०३-३६

36. atha = then; parityajya = leaving; vaasaan = their tents; sarve = all of them; eka manasaH api = having but one thought; jagmuH = went; pradhaavitaaH = running; abhimukhaah = in the direction of; tam svanam = that sound; yathaasthaanam = instantly.

Leaving their tents all of them having but one thought, went running in the direction of that sound instantly.

[Verse Locator](#)

हयैरन्ये गजैरन्ये रथैरन्ये स्वलम्कृतैः ।

सुकुमारास्तथैवान्ये पद्भिरेव नरा ययः ॥ २-१०३-३७

37. anye = some; hayaiH = on their horses; anye = some others; gajaiH = on their elephants; anye = some; rathaiH = in their chariots; svalankR^itaiH = covered with ornaments; sukumaaraaH = (while) the youthful; naraaH = people; yayuH = went; padbhideva = on foot.

Some went on their horses, some others on their elephants, some in their chariots covered with ornaments while the youthful people went on foot.

[Verse Locator](#)

अचिरप्रोषितम् रामम् चिरविप्रोषितं यथा ।
द्रष्टुकामो जनस्सर्वो जगाम सहसाश्रमम् ॥ २-१०३-३८

38. draSTukaamaH = In their longing to see; raamaam = Rama; achira proSitam = whose absence though recent; chira proSitam = seemed so long for them; sarvaH = the whole; janaH = people; sahasaa jagaama = ran; aashramam = towards the hermitage.

In their longing to see Rama, whose absence though recent, seemed so long a period for them, the whole people ran towards the hermitage.

[Verse Locator](#)

भ्रातॄणां त्वरितास्तत्र द्रष्टुकामास्समागमम् ।
युयुर्बहुविधैर्यनैः खरनेविस्वनाकुलैः ॥ २-१०३-३९

39. draSTukaamaaH = eager to see; bhraatR^iiNaam = those brothers; samaagamam = re united; tatra = there; yayuH = they went; tvaritaaH = hastily; bhuvidhaiH = by various means; yaanaiH = of transport; khura namisvanaakulaiH = like hoofed animals and wheeled vehicles.

Eager to see those brothers re-united there, they went hastily by various means of transport, either by hoofed animals or by wheeled vehicles.

[Verse Locator](#)

सा भूमिर्बहुभिर्यनैः खरनेमिसम्रहता ।
मुमोच तुमुलं शब्दं द्यौरिवाभ्रसमागमे ॥ २-१०३-४०

40. samaahataa = trodden; bahubhiH = by many; yaanaiH = vehicles; khuranemi = beasts and chariots; saa bhuumiH = that land; mumocha = emitted; tumulam = a tumultuous; shabdam = noise; dyouriva = as sky; abhra samaagame = during the conjunction of clouds.

Trodden by many vehicles, beasts and chariots, that land emitted a tumultuous noise, as a sky during the conjunction of clouds.

[Verse Locator](#)

तेन वित्रासिता नागाः करेणुपरिवारिताः ।
आवासयन्तो गन्धेन जग्मुर्न्यद्वनम् ततः ॥ २-१०३-४१

41. vitraasitaaH = frightened; ena = by that noise; naagaaH = the wild elephants; kareNu parivaaritaH = surrounded by female elephants; aavaasayantaH = perfuming the quarters; gandhena = with the scent of their ichor; jagmuH = went; anyat vanam- to another wood; tataH = from there.

Frightened by that noise, the wild elephants, surrounded by female elephants, perfuming the quarters with the scent of their ichor, went to another wood from there.

[Verse Locator](#)

वराहवृकसम्घाश्च सिंहाश्च महिषाः सर्पवानराः ।
व्याघ्रगोकर्णगवयाः वित्रेसुः पृषतैस्सह ॥ २-१०३-४२

42. **varaaha** **vR^ika** **simhaashcha** = Boars; wolves and lions; **mahiSaaH** = buffaloes; **sarpa** **vaanaraaH** = snakes; monkeys; **vyaaghra** **gokaNa** **gavayaaH** = tigers; Gokarnas and Gavayas (two distinctive species of deer); **vR^iSataiH** **saha** = along with spotted deer; **vitresuH** = felt frightened.

Boars, wolves and lions, buffaloes, snakes, monkeys, tigers, Gokarnas and Gavayas (two distinctive species of deer) along with spotted deer felt frightened.

[Verse Locator](#)

रथाङ्गसाह्वा नत्यूह हंसाः कारण्डवाः प्लवाः ।

तथा पुंस्कोकोलाः क्रौञ्च विसम्ज्ञा भेजिरे दिशः ॥ २-१०३-४३

43. **rathaaN^gasaahvaaH** = the ruddy geese; **natyuuhaaH** = water-fowls; **hamsaaH** = swans; **kaarN^DavaaH** = karandavas (a sort of ducks); **plavaaH** = herons; **tathaa** = and; **pumskokilaah** = male cuckoos; **krouN^chaah** = and cranes; **bhejire** = made it; **dishaH** = to various; directions; **visaN^JNaah** = utterly confused.

The ruddy geese, water-fowls, swans, Karandavas (a sort of ducks), herons, male cuckoos and cranes, utterly confused made it to various directions.

[Verse Locator](#)

तेन शब्देन वित्रस्तैराकासं पक्षिभिर्वर्ततम् ।

मनुष्यैरावृता भूमिरुभयम् प्रबभौ त दा ॥ २-१०३-४४

44. **aakaasham** = the sky; **vR^itam** = filled; **pakSibhiH** = with birds; **vitrastaiH** = that had been frightened; **tena shabdena** = by that noise; **bhuumiH** = and the earth; **aavR^itaaH** = covered; **manuSaiH** = with men; **ubhayam** = both; **tadaa** = then; **prababhau** = looked beautiful.

The sky filled with birds that had been frightened by that noise and the earth covered with men, both looked beautiful at that moment.

[Verse Locator](#)

तत्तस्तं पुरुषव्याघ्रम् यशस्विन मकीलम्भम् ।

आसीनं स्थण्डिले रामम् ददर्श सहसा जनः ॥ २-१०३-४५

45. **sahasaa** = suddenly; **janaH** = the people; **tataH** = then; **dadarsha** = beheld; **yashasvinam** = the illustrious; **raamam** = akalamSam = and the sinless; **raamam** = Rama; **aasiinam** = sitting; **sthaN^Dile** = on the bare earth.

Suddenly then, the people beheld the illustrious and the sinless Rama, sitting on the bare earth.

[Verse Locator](#)

विगर्हमाणः कैकेयीं मन्थरासहितामपि ।

अभिगम्य जनो रामम् बाष्पपूर्णमुखोऽभवत् ॥ २-१०३-४६

46. **vigarhamaaNaH** = Abusing; **kaikeyiim** = Kaikeyi; **mantharaa sahitam api** = along with even Manthara; **janaH** = those people; **abhavet** = turned up; **baaSpa puurNa mukhaH** = with their faces bathed in tears; **abhigamya** = (while) approaching; **raamam** = Rama.

Abusing Kaikeyi and Manthara, those people turned up with their faces bathed in tears. while approaching Rama.

[Verse Locator](#)

तान्नरान् बाष्पपूर्णाक्षान् समीक्ष्यथ सुदुःखितान् ।
पर्यष्वजत धर्मज्ञः पितृवन्मातृवच्च नः ॥ २-१०३-४७

47. saH = that Rama; dharmajN^aH = knowing what was right; atha = then; samiikSya = seeing; taan maraan = those people; suduHkhitaan = thus deeply afflicted; baaSpa puurnaakSaan = their eyes suffused with tears; pariSvajata = embraced them; pitR^ivat = like their father; maatR^ivachcha = and mother.

Seeing those people thus deeply afflicted their eyes suffused with tears, Rama knowing what was right, embraced them like their father and mother.

[Verse Locator](#)

स तत्र कांश्चित् परिषन्वजे नरान् ।
नराश्च केचित्तु तमभ्यवादयन् ।
चकार सर्वान् सवयस्यबान्धवान् ।
यथार्हं मासाद्य तदा नृपात्मजः ॥ २-१०३-४८

48. saH = that Rama; pariSvaje = embraced; kaamshchit = some; maraan = men; tatra = there; kechit ta = while some other; naraashcha = men; abhyavaadan = offered salutations; tam = to him; yathaarham = and as each merited it; sah = that nR^ipaاتمजाH = king's son; tadaa = then; chakaara = received; sarvaan = all of them; vayasya baandhavaan = including his friends and companions; aasaadya = duly approaching them.

Rama embraced some men there, while some others offered salutations to him. Approaching them on that occasion, the king's son received them all including his friends and companions.

[Verse Locator](#)

स तत्र तेषाम् रुदतां महात्मनां ।
भुवम् ब खम् चाशुनिनादयन् स्वनः ।
गुह गिरीणाम् च दिशश्च सन्ततं ।
मृदङ्गघोषप्रतिमः प्रशुश्रुवे ॥ २-१०३-४९

49. saH = that; svanaH = tumult; teSaam mahaatmanaam = of those magnanimous persons; rudataam = lamenting; tatra = there; anuninaadayan = resounded; bhuvamcha = over the earth; kamcha = and in the sky; giriiNaam guhaashcha = (reverberating) through the mountain caves; dishashcha = and in all quarters; prashrushruve = heard; santatam pratimaH = like the continuous; mR^idaN^ga ghoSa = beating of drums.

The tumult of those magnanimous persons lamenting, resounded over the earth and in the sky, reverberating through the mountain caves and in all quarters like the continuous beating of drums.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्र्युत्तरशततमः सर्गः

Thus completes 103rd Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 103

Top of Page	1	2	3	4
-----------------------------	-------------------	-------------------	-------------------	-------------------

<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
<u>10</u>	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u>
<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>

© April 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 104 Verses converted to UTF-8, Nov 09

Introduction

Preceded by Dasaratha's wives and others, Vasishta advances to the hermitage of Rama. Kausalya, on the way, shows to her co-wives the balls of Ingudi fruit-pulp offered to the spirits of Dasaratha by Rama on blades of Dabha grass, the raised spikes of which pointed towards the south; along the bank of Mandakini River. Kausalya was stricken with anguish for her deceased husband. Reaching the hermitage, both Rama and Lakshmana hold the feet of the Queens in salutation. Kausalya feels sad at the fate of Seetha in the forest, when the latter touches her feet. Rama holds the feet of his preceptor and takes his seat. Accompanied by his ministers, Bharata also sits nearby.

[Verse Locator](#)

वसिष्ठः पुरतः कृत्वा दारान् दशरथस्य च ।
अभिचक्राम तं देशं रामदर्शनतर्षितः ॥ २-१०४-१

1. raamadarshana tarSitaH = eagerly desirous of seeing Rama; vasiSThaH = Vasishta; abhichakraama = walked over; tam desham = to that place; kR^itvaa = protecting; dasharathasya = Dasaratha's; daarvaan = wives; purataH = in front.

Eager to see Rama again, Vasishta approached that place, preceded by Dasaratha's wives.

[Verse Locator](#)

राजपत्न्यश्च गच्छन्त्यो मन्दं मन्दाकिनीम् प्रति ।
ददृशुस्तत्र तत्तीर्थं रामलक्ष्मणसेवितम् ॥ २-१०४-२

2. raaja patnyashcha = the king's wives; gachchharityaH = while moving; mandam = slowly; mandaakiniim prati = towards River mandakini; dadR^ishuH = saw; tat tiirtham = that ford; tatra = there; raama lakSmaNa sevitam = being frequented by Rama and Lakshmana.

The king's wives, while moving slowly towards River Mandakini, saw the ford there, being frequented by Rama and Lakshmana.

[Verse Locator](#)

कौसल्या बाष्पपूर्णं मुखेन परिशुष्यता ।
सुमित्रामब्रवीद्दीना याश्चान्या राजयोषितः ॥ २-१०४-३

3. mukhena = with a face; parishuSyataa = emaciated; diinaa = sad; baaSpa puurNena = and filled with tears; kausalyaa = Kausalya; abraviit = spoke; sumitraam = to Sumitra; yaaH = and whoever; anyaaH = other; raajayoSitaH = royal women (were there).

With a gloomy and emaciated face, filled with tears, Kausalya spoke to Sumitra and other royal women (as follows):

[Verse Locator](#)

इदम् तेषामनाथानाम् क्लिष्टमक्लिष्टकर्मणाम् ।
वने प्राक्कलनमस्तीर्थम् ये ते निर्विषयीकृताः ॥ २-१०४-४

4. idam = this; tiirtham = is the ford; praakkaalanam = located in the eastern quarter; vane = in the forest; ye te = (frequented) by them; nirviSayii kR^itaaH = banished from the kingdom; teSaam = those; kliSTam = unfortunate persons; akliSTa karmaNaam = of illustrious exploits; anaathaanaam = who have no country.

"This is the ford, located in the eastern region of the forest, frequented by Seetha, Rama and Lakshmana, banished from the kingdom; those unfortunate persons of illustrious exploits who have no country."

[Verse Locator](#)

इतस्सुमित्रे पुत्रस्ते सदा जलमतन्द्रितः ।
स्वयं हरति सौमित्रिर्मम पुत्रस्य कारणात् ॥ २-१०४-५

5. sumitre = O; Sumitra!; saumitriH = Lakshman; te putraH = your son; harati = draws; jalam = water; svayam = himself; sadaa = forever; atandritaH = unwearyingly; itaH = from here; kaaraNaat = for the sake; mama putrasya = of my son.

"O, Sumitra! Lakshmana, your son always draws water himself from here unwearyingly for the sake of my son."

[Verse Locator](#)

जघन्यमपि ते पुत्रः कृतवान्न तु गर्हितः ।
भ्रातुर्यदर्थसहितं सर्वं तद्विहितम् गुणैः ॥ २-१०४-६

6. kR^itavaan api = though a doer; jaghanyam = of an inferior act; te putraH = your son; na = is not; garhitaH tu = to be censured; yat = that which; arhthasahitam = is useful; bhraatuH = to his brother; tat sarvam = all that; vishitam = is enjoined; guNaih = with virtues.

"Through engaged in an inferior act (of carrying water), your son is not to be censured because all that service rendered to his brother is enjoined with virtues."

[Verse Locator](#)

अद्यायमपि ते पुत्रः क्लेशानामतथोचितः ।
नीचानर्थसमाचारं सज्जं कर्म प्रमुञ्चतु ॥ २-१०४-७

7. ayam = this; te putraH api = your son too; atathochitaH = who is not deserved of such; kleshaanaam = pains; adya = now; pramuNchatu = will indeed be relieved; sajjam = of this laborious; karma = act; niichaanarthasamaachaaram = which is mean and wretched.

"Your son too, who is not accustomed to such pains, will indeed be relived now of this mean, wretched and laborious task."

[Verse Locator](#)

दक्षिणाग्रेषु दर्भेषु सा ददर्श महीतले ।
पितुरिङ्गुदिपिण्याकम् व्यस्तमायतलोचना ॥ २-१०४-८

8. aayata lochanaaH = the large-eyed; saa kausalya; dadarsha = observed; iNgudi piNyaakam = a ball make of Indugi pulp; nyastam = which was placed (by Rama); pituH = (in honour of his) father; mahiitale = on the ground; darbheSu = on a heap of Darbha grass; dakSiNaagreSu = the raised spiked of which pointed towards the south.

The large-eyed Kausalya observed a ball made of Ingudi pulp, which was placed by Rama in honour of his father on the ground, on a heap of Darbha grass, the raised spikes of which pointed towards the south.

[Verse Locator](#)

तं भूमौ पितुरार्तेन न्यस्तं रामेण वीक्ष्यसा ।
उवाच देवीऽ कौसल्या सर्वा दशरथस्त्रियः ॥ २-१०४-९

9. **viikSyā** = seeing; **tam** = that ball; **nyastam** = placed; **bhuumau** = on the ground; **aartena raameNa** = by the unfortunate Rama; **pituH** = for his father; **saa kausalyaa** = that Kausalya; **devii** = the Queen; **uvaacha** = spoke; **sarvaaH** = to all; **dasharatha striyaH** = the wives of Dasaratha (as follows):

Seeing that ball of food placed on the ground by the unfortunate Rama for his father, the Queen Kausalya spoke to all those wives of Dasaratha (as follows):

[Verse Locator](#)

इदमिक्ष्वाकुनाथस्य राघवस्य महात्मनः ।
राघवेण पितुर्दत्तम् पश्यतै तद्यथाविधि ॥ २-१०४-१०

10. **pashyata** = see; **idam** = this ball of food; **dattam** = offered; **yathaavidhi** = as per tradition; **raaghavaNa** = by Rama; **raaghavasya** = for Dasaratha; **ikSvaaku naathesya** = the Lord of Ikshvaku race; **mahaatmanaH** = high-souled; **pituH** = father.

"See this ball of food offered traditionally by Rama in honour of his father, the high-souled Dasaratha the Lord of Ikshvaku race."

[Verse Locator](#)

तस्य देवसमानस्य पार्थिवस्य महात्मनः ।
नैतदौपयिकम् मन्ये भुक्तभोगस्य भोजनम् ॥ २-१०४-११

11. **na manye** = I do not consider; **etat** = this; **bhojanam** = food; **oupayikam** = as befitting; **tasya paarthivasya** = for that king; **deva samaan asya** = like unto a God; **bhukta bhogasya** = who lived amidst every pleasure; **mahaatmanaH** = and a great souled.

"I do not consider this offering as befitting for that great-souled king, who was like unto a God and who lived amidst every pleasure."

[Verse Locator](#)

चतुर्न्ताम् महीम् भुक्त्वा महेन्द्रसदृशो विभुः ।
कथमिद्भुदिपिण्याकम् स भुङ्क्ते वसुधादिपः ॥ २-१०४-१२

12. **katham** = how; **saH vasudhaadhipaH** = can that Lord of the earth; **mahendra sadR^ishaH** = resembling the Lord of celestials; **vibhuH** = and the mighty man; **bhuktvaa** = having enjoyed; **mahiim** = the earth; **chaturantaam** = with four ends; **bhuN^kte** = eat; **iN^gudipiNyaakaM** = a cake of Ingudi pulp?

"How can that Lord of the earth, Dasartha, equal to the Lord of celestials and a mighty man, having enjoyed the earth with its four quarters, the boundaries of which are the oceans, eat a cake of Ingudi pulp?"

[Verse Locator](#)

अतो दुःखतरम् लोके न किञ्चित्प्रतिभाति मा ।
यत्र रामः पितुर्दद्यादिद्भुदिक्षोदमृद्धिमान् ॥ २-१०४-१३

13. **maa na pratipaati** = I do not consider; **kiJNchit** = anything; **duHkhataram** = more painful; **loke** = on earth; **ataH** = then; **yatra** = when; **raamaH** = Rama; **R^iddhimaan** = the man of fortune; **dadyaat** = offered; **putuH** = to his father; **iN^gudi kSodam** = a cake of Ingudi pulp.

"I do not consider any thing painful to me on earth than when Rama the man of fortune offering a cake of Ingudi pulp to his father."

[Verse Locator](#)

रामेणेङ्गुदिपिण्याकं पितुर्दत्तं समीक्ष्य मे ।

कथं दुःखेन हृदयम् न स्पोटति सहस्रधा ॥ २-१०४-१४

14. **samiikSya** = seeing; **dattam** = this offering; **iN^gudipiNyaakam** = a cake of Ingudi pulp; **raameNa** = by Rama; **pituH** = to his father; **katham** = why; **me hR^idayam na sphoTati** = does my heart not break; **sahasradhaa** = into a thousand pieces; **dukhena** = with anguish?

"Seeing this offering, a cake of Ingudi pulp, of Rama to his father, why does my heart not break into a thousand pieces with anguish?"

[Verse Locator](#)

श्रुतिस्तु खल्वियं सत्य लौकिकी प्रतिभाति मा ।

यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ॥ २-१०४-१५

15. **pratibhaati khalu** = It indeed occurs; **maa** = to me; **iyam** = (that) this; **shrutistu** = saying; **laukikii** = among men; **yadannaH** = that the food; (eaten by); **puruSaH** = man; **bhavati** = becomes; **tadannaaH** = the same food; (eaten by); **tasya** = his; **devataaH** = Gods; **satyaa** = is true.

"It indeed occurs to me that the saying among men that the food eaten by man is also consumed by his Gods is true."

[Verse Locator](#)

एवमार्ता सपत्न्यस्ता जग्मुराश्वास्य तां तदा ।

ददृशुश्चश्रमे रामं स्वर्गच्युतमिवामरम् ॥ २-१०४-१६

16. **aashvaasya** = consoling; **taam** = Kausalya; **evam** = thus; **aartaam** = afflicted with grief; **taaH sapatnyaH** = Kausalya's companions; **tadaa** = then; **jagmuH** = proceeded; **dadR^ishushcha** = and saw; **raamam** = Rama; **aashrame** = in the hermitage; **amaramiva** = who resembled an Immortal; **svargachyutam** = driven out of Paradise.

Consoling Kausalya thus afflicted by grief, Kausalya's companions then proceeded further and saw Rama in his hermitage, who resembled an Immortal driven out of Paradise.

[Verse Locator](#)

सर्वभोगैः परित्यक्तं रामं सम्प्रेक्ष्य मातरः ।

आर्त मुमुचुरश्रुणि सस्वरं शोककर्शताः ॥ २-१०४-१७

17. **samprekSya** = Beholding; **raamam** = Rama; **parityaktam** = bereft; **sarva bhogaiH** = of all enjoyments; **maataraH** = his mothers; **shokakarshitaaH** = agnised with grief; **aartaaH** = and in deep distress; **mumuchuH** = emitted; **ashruuNi** = tears; **sasvaram** = with cries.

Beholding Rama bereft of all enjoyments, his mothers agonized as they were with grief, emitted cries and allowed tears to flow.

[Verse Locator](#)

तासां रामः समुत्थाय जग्रह चरणान् शुभान् ।

मातृङ्गां मनुजव्याघ्रः सर्वासां सत्यसंगरः ॥ २-१०४-१८

18. **raamaH** = Rama; **manujavyaaghraH** = the tiger among men; **satya sangaraH** = true to his promise; **samutthaaya** = raised up; **jagraaha** = and took hold; **shubhaan charaNaan** = of the auspicious feet; **sarvaa saam** = of all; **taasaam maatR^iiNaam** = those mothers.

Rama, the tiger among men, true to his promise raised up and took hold of the auspicious feet of all his mothers.

[Verse Locator](#)

ताह पाणिभिः सुखस्सर्शैर्द्वङ्गलितलैश्शुभैः ।

प्रममार्जु रजः पृष्ठाद्रामस्यायतलोचनाः ॥ २-१०४-१९

19. **taaH** = those; **aayata lochanaaH** = large-eyed Queens; **sukha sparashaiH** = by means of their pleasant = touching; **mR^idvaN^gulitalaiH** = and soft fingers and palms; **shubhaiH** = and charming; **paaNibhiH** = hands; **pramamaarjuH** = wiped; **rajaH** = the dust; **raamasya** = from Rama's **pR^iSThaat** = back.

Those large-eyed Queens, by means of their pleasantly touching soft fingers and palms as well as charming hands, wiped the dust from Rama's back.

[Verse Locator](#)

सौमित्रिरपि ताः सर्वा मातृङ्गैः सम्प्रेक्ष्य दुःखितः ।

आभ्यावादयदासक्तं शनैरामादनन्तरम् ॥ २-१०४-२०

20. **samprekSyaa** = seeing; **sarvaaH** = all; **taah maatR^iiH** = those mothers; **saumitrirapi** = **lakSmana** too; **duHkhitaH** = being sorrowful; **shanaiH** = slowly; **abhyavaadayat** = paid obeisance; **aasaktam** = devotedly; **raamaat anantaram** = immediately offer Rama.

Seeing all those mothers, the wailing Lakshmana too slowly paid obeisance devotedly to them all by bowing to each in turn, immediately after Rama.

[Verse Locator](#)

यथा रामे तथा तस्मिन् सर्वा ववृतिरे स्त्रियः ।

वृत्तिम् दशरथाज्जाते लक्ष्मणे शुभलक्षणे ॥ २-१०४-२१

21. **sarvaaH** = all; **striyaH** = Dasaratha's wives; **tasmin lakSmaNe** = in the case of Lakshmana; **jaate** = born; **dasharathaat** = of Dasaratha; **shubha lakSaNe** = and exceedingly handsome; **vavR^itire** = showed; **vR^ittim** = affection; **tathaa** = in the same way; **raame yathaa** = as towards Rama.

All Dasaratha's wives manifested the same affection towards Lakshmana, who was born of Dasaratha and exceedingly handsome, as they did to Rama.

[Verse Locator](#)

सीतापि चरणांस्तसामुपसमृह्य दुः खिता ।

श्वश्रूणामश्रुपूर्णाक्षि सा बभूवाग्रतः स्थिता ॥ २-१०४-२२

22. **saa siitaapi** = even that Seetha; **duHkhitaa** = with distress; **upasamgR^ihya** = took hold **charaNaan** = of the feet; **shvashruuNaam** = of her mothers-in-law; **babhuuva** = and became; **sthitaa** = standing; **agrataH** = in their front; **ashrupuurNaakSii** = with her eyes filled with tears.

Then, the grief-stricken Seetha, her eyes filed with tears, also touched the feet of her mothers-in-laws and stood before them.

[Verse Locator](#)

तां परिष्वज्य दुःखार्ता माता दुहितरम् यथा ।
वनवासकृशां दीनां कौसल्या वाक्यमब्रवीत् ॥ २-१०४-२३

23. **maataayathaa** = as a mother; **duhitaram** = as her daughter; **pariSvajya** = embracing; **taam** = that Seetha; **duHkhaartaam** = who was afflicted with grief; **vana vaasakR^ishaam** = emaciated because of her stay in the forest; **diinaam** = and miserable; **kausalyaa** = Kausalya; **abraviit** = spoke; **vaakyam** = (the following) words:

Kausalya embraced the miserable Seetha as a mother her daughter, she who was emaciated because of her stay in the forest and afflicted with grief, and spoke the following words:

[Verse Locator](#)

विदेहराजस्य सुता स्नुषा दशरथस्य च ।
रामपत्नी कथं दुःखं सम्प्राप्ता निर्जने वने ॥ २-१०४-२४

24. **katham** = how; **raamapatnii** = Seetha; Rama's wife; **sutaa** = the daughter; **videharaajasya** = of king Janaka; **snuSaa** = and the daughter-in law; **dasharathasya** = of Dasaratha; **sampraapto** = has met with; **duHkham** = this plight; **nirjane vane** = in the desolate forest?

"How has the daughter of King Janaka, the daughter-in-law of King Dasaratha and Rama's wife, fallen into such a wretched plight that she is living in a desolate forest?"

[Verse Locator](#)

पद्ममातपसन्तप्तं परिक्लिष्टमिवोत्पलम् ।
काञ्चनं रजसा ध्वस्तम् क्लिष्टं चन्द्रमिवाम्बुदैः ॥ २-१०४-२५
मुखम् ते प्रेक्ष्य माम् शोको दहत्यग्निरिवाश्रयम् ।
भृशम् मनसि वैदेहि व्यसनारणिसम्भवः ॥ २-१०४-२६

25; 26. **vaidehi** = O; Seetha!; **prekSyaa** = seeing; **te mukham** = your face; **padmam iva** = like lotus; **aatapasantaptam** = withered with heat **parikliSTam** = or a faded; **utalamiva** = water-lily; **kaaNchanam** = or like gold; **dhvastam** = defiled; **rajasaa** = with dust; **chandram iva** = or a moon; **kliSTam** = hidden; **ambudaiH** = by the clouds; **agniH** = the fire; **shokaH** = of grief; **vyasanaaraNisambhavaH iva** = produced like by the fire wood of adversity; **aashrayam maam manasi** = and existing in my mind; **ddahati** = burns (me); **bhR^isham** = severely.

"O, Seetha! Seeing your face, like a lotus withered with heart or a faded lily or gold defiled with dust or a moon hidden by the clouds, the fire of grief produced by the firewood of adversity and existing in my mind burns me severely."

[Verse Locator](#)

ब्रुवन्त्यमेवमार्तायां जनन्यां भरताग्रजः ।
पादावासाद्य जग्राह वसिष्ठस्य च राघवः ॥ २-१०४-२७

27. **aartaayaam** = (While) the afflicted; **jananyaam** = mother; **bruvantyaam** = was speaking; **evam** = thus; **raaghavaH** = Rama; **bharataagrajaH** = the elder brother of Bharata; **aasaadya** = approached; **jagraaha** = and took hold; **paadau** = of his feet; **vasiSThasya** = of Vasishta.

While the sorrowful mother was speaking thus, Rama the elder brother of Bharata approached Vasishta and took hold of his feet in salutation.

पुरोहितस्यग्नि समस्य वै तदा ।
 बृहस्पतेरिन्द्रमिवामराधिपः ।
 प्रगृह्य पादौ सुसमृद्धतेजसः ।
 सहैव तेनोपनिवेश राघवः ॥ २-१०४-२८

28. tadaa = then; raaghavaH = Rama; pragR^ihya = holding; paadau = the feet; purohitasya = of that priest; agnisamasya vai = who was truly resembling a fire; susamR^iddha tejasaH = and possessed of very great splendour; indraH iva = even as Indra; amaraadhipaH = the Lord of celestials; (would clasp the feet); bR^ihaspate = of Brihaspati; upavivesha = sat down; tena sahaiva = by his side.

Then, Rama holding the feet of that priest, who was equal of Agni the fire and endowed with very great splendour, even as Indra the Lord of celestials would clasp the feet of Brihaspati, sat down by his side.

[Verse Locator](#)

ततो जघन्यं सहितैः समन्त्रिभिः ।
 पुरप्रधानैश्च सहैव सैनिकैः ।
 जनेन धर्मज्ञतमेन धर्मवा ।
 नुपोपविष्टो भरतस्तदाग्रजम् ॥ २-१०४-२९

29. tadaa = then; tataH jaghanyam = after they sat; saH bharataH = that Bharata; dharmavaan = the pious man; sahitaiH = along with; mantribhiH = his counsellors; pura pradhanai shcha = the leading citizens; sainikaissahaiva = with warriors; dharmajJNa ta mana = and virtuous janena = people; upopaviSTaH = approached and sat near; agrajam = his elder brother.

Then, after Rama and Vasishtha sat, Bharata the pious man along with his counsellors, the leading citizens, warriors and virtuous people seated himself at a low level at a proximity to Rama.

[Verse Locator](#)

उपोपविष्टस्तु तदा स वीर्यवां ।
 स्तपस्विवेषेण समीक्ष्य राघवम् ।
 श्रिया ज्वलन्तं भरतः कृताञ्जलि ।
 र्यथा महेन्द्रः प्रयतः प्रजापतिम् ॥ २-१०४-३०

30. samiikSya = seeing; raaghavam = Rama; tapasviveSeNa = in the garb of an ascetic; jvalantam = radiant; shriyaa = in majesty; viiryavaan = the extremely powerful; saH bharataH = Bharata; kR^itaaNjaliH = paying obeisance to him with joined palms; tadaa = then; upopaviSTaH tu = took his place in his presence; prayataH mahendraH yathaa = as the devoted Indra the Lord of celestials; prajaapatim = before Brahma the Lord of creation.

Seeing Rama in the garb of an ascetic, radiant in majesty, the extremely powerful Bharata, paying obeisance to him with joined palms, then took his place in his presence, as the devoted Indra the Lord of celestials sits before Brahma the Lord of creation.

[Verse Locator](#)

किमेष वाक्यम् भरतो.द्य राघवं ।
 प्रणम्य स्तुत्य च साधु वक्ष्यति ।

31. **uttamam** = a highest; **kantuhalam** = curiasity; **babhuva** = arose; **tadaa** = then; **tattvataH** = in the minds; **tasya** = of those; **aaryajanasya** = worthy men; **itiiva kim saadhu vaakyan** = as to what good words; **eSaH** = this; **bharataH** = Bharata; **adya** = at this moment; **vakSyati** = would utter; (while addressing); **raaghavam** = Rama; **praNamya** = having offered salutation; **satkR^itya cha** = and paid homage (to him).

A highest curiosity arose in the minds of those worthy men (assembled there) as to what persuasive words Bharata at that moment would utter, while addressing Rama, having offered salutation and homage to him.

[Verse Locator](#)

स राघवः सत्यधृतिश्च लक्ष्मणो ।

महानुभावो भरतश्च धार्मिकः ।

वृताः सुहृद्भिश्च विरेजुरध्वरे ।

यथा सदस्यः सहितास्त्रयोऽग्नयः ॥ २-१०४-३२

32. **saH raaghavashcha** = that Rama; **satya dhR^itiH** = possessed of truth and forbearance; **lakSmaNaH** = with Lakshmana; **mahaanubhaavaH** = who was endowed with magnanimity; **dhaarmikaH** = and the pious; **bharatashcha** = Bharata; **vR^itaaH** = surrounded; **suhR^idbhiH** = by his companions; **virejuH** = were as resplendent; **trayaH** = agnayaH yathaa = as the three sacrificial fires; (known by the names of Garhapatya; Ahavaniya and Dakshina); **sahitaaH** = accompanied by; **adhvare sadasyaiH** = the superintending priests.

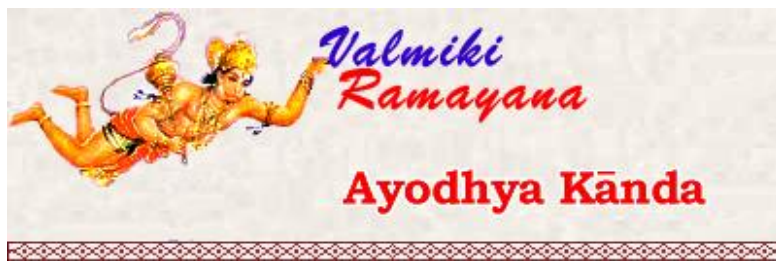
That Rama endowed with truth and forbearance with Lakshmana who was bestowed with magnanimity and the pious Bharata, surrounded by his companions, were as resplendent as the three sacrificial Fires (known by the names of Garhapatya, Ahavaniya and Dakshina), accompanied by the superintending priests.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुरुत्तरशततमः सर्गः

Thus completes 104th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 104

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 105 Verses converted to UTF-8, Nov 09

Introduction

Bharata requests Rama to oblige him by accepting the kingdom of Ayodhya, being offered by him back to Rama with the concurrence of Kaikeyi, eventhough bestowed on him by their deceased father. Rama consoles Bharata, saying that death is inevitable for living beings and they should not grieve for their deceased father. Rama asks Bharata to control his grief and go back to Ayodhya to shoulder the burden of rulership there in order to the command of their deceased father and that Rama himself would obey his father's command by staying back in the forest.

[Verse Locator](#)

ततः पुरुष सिम्हानाम् वृतानाम् तैः सुहृद् गणैः ।
शोचताम् एव रजनी दुह्खेन व्यत्यवर्तत ॥ २-१०५-१

1. tataH = then; taiH = (while) those; puruSa simhaanaam = lions among men; vR^itaanaam = surrounded; suhR^idgaNaiH = by a host of friends; shochataameva = were still lamenting; rajanii = (that) night; vyatyavartata = elapsed; duHkhena = with a much difficulty.

While those lions among men amidst a host of friends were lamenting, that night elapsed with a much difficulty.

[Verse Locator](#)

रजन्याम् सुप्रभातायाम् भ्रातरः ते सुहृद् वृताः ।
मन्दाकिन्याम् हुतम् जप्यम् कृत्वा रामम् उपागमन् ॥ २-१०५-२

2. suprabhaataayaam = at the beautiful day-break; rajanyaam = of the night; te bhraataaraH = those brothers; suhR^idvR^itaaH = along with their friends; kR^itvaa = having made; hutam = offering; japyam = and muttered prayer; mandaakinyaam = in the River Mandakini; upaagamam = and approached; raamam = Rama.

When the beautiful dawn broke, Rama's brothers along with their companions, having made their offerings and recited their prayers on the banks of River Madakini, approached Rama.

[Verse Locator](#)

तूष्णीम् ते समुपासीना न कश्चित् किञ्चिद् अब्रवीत् ।
भरतः तु सुहृन् मध्ये राम वचनम् अब्रवीत् ॥ २-१०५-३

3. te = they; samupaasinaaH = sat; tuSniim = silently; na kashchit = no one; kimchit = whatsoever; bharatastu = Bharata; however; abraviit = spoke; vachanam = (the following) words; raamam = to Rama; suhR^inmadhye = amidst those companions.

Sitting in silence, no one uttered a word. Bharata, on his part, amidst his companions, addressed Rama as follows:

सान्विता मामिका माता दत्तम् राज्यम् इदम् मम ।

तद् ददामि तव एव अहम् भुन्क्ष्व राज्यम् अकण्टकम् ॥ २-१०५-४

4. **maamikaa** = my; **maataa** = mother; **saantvitaa** = has been restored; harmony; **idam** = this; **raajyam** = kingdom; **dattam** = was given; **mama** = to me; **aham** = I; **dadaami** = am giving; **tat** = that kingdom; **tavaiva** = to you indeed; **bhuuNkSva** = enjoy; **raajyam** = the kingdom; **akaNTakam** = without hindrance.

"My mother has been consoled (by you) by giving this kingdom to me. I am giving back that kingdom to you. Enjoy it without hindrance!"

Verse Locator

महता इव अम्बु वेगेन भिन्नः सेतुर् जल आगमे ।

दुरावारम् त्वद् अन्येन राज्य खण्डम् इदम् महत् ॥ २-१०५-५

5. **idam** = this; **mahat** = great; **raajyakhaN^Dam** = continent of kingdom; **setuH iva** = as a dam; **bhinnaH** = breached; **mahataa** = by a great; **ambuvegena** = on rush of water; **jalaagame** = during a rainy season; (cannot be repaired); **duraavaaram** = cannot be defended; **tvadanyena** = by any one other than you.

"As a dam breached by a great on-rush of water during a rainy season cannot be repaired so easily, this great continent cannot be defended by any one other than you."

Verse Locator

गतिम् खर इव अश्वस्य तार्क्ष्यस्य इव पतत्रिणः ।

अनुगन्तुम् न शक्तिर् मे गतिम् तव मही पते ॥ २-१०५-६

6. **na** = there is no; **shaktiH** = capability; **me** = for me; **anugantam** = to follow; **tava gatim** = your path; **khara iva** = as a donkey; **gatim** = the tempo; **ashvasya** = of a horse; **patattrNaH iva** = or an ordinary bird; **taarkSyasya** = the movement of Garuda; a kind of falcon; **mahiipate** = O; lord of the world!.

"As a donkey cannot emulate the tempo of a horse, or an ordinary bird the movement of Garuda (a kind of falcon), neither can I follow in your footsteps, O, Lord of the world!"

Verse Locator

सुजीवम् नित्यशः तस्य यः परैर् उपजीव्यते ।

राम तेन तु दुर्जीवम् यः परान् उपजीवति ॥ २-१०५-७

7. **raama** = O; Rama!; **tasya** = his; **sujiivam** = is a good life; **yaH** = who; **nityashaH** = upajiivvyate = is relied upon; **paraiH** = by others; **yaH** = whoever; **upajiivati** = is dependent on; **paraan** = others; **tenatu** = however; **durjiivam** = (leads) a difficult life.

"O, Rama! Know his life to be blessed forever, on whom others depend Life is, however, difficult for him who depends on others for this life."

Verse Locator

यथा तु रोपितो वृक्षः पुरुषेण विवर्धितः ।

ह्रस्वकेन दुरारोहो रूढ स्कन्धो महा द्रुमः ॥ २-१०५-८

स यदा पुष्पितो भूत्वा फलानि न विदशयेत् ।

स ताम् न अनुभवेत् प्रीतिम् यस्य हेतोः प्रभावितः ॥ २-१०५-९

एषा उपमा महा बाहो त्वम् अर्थम् वेत्तुम् अर्हसि ।

यदि त्वम् अस्मान् ऋषभो भर्ता भृत्यान् न शाधि हि ॥ २-१०५-१०

8; 9; 10. yathaa = as; vR^ikSaH = a tree; ropitaH = planted; puruSeNa = by a man; vivardhitaH = and grown; mahaa drumaH = as a great tree; ruuDha shandhaH = with an immense trunk; duraaroHaH = became inaccessible; hrasvakena = to a dwarf; yadaa = when; vR^ikSaH = the tree; bhuutvaa = came to; puSpitaH = be flowered; yathaa = for instance; na vidarshayet = does not bear; phalaani = fruits; saH = he; naanubhavet = does not experience; taam priitim = that pleasure; yasyaaH hetoH = for which purpose; praropitaH = it was planted; mahaabaaho = O; mighty armed!; arhasi = you ought; vettum = to understand; tam artham = that import; eSaa = of this; upamaa = simile; vR^iSabhaH = (and being) the distinguished; bhartaa = Lord (of all); na- should not; tvam = you; shaadhihi = guide; asmaan = us; bhR^ityaan = your servants.

"As a tree planted by a man may grow and with its great branches and immense trunk, become inaccessible to a dwarf, yet though it may come to flowering, does not bear fruit, it yields no pleasure for him. O, mighty armed! You ought to understand the import of this simile and being the distinguished Lord of all, may you guide us, your servants!"

[Verse Locator](#)

श्रेणयः त्वाम् महा राज पश्यन्तु अग्राः च सर्वशः ।

प्रतपन्तम् इव आदित्यम् राज्ये स्थितम् अरिम् दमम् ॥ २-१०५-११

11. mahaaraaja = O; emperor; arindamam = the conqueror of foes!; agrya = (May) the foremost; shreNayaH = series (of people); pashyantu = behold; tvaam = you; pratapantam = shining resplendent; sarvashaH = on all sides; aadityam iva = like the sun; sthitam = seated; raajye = on the throne!.

"O, emperor, the conqueror of foes! May all behold you, shining resplendent on all sides like the sun, seated on the throne!"

[Verse Locator](#)

तव अनुयाने काकुत्स्थ मत्ता नर्दन्तु कुञ्जराः ।

अन्तः पुर गता नार्यो नन्दन्तु सुसमाहिताः ॥ २-१०५-१२

12. kaakutthsa = O; Rama!; kuJNjaraaH = (May) the elephants; mattaaH = intoxicated with ichor; nardantu = be heard trumpeting; anuyaane = (on the highway) when you do return; naaryaH = and the women; antaHpuragataaH = of the inner apartments; nandantu = rejoice; susamaahitaaH = all happily joined together.

"O, Rama! May the elephants, intoxicated with ichor be heard trumpeting on the highway, when you do return and the women of the inner apartments rejoice, all happily joined together."

[Verse Locator](#)

तस्य साधु इत्य् अमन्यन्त नागरा विविधा जनाः ।

भरतस्य वचः श्रुत्वा रामम् प्रत्यनुयाचतः ॥ २-१०५-१३

13. shrutvaa = hearing; vachaH = the words; tasya bharatasya = of that Bharata; anuyaachataH = who was (thus) appealing; raamam prati = to Rama; vividhaaH janaaH = the various people; naagaraaH = of the city; amanyanta = in approbation; said saadhu = iti; "Excellent! Well said!"

Hearing the words of Bharata, who was thus appealing to Rama, the various people of the city in approbation, said "Excellent! Well said!"

[Verse Locator](#)

तम् एवम् दुःखितम् प्रेक्ष्य विलपन्तम् यशस्विनम् ।

रामः कृत आत्मा भरतम् समाश्वासयद् आत्मवान् ॥ २-१०५-१४

14. **raamaH** = Rama; **aatmavaan** = the prudent man; **kR^itaatmaa** = whose spirit was disciplined; **prekSya** = on seeing; **tam yashasvinam** = that illustrious; **duHkhitam** = and sorrowful; **bharatam** = Bharata; **vilapantam** = lamenting; **evam** = thus; **samaashvaasayat** = consoled (him as follows)

On seeing the illustrious and sorrowful Bharata thus lamenting, the prudent and self-composed Rama began to console him as follows:

[Verse Locator](#)

न आत्मनः काम कारो अस्ति पुरुषो अयम् अनीश्वरः ।

इतः च इतरतः च एनम् कृत अन्तः परिकर्षति ॥ २-१०५-१५

15. **ayam** = this; **puruSaH** = man; **naasti** = is not able; **aatmanaH kaamakaaraH** = to do what he wills; **aniishvaraH** = (he is) not the Master; **kR^itaantaH** = a fixed form or name; **parikarSati** = drives; **enam** = him; **itashcha itaratashcha** = hither and thither.

"Man is not able to do what he wills. He is not the Master A fixed form or name drives him hither and thither."

[Verse Locator](#)

सर्वे क्षय अन्ता निचयाः पतन अन्ताः समुच्छ्रयाः ।

सम्योगा विप्रयोग अन्ता मरण अन्तम् च जीवितम् ॥ २-१०५-१६

16. **sarve** = all; **nichayaaH** = that is piled up; **kSayaantaH** = is finally disbursed; **samuchchhrayaaH** = what rises; **patanaantaH** = ends in a fall; **samyogaaH** = union; **viprayogaantaH** = ends in separation; **jiivitam** = life; **maraNantam** = ends in death.

"All that is piled up, is finally disbursed. What rises, ends in a fall. Union ends in separation. Life ends in death."

[Verse Locator](#)

यथा फलानम् पक्वानाम् न अन्यत्र पतनाद् भयम् ।

एवम् नरस्य जातस्य न अन्यत्र मरणाद् भयम् ॥ २-१०५-१७

17. **pakvaanaam** = ripe; **yathaa** = how; **phalaanaam** = fruit; **na** = does not fear; **anyatra** = for anything other; **patanaat** = than falling; **evam** = so also; **narasya** = a man; **jaatasya** = once born; **na** = does not; **bhayam** = fear; **anyatra** = for anything other; **maraNaat** = than his death.

"How a ripe fruit does not fear for anything other than its falling, so also a man once born, does not fear for anything other than his death."

[Verse Locator](#)

यथा अगारम् दृढ स्थूणम् जीर्णम् भूत्वा अवसीदति ।

तथा अवसीदन्ति नरा जरा मृत्यु वशम् गताः ॥ २-१०५-१८

18. **yathaa** = how; **dR^idHasthuuNam** = (even) a strong-pillared; **agaaram** = house; **jiirNam bhuutvaa** = gets worn out; **avasiidati** = and decays; **tathaiva** = so also; **naraaH** = human beings; **siidanti** = perish; **jaraa mR^ityu vashamgataaH** = having been subjected to the old age and death.

"As a house that is solidly constructed ultimately falls into decay, human being too is subject to age and death."

अत्येति रजनी या तु सा न प्रतिनिवर्तते ।

यात्येव यमुना पूर्णा समुद्रमुदकाकुलम् ॥ २-१०५-१९

19. **rajanii** = the night; **yaa** = which; **atyeti** = has passed; **saa** = that; **na pratinivartate** = does not return; **puurNaa** = and the bountiful; **yamunaa** = River Yamuna; **yaatyeva** = just marches on; **samudram** = towards the ocean; **udakaakulam** = which is (again) full of water.

"The night that has passed, does not return and the bountiful River Yamuna just marches on towards the all-sufficient abounding in water."

[Verse Locator](#)

अहो रात्राणि गच्छन्ति सर्वेषाम् प्राणिनाम् इह ।

आयुषि क्षपयन्त्य् आशु ग्रीष्मे जलम् इव अंशवः ॥ २-१०५-२०

20. **gachchhanti** = the passing; **ahoraatraaNi** = days and nights; **iha** = in this world; **aashu** = quickly; **kSapayanti** = decrease; **aayuumSi** = the life-span; **sarveSaam praaNinaam** = of all living beings; **griiSme iva** = as in the summer; **aamshavaH** = the rays of the sun; (dry up); **jalam** = the water (in a pool).

"The passing days and nights in this world quickly decrease the life-span of all living being as in the summer, the rays of the sun dry up the water (in a pool)."

[Verse Locator](#)

आत्मानम् अनुशोच त्वम् किम् अन्यम् अनुशोचसि ।

आयुः ते हीयते यस्य स्थितस्य च गतस्य च ॥ २-१०५-२१

21. **sthitasycha** = even while you stay (at home); **gatasya cha** = or departed (to another place); **yasya** = which; **te** = your; **aayuH** = life-span; **hiiyate** = gets shortened; **tvam** = you; **anushocha** = grieve; **aatmaanam** = for yourself; **kim** = why; **anushochasi** = do you grieve for; **anyam** = another?;

"You grieve for yourself. Why do you grieve for another? Even while you stay at home, or departed to another place, your life-span gets shortened."

[Verse Locator](#)

सह एव मृत्युर् व्रजति सह मृत्युर् निषीदति ।

गत्वा सुदीर्घम् अध्वानम् सह मृत्युर् निवर्तते ॥ २-१०५-२२

22. **mR^ityuH** = Death; **vrajati** = walks; **sahaiva** = just with us; **niSiidati** = (we) sit; **saha mR^ityuH** = along with death; **gatvaa** = and having travelled; **sudiirgham** = a very long; **adhvaanam** = distance; **nivartate** = (we) return; **saha mR^ityuH** = along with death.

"Death walks just with us (as we walk) and sits with us (as we sit). Having travelled a very long distance (with us), death returns along with us (as we return)."

[Verse Locator](#)

गात्रेषु वलयः प्राप्ताः श्वेताः चैव शिरो रुहाः ।

जरया पुरुषो जीर्णः किम् हि कृत्वा प्रभावयेत् ॥ २-१०५-२३

23. **valayaH** = (When) folds; **praaptaaH** = have appeared; **gaatreSu** = on limbs; **shiroruhaashchaiva** = and even hari; **shvetaaH** = have turned grey; **kim hi** = on what expedient; **puruSaH** = can a man; **kR^itvaa** = having got; **jiirNaH** = decayed; **jarayaa** = with age; **prabhaavayet** = come to the original splendour?

"When folds have appeared on limbs and hair have turned grey; on what expedient can a man having got decayed with age, come back to the original splendour?"

[Verse Locator](#)

नन्दन्त्य् उदित आदित्ये नन्दन्त्य् अस्तम् इते रवौ ।
आत्मनो न अवबुध्यन्ते मनुष्या जीवित क्षयम् ॥ २-१०५-२४

24. manuSyaaH = people; nandanti = are delighted; aaditye = when the sun; udite = has risen; nandati = and delighted; ravon = when the sun; astamite = has set; naavabudhyante = and are not able to know; aatmanaH = their; jiivitakSayam = loss in life-span.

"People are delighted when the sun has risen and also when the day ends. But they are not able to perceive the waning in their life-span."

[Verse Locator](#)

हृष्यन्त्य् ऋतु मुखम् दृष्ट्वा नवम् नवम् इह आगतम् ।
ऋतूनाम् परिवर्तेन प्राणिनाम् प्राण सम्क्षयः ॥ २-१०५-२५

25. dR^iSTvaa = seeing; R^itumukham = the onset of the season; hR^iSyanti = people rejoice; aagatam = as though it has come; navam navam = fresh and new; parivartena = but the succession; R^ituunaam = of the seasons; praaNa samkSayaH = devours the life; praaNinaam = of living beings.

"Seeing the onset of season, people rejoice, as though it has come something newly. But the succession of the seasons devours the life of being."

[Verse Locator](#)

यथा काष्ठम् च काष्ठम् च समेयाताम् महा अर्णवे ।
समेत्य च व्यपेयाताम् कालम् आसाद्य कंचन ॥ २-१०५-२६
एवम् भार्याः च पुत्राः च ज्ञातयः च वसूनि च ।
समेत्य व्यवधावन्ति ध्रुवो ह्य् एषाम् विना भवः ॥ २-१०५-२७

26; 27. yathaa = how; mahaarNave = in a great ocean; kaaSThamcha = a drift-wood; kaaSThamcha = and another drift-wood; sameyaataam = meet; sametya = together; aasaadya = getting; kamchana = a certain; kaalam = time; vyapeyaataamcha = and separate; evam- in the same manner; bhaaryaashcha = wives; putraashcha = children; jJNaatayashcha = relatives; dhanaanicha = and riches; sametya = come together; vyapadhaavanti = and separate; eSaam = their; vinaabhavaH = parting; dhruvohi = is indeed inevitable.

"As pieces of drift-wood floating on the ocean come together for a span, so wives, children, kinsmen wealth and property come together for a while and part with us. Their parting in deed inevitable."

[Verse Locator](#)

न अत्र कश्चिद् यथा भावम् प्राणी समभिवर्तते ।
तेन तस्मिन् न सामर्थ्यम् प्रेतस्य अस्त्य् अनुशोचतः ॥ २-१०५-२८

28. atra = here; na kachchit praaNii = no being; samabhivartate = can escape; yathaabhaavam = its destiny (in the form of birth and death); tena = for that reason; saamarthyam = the power; tasmin = to avert his own death; naasti = does not ingrain; anushochataH = in a man mourning; pretasya = for a dead person.

"Here, no being can escape its destiny (in the form of birth and death). For that reason, the power to avert his own death does not ingrain in a man mourning for a dead person."

यथा हि सार्थम् गच्छन्तम् ब्रूयात् कश्चित् पथि स्थितः ।
 अहम् अप्य् आगमिष्यामि पृष्ठतो भवताम् इति ॥ २-१०५-२९
 एवम् पूर्वैर् गतो मार्गः पितृ पैतामहो ध्रुवः ।
 तम् आपन्नः कथम् शोचेद् यस्य न अस्ति व्यतिक्रमः ॥ २-१०५-३०

29; 30. **yathaa saartham** = as a caravan; **gachchhantam** = is passing; **pathi** = on a road; **sthitaH** = one stationed at the way-side; **iti bruuyaat** = thus says; **ahamapi** = I too; **aagamiSyaami** = will come; **pR^iSThataH** = behind; **bhavataam** = you; **evam** = in the same manner; behind; **bhavataam** = you; **evam** = in the same manner; **dhruvaH** = (we should) inevitably (follow); **maargaH** = the path; **gataH** = taken; **pitr^ipaitaamahaH** = by fathers; grand fathers; **puurvaiH** = and ancestors; **katham** = why; **shochet** = distress; **aapannaH** = by the man who obtained; **tam** = that path; **yasya** = for which; **naasti** = then is no; **vyatikramaH** = return?

"As a caravan is passing on a road, one stationed at the way-side says, I too will come behind you. In the same manner, we should inevitably follow the path taken by fathers and fire fathers. Why a man who obtained that path, for which there is no return, distress himself.

[Verse Locator](#)

वयसः पतमानस्य स्रोतसो वा अनिवर्तिनः ।
 आत्मा सुखे नियोक्तव्यः सुख भाजः प्रजाः स्मृताः ॥ २-१०५-३१

31. **vayasaH** = (while) the age; **patamaanasya** = reshes on; **anivartinaH** = without return; **srotasovaa** = like a stream; **aatmaa** = one's self; **niyoktavyaH** = should be employed; **sukhe** = in a pursuit leading to blessedness; **smR^itaaH** = It is said; **prajaaH** = that beings; **sukhabhaajaH** = are meant to be happy.

"While the age reshes on, without any return like a flowing river, one's self should be employed in a pursuit leading to blessedness. It is said that beings are meant to be happy?"

[Verse Locator](#)

धर्म आत्मा स शुभैः कृत्स्नैः क्रतुभिः च आप्त दक्षिणैः ।
 धूत पापो गतः स्वर्गम् पिता नः पृथिवी पतिः ॥ २-१०५-३२

32. **saH** = that; **pR^ithiviipatiH** = king; **dasharathaH** = Dasaratha; **naH** = our; **dharmaatmaa** = pious minded; **pitaa** = father; **kR^itsnaiH** = (performed) almost all; **shubhaiH** = auspicious; **kratubhiH** = sacrifices; **aapta dakSiNaiH** = and paid plentiful sacrificial fees (to the officiating priests and Brahmins); **gataH** = and went; **svargam** = to heaven.

"The king Dasaratha, our pious minded father performed almost all auspicious sacrifices and paid plentiful sacrificial fees (to the officitaing preists and Brahmins) and went to heaven."

[Verse Locator](#)

भृत्यानाम् भरणात् सम्यक् प्रजानाम् परिपालनात् ।
 अर्थ आदानाच् च धर्मेण पिता नः त्रिदिवम् गतः ॥ २-१०५-३३

33. **naH** = our; **pitaa** = father; **bharaNaat** = for maintaining; **bhR^ityaanaam** = the servants; **samyak** = well ; **paripaalanaat** = for protecting; **prajaanaam** = the subjects; **adaanaat** = and for realising; **arthaanaam** = the taxes; **dhramena** = in the manner prescribed by scriptures (from them); **gataH** = reached; **tridivam** = heaven.

"Our father reached heaven because he maintained his servants properly, protected his subjects and realised the taxes in the manner prescribed by scriptures from them."

कर्मभिस्तु शुभैरिष्टैः क्रतुभिश्चावतदक्षिणः ।

स्वर्गं दशरथः प्राप्तः पिता नः पृथिवीपतिः ॥ २-१०५-३४

34. naH = our; pitaa = father; pR^ithiviipatiH = the king; dasharathaH = Dasaratha; praaptaH = obtained; svargam = heaven; shubhaiH karmabhiH = because of his auspicious acts; iTaiH kratubhishcha = and performing sacrifices; aapta dakSiNaiH = involving heavy sacrificial fees.

"Our father, the king Dasaratha obtained heaven because of his auspicious acts and performing sacrifices involving heavy sacrificial fees."

[Verse Locator](#)

इष्ट्वा बहुविधैर् यजनैर् भोगामः च अवाप्य पुष्कलान् ।

उत्तमम् च आयुर् आसाद्य स्वर् गतः पृथिवी पतिः ॥ २-१०५-३५

35. pR^ithiviipatiH = the king Dasaratha; iTvaa = having performed; bahuvidhaiH = many types; yajJNaH = of sacrifices; avaapya = enjoying bhogaan = worldly pleasures; puSkalaan = abundantly; aasaadya = and having obtained; uttamam = a virtuous; aayushcha = long life; svargataH = reached heaven.

"Having performed many types of sacrifices, enjoying worldly pleasure abundantly and having obtained a long and virtuous life, king Dasaratha reached heaven."

[Verse Locator](#)

आयुरुत्तममासाद्य भोगानपि च राघवः ।

स न शोच्यः पिता तात स्वर्गतः सत्कृतः सताम् ॥ २-१०५-३६

36. taata = O; dear brother!; pitaa = our father; sa raaghavaH = that King Dasartha; na shochya = is not to be pitied; satkR^itaH = who was treated with respect; sataam = by virtuous men; aasaadya = and got; uttamam = excellent; aayuH = life span; bhogaanapi = and enjoyments.

"O, dear brother! King Dasaratha, our father who was treated with respect by all virtuous men and who secured excellent life-span and enjoyments, is not to be pitied."

[Verse Locator](#)

स जीर्णम् मानुषम् देहम् परित्यज्य पिता हि नः ।

दैवीम् ऋद्धिम् अनुप्राप्तो ब्रह्म लोक विहारिणीम् ॥ २-१०५-३७

37. naH = Our; pitaa = father; saH = that King Dasaratha; parityajya = having abandoned; jiirNam = his worn out; maanuSam deham = human body; anupraaptaH hi = indeed has attained daiviim = the celestial; R^iddhim = prosperous state; bhramaloka vihaariNiim = by which he can stroll in thre realm of Brahma (the highest heaven).

"King Dasaratha, our father, having abandoned his worn-out human body, indeed has attained the celstial state, by which he can stroll in the realm of Brahma (the highest heaven).

[Verse Locator](#)

तम् तु न एवम् विधः कश्चित् प्राज्जः शोचितुम् अर्हति ।

त्वद् विधो यद् विधः च अपि श्रुतवान् बुद्धिमत्तरः ॥ २-१०५-३८

38. na praajJNaH = now wise; shrutavaan = learned; buddhimattaraH = and exceptionally clever man; kashchit = whosoever; aarhati = ought; shochitum = to weep; evam

vidhaH = in such a manner; madvidhashchaapi = such as I and; tvadvidhaH = you; tam = about the emperor.

"No wise, learned and exceptionally clever man, would weep in such a manner, such as I and you, about the emperor.

[Verse Locator](#)

एते बहु विधाः शोका विलाप रुदिते तथा ।
वर्जनीया हि धीरेण सर्व अवस्थासु धीमता ॥ २-१०५-३९

39. dhimataa = the wise; dhiireNa = who are steadfast; varjaniiyaaH hi = should indeed relinquish; ete = these; shokaaH = sorrows; tathaa = and; vilaapa rudite = lamentations; weepings; sarvaavasthaasu = and such states of mikserly.

"The wise, who are steadfast, should indeed relinquish these sorrows, lamentations, weepings and such other states of misery."

[Verse Locator](#)

स स्वस्थो भव मा शोचो यात्वा च आवस ताम् पुरीम् ।
तथा पित्रा नियुक्तो असि वशिना वदतामु वर ॥ २-१०५-४०

40. bhava = be; svasthaH = composed; saH = such of you; vara = the most; vadataam = eloquent of orators!; maa = do not; shokaH = lament; yaatvaa = go and; aavasa = take possession; taam puriim = of that city; asi = you were; niyuktaH = commanded; tathaa = thus; pitraa = by our father; vashinaa = the subduer of senses.

"Be composed, O Most eloquent of orators! Control your grief, return to the City of Ayodhya in order to obey the command of our father, the subduer of his senses."

[Verse Locator](#)

यत्र अहम् अपि तेन एव नियुक्तः पुण्य कर्मणा ।
तत्र एव अहम् करिष्यामि पितुर् आर्यस्य शासनम् ॥ २-१०५-४१

41. ahamapi = I also; kariSyaami = will fulfil; shaasanam = the command; pituH = of our father; aaryasya = the venerable man; tatraiva = in that very place; yatra = where; nuyuktaH = I have been ordered; (to stay); tenaiva = by the king Dasaratha; PuNya karmaNaa = of virtuous deeds.

"I also will fulfil the command of our father, the venerable man in that very place, where I have been ordered to stay by that king Dasaratha of virtuous deeds."

[Verse Locator](#)

न मया शासनम् तस्य त्यक्तुम् न्याय्यम् अरिम् दम ।
तत् त्वया अपि सदा मान्यम् स वै बन्धुः स नः पिता ॥ २-१०५-४२

42. arindama = O; Bharata the Vanquisher of Foes! na nyaayyam = It is not justifiable; mayaa = for me; tyaktum = to give up; shaasanam = the command; tasya = of our father; tat = It; manyam = is to be honoured; sadaa = forever; tvayaapi = by you too; saH = he; bandhuHvai = is the kin; naH = for us; saH = he; pitaa = is our father.

"O Bharata the Vanquisher of Foes! It is not justifiable for me to violate the command of our father. You also must honour it to the end, for it comes from our father, our own blood."

[Verse Locator](#)

तद्वचः पितुरेवाहं सम्मतम् धर्मचारिणः ।

कर्मणा पालयिष्यामि वनवासेन राघव ॥ २-१०५-४३

43. **raaghava** = O; **Bharata!**; **tat** = that is why; **aham** = I; **paalayiSyaami** = shall conform; **sammataH vachaH eva** = just to the honourable word; **pituH** = of our father; **dharmachaariNaH** = the practiser of virtue; **karmaNaa** = by the act; **ranavaasena** = of dwelling in the forest.

"O, Bharata! Hence, I shall conform to the honourable word of our father, the practiser of virtue, by my act of dwelling in the forest."

[Verse Locator](#)

धार्मिकेणानृशंसेन नरेण गुरुवर्तिना ।

भवितव्यं नरव्याघ्रम् परलोकं जिगीषता २-१०५-४४

44. **naravyaaghra** = O; Tiger among men!; **dhaarmikeNa** = who is pious; **anR^ishamsena** = who seeks to harm non; **nareNa** = by a man; **jigiiSataa** = who aspires to conquer; **paralokam** = the higher world; **bhavitavyam** = must act.

O, Tiger among men! Thus should a pious man act, who seeks to harm none, who is obedient to his elders and who aspires to conquer the higher world."

[Verse Locator](#)

आत्मानमनुतिष्ठ त्वं स्वभावेन नरर्षभ ।

निशाम्य तु शुभं वृत्तं पितुर्दशरथस्य नः २-१०५-४५

45. **nararSabha** = O; excellent among men!; **nishaamya** = seeing; **shubham** = the virtuous; **vR^ittam** = conduct; **pituH** = of our father; **dasharathasya** = Dasaratha; **anutiSTha** = act in conformity to; **aatmaanam** = your own; **svabhaavena** = nature.

"O, excellent among men! perceiving the virtuous conduct of our father, the King Dasaratha, act in conformity to your own nature."

[Verse Locator](#)

इत्येवमुक्त्वा वचनम् महात्मा ।

पितुर्निदेशप्रतिपालनार्थम् ।

युवीयसम् भ्रातरमर्थवच्च ।

प्रभुर्मुहूर्ताद्विरराम रामः ॥ २-१०५-४६

46. **uktvaa** = having uttered; **muhuurtaat** = in about an hour; **arthavat** = these meaningful; **vachanam** = words; **ityevam** = in this manner; **yaviiyasam** = to his younger; **bhraataram** = brother; **pituH nideshaparipaalanartham** = on the need of obedience to his father's will; **mahaatmaa** = the magnanimous; **prabhuH** = and mighty; **raamaH** = Rama; **viraaraama** = became silent.

Having uttered in about an hour, these meaningful words in this manner to his younger brother on the need of obedience to his father's will, the magnanimous and the mighty Rama became silent.

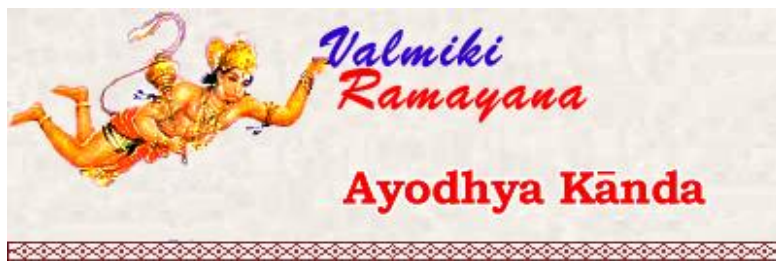
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पञ्चोत्तरशततमः सर्गः

Thus completes 105th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 105

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

© June 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 106 Verses converted to UTF-8, Nov 09

Introduction

Bharata requests Rama, giving various reasons, to accept the throne of Ayodhya. He abuses his deceased father for having transgressed the righteousness merely for a fear of wrath from Kaikeyi and requests Rama to reverse that transgression of righteousness. Bharata takes a vow not to return to Ayodhya but to continue to stay in the forest in case Rama did not heed to his request. Rama's mothers also join Bharata and urge Rama to grant his request, when they find Rama lukewarm in the matter and insistent on implementing the words of his deceased father.

[Verse Locator](#)

एवम् उक्त्वा तु विरते रामे वचनम् अर्थवत् ।
ततो मन्दाकिनीतीरे रामम् प्रकृतिवत्सलम् ॥ २-१०६-१
उवाच भरतः चित्रम् धार्मिको धार्मिकम् वचः ।

1. raame = Rama; virate = having kept silent; evam = thus; uktvaa = (after) uttering; arthavat = (those) meaningful; vachanam = words; bharataH = Bharata; dhaarmikaH = the pious man; tataH = then; uvaacha = spoke; vachaH = (the following) words; dhaarmikam = conformable to justice; chitram = and wonderful; raamam = to Rama; prakR^itivatsalam = who was affectionate by nature; dhaarmikam = and virtuous; mandaakiniitiire = at the banks of that River Mandakini.

When Rama thus kept silent after uttering those meaningful words as aforesaid, the pious Bharata for his part addressed to virtuous Rama who was fond of people conformable to justice at the banks of that River Mandakini.

[Verse Locator](#)

को हि स्याद् ईदृशो लोके यादृशः त्वम् अरिम् दम ॥ २-१०६-२
न त्वाम् प्रव्यथयेद् दुःखम् प्रीतिर् वा न प्रहर्षयेत् ।
सम्मतः च असि वृद्धानाम् तामः च पृच्छसि संशयान् ॥ २-१०६-३

2; 3. arindama = O; annihilator of enemies!; duHkham = sorrow; na pravvyathayet = does not disturb; tvaam = you; na vaa priitiH = nor pleasure; praharSayet = enraptures (you); koi = who; syaat = is there; yaadR^ishaH = anybody whatsoever; loke = in this world; iidR^ishaH = endowed with such qualities like; tvam = you? sammataH asi = you are highly honoured by; vR^iddhaanaam = elders; pR^ichchhasi = you ask; taamshcha = them; samshayaan = you doubts;

"Who, in this world, is endowed with such qualities like you, O annihilator of enemies! Neither does sorrow disturb you nor does joy enrapture you. You are highly honoured by elders and you clarify your doubts from them.

[Verse Locator](#)

यथा मृतः तथा जीवन् यथा असति तथा सति ।

यस्य एष बुद्धि लाभः स्यात् परितप्येत केन सः ॥ २-१०६-४

4. **kena** = by what; **saH paritapyeta** = should he be moved; **yasya** = for whom; **eSaH** = this; **buddhilaabhaH** = benefit of intellect; **syaat** = is there; (who looks); **mR^itah** = the dead; **jiivan** = and the living; **yathaa tathaa** = in the same way; **asati** = the misfortune; **sati** = and the prosperity; **yathaa tathaa** = in the same way.

"By what should he be moved, who looks on life and death, misfortune or prosperity with an equal eye?"

[Verse Locator](#)

परावरजो यश्च स्यात् यथा त्वं मनुजाधिप ।

स एवम् व्यसनम् प्राप्य न विषीदितुम् अर्हति ॥ २-१०६-५

5. **manujaadhipa** = O; king!; **yaH** = he who; **paraavarajJNo** = knows the totality of time; **tvam yathaa** = as you do; **saH** = such a man; **na arhati** = ought not; **viSiiditum** = to feel despondent; **praapya** = (even) on meeting; **enam** = this vyasanam = adversity.

"O, King! He who knows the totality of time as you do, ought not to feel despondent even on meeting with adversity."

[Verse Locator](#)

अमर उपम सत्त्वः त्वम् महात्मा सत्य समारः ।

सर्वज्जः सर्व दर्शी च बुद्धिमामः च असि राघव ॥ २-१०६-६

6. **mahaatmaa** = O; the magnanimous; **raaghava** = Rama!; **tvam** = you; **asi** = are **amaropama settvaH** = equally strong as celestials; **satyasangaraH** = true to your promise; **sarvajJNaH** = all knowing; **sarvadarshiicha** = all-viewing; **buddhimaamshcha** = and endowed with understanding.

"O, the magnanimous Rama! you are equally strong as celestials. You are true to your promise, all-knowing, all-viewing and endowed with understanding."

[Verse Locator](#)

न त्वाम् एवम् गुणैर् युक्तम् प्रभव अभव कोविदम् ।

अविषह्यतमम् दुःखम् आसादयितुम् अर्हति ॥ २-१०६-७

7. **aviSahyatamam** = the most fearful; **duHkham** = calamity; **naarhati** = ought not; **aasaadayitum** = to overcome; **tvam** = you; **yuktam** = with evam guNaiH = such; attributes; **prabhavaabhava kovidam** = and recognizing the birth and end of all things.

"Even the most fearful calamity ought not to attack you, endowed as you are, with such attributes; and recognising the birth and end of all beings."

[Verse Locator](#)

प्रोषिते मयि यत् पापम् मात्रा मत् कारणात् कृतम् ।

क्षुद्रया तद् अनिष्टम् मे प्रसीदतु भवान् मम ॥ २-१०६-८

8. **yat** = paapam = which sinful deed; **kR^itam** = was committed; **kSudrayaa maataa** = by my mean mother; **matkaaraNaat** = for my sake; **mayi proSite** = during my absence; **tat** = that; **aniSTam** = was not to the liking; **me** = of me; **bhavaan prasiidatu** = be gracious; **mama** = to me.

"The sinful deed, committed by my mean mother for my sake during my absence, was not to my liking. (Hence) be gracious to me."

[Verse Locator](#)

धर्म बन्धेन बद्धो अस्मि तेन इमाम् न इह मातरम् ।
हन्मि तीव्रेण दण्डेन दण्ड अहाम् पाप कारिणीम् ॥ २-१०६-९

9. **baddhaH asmi** = I am bound; **dharmabandhena** = by the chains of morality; **tena** = for that reason; **na hanmi** = I do not kill; **tiivreNa** = with a severe; **daNDena** = punishment; **imaam maataram** = this mother; **daN^Daarham** = worthy of retribution; **iha** = now; **paapakaariNiim** = and who was perverse conduct.

"I am bound by the chains of morality. For that reason, I do not kill with a severe punishment, my mother who was of perverse conduct and worthy of retribution."

[Verse Locator](#)

कथम् दशरथाज् जातः शुद्ध अभिजन कर्मणः ।
जानन् धर्मम् अधर्मिष्ठम् कुर्याम् कर्म जुगुप्सितम् ॥ २-१०६-१०

10. **dasharathaajjaataH** = born of Dasaratha; **shuddhaabhijanakarmanah** = of noble birth and deeds; **jaanan** = and conversant; **dharmam** = of right; **adharmiSTham** = and wrong; (can I); **kuryaam** = do; **jugupsitam** = a horrible; **karma** = deed; **adharmiSTham** = the most wicked one?

"How can I, born of Dasaratha of noble birth and deeds and conversant of right and wrong, do the most wicked and horrible act?"

[Verse Locator](#)

गुरुः क्रियावान् वृद्धः च राजा प्रेतः पिता इति च ।
तातम् न परिगर्हेयम् दैवतम् च इति संसदि ॥ २-१०६-११

11. **raajaa** = the king Dasaratha; **guruH** = was my preceptor; **kriyaavaan** = had (several) sacrificial performances to his credit; **vr^iddhashcha** = aged man; **pitaa** = my father; **daivatamcheti** = and equal to a celestial; **pretaH** = and is dead (now); **iti cha** = for this reason; **na parigarheyam** = I do not abuse; **taatam** = my father; **samsadi** = in an assembly.

"The King Dasaratha was my preceptor, had several sacrificial performances to his credit was aged, was my father, equal to a deity and is now dead. Hence, I cannot reproach him in an open assembly."

[Verse Locator](#)

को हि धर्म अर्थयोर् हीनम् ईदृशम् कर्म किल्बिषम् ।
स्त्रियाः प्रिय चिकीर्षुः सन् कुर्याद् धर्मज्ज् धर्मवित् ॥ २-१०६-१२

12. **dharmajJNa** = O; Rama the knower of piety!; **kohi** = who; **dharmavit** = a knower of righteousness; **kuryaat** = would commit; **iidR^isham** = such; **karma** = and act; **hiinam** = bereft; **dharmarthayoH** = of duty and one's interest; **kulbiSam** = and improper; **priyam chikiirSaH san** = in order to please; **striyaaH** = a woman?

"O Rama the knower of piety! What man who knows the principles of righteousness, would commit such an improper act, bereft of one's interest and duty, in order just to please a woman?"

[Verse Locator](#)

अन्त काले हि भूतानि मुह्यन्ति इति पुरा श्रुतिः ।

राज्जा एवम् कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता ॥ २-१०६-१३

13. **puraashrutiH** = there is an ancient saying; **iti** = that; **antakaale** = at the time of death; **bhuutaani** = beings; **muhyanti** = lose their judgment; **kurvataa** = by acting; **evam** = in this manner; **raajNaa** = by the king; **saa shrutiH** = that saying; **kR^itaa** = is made; **pratyakSaa** = real; **loke** = (in the eyes) of the world.

"There is an ancient saying that at the time of death, beings lose their judgment. The king, acting as he did, has made this saying indeed true in the eyes of the world."

[Verse Locator](#)

साधु अर्थम् अभिसंधाय क्रोधान् मोहाच् च साहसात् ।

तातस्य यद् अतिक्रान्तम् प्रत्याहरतु तद् भवान् ॥ २-१०६-१४

14. **atikraantam** = this transgression (of righteousness); **yat** = which was done; **taatasya** = by our father; **krodhaat** = because of anger; **mohaat** = or infatuation; **saahasaat** = or over-haste; **bhavaan** = you; **abhisandhaaya** = keep in view; **saadhu** = the noble; **artham** = purpose; **prत्याaaharatu** = and reverse; **tat** = that transgression.

"This transgression of righteousness was done by our father for fear of anger (of kaikeyi) or through infatuation and over-haste. You do keep in view a noble purpose and reverse that transgression."

[Verse Locator](#)

पितुर् हि समतिक्रान्तम् पुत्रो यः साधु मन्यते ।

तद् अपत्यम् मतम् लोके विपरीतम् अतो अन्यथा ॥ २-१०६-१५

15. **yaH putraH** = which son; **manyate** = honours; **saadhu** = a good; **samtikraantam** = deviation; **pituH** = of a father; **tat** = that son alone; **matam** = is accepted; **apatyam** = as a son; **loke** = in this world; **anyathaa** = (He who acts) otherwise; **ataH** = than this; **vipariitam** = is quite reverse.

"A son who honours only a good deviation (from righteousness) of a father is accepted as a real son in this world. He who acts otherwise than this would be facing a quite reverse situation."

[Verse Locator](#)

तद् अपत्यम् भवान् अस्तु मा भवान् दुष्कृतम् पितुः ।

अभिपत् तत् कृतम् कर्म लोके धीर विगर्हितम् ॥ २-१०६-१६

16. **bhavaan** = you; **astu** = be; **tat** = that; **apatyam** = son; **bhavaan** = you; **maastu** = do not; **abhipattaa** = lend yourself; **duSkR^itam** = to the infamous; **karma** = act; **kR^itam** = committed; **pituH** = by our father; **loke** = (which) in this world; **dhiiravigarhita** = confident men freely condemn.

"You be that real son. Do not lend yourself to the infamous act, committed by our father, which in this world, confident men freely condemn."

[Verse Locator](#)

कैकेयीम् माम् च तातम् च सुहृदो बान्धवामः च नः ।

पौर जानपदान् सर्वाः त्रातु सर्वम् इदम् भवान् ॥ २-१०६-१७

17. **bhavaan** = you; **traatu** = save; **kaikeyiim** = Kaikeyi; **maamcha** = and me; **taatamcha** = our father; **naH** = our; **suhR^idaH** = friends; **baandhavaamshcha** = our relatives; **sarvaan** =

all; **paurajaanapadaan** = the urbanites and the villagers; **sarvam** = and the entire; **idam** = this kingdom.

"Save Kaikeyi and me, our father, our friends, our relatives, all the urbanites and the villagers as well as the entire kingdom."

[Verse Locator](#)

क्व च अरण्यम् क्व च क्षात्रम् क्व जटाः क्व च पालनम् ।
ईदृशम् व्याहतम् कर्म न भवान् कर्तुम् अर्हति ॥ २-१०६-१८

18. **kva** = where is; **araNyamcha** = the forest and; **kva** = where is; **kSaatram cha** = the princely dignity?; **kva** = where is jaTaaH = the matted hair; **kva** = where is paalanamcha = the protection of a kingdom? bhavaan = you; **na arhati** = ought not; **kartum** = to do; **iidR^isham** = such; **vyaaahatam** = a contradictory; **karma** = act.

"Where is the forest and where is the princely dignity? Where is the matted hair and where is the protection of a kingdom? You ought not to do such a contradictory act."

[Verse Locator](#)

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् ।
येन शक्यम् महाप्राज्ञ प्रजानां परिपालनम् २-१०६-१९

19. **mahaapraaajJNu** = O; the highly enlightened hero!; **eSaH hi** = this indeed is; **prathamah** = the first; **dharmaH** = duty; **kSatriyasya** = of a warrior; **abhiSechanam** = is to be crowned; **yeSaH** = by which; **eSaH paripaalanam** = this protection; **prajaanaam** = of the subjects; **shakyam** = is possible.

"O, the highly enlightened hero! The first duty of a warrior is indeed to get crowned, so that he may then protect his subjects."

[Verse Locator](#)

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम् ।
आयतिस्थं चरेद्धर्मम् क्षत्रबन्धुरनिश्चितम् २-१०६-२०

20. **kaH** = which; **kSatra bandhuH** = man of warrior-caste; **utsR^ijya** = setting aside; **pratyakSam** = his manifest duty; **samshayastham** = that is doubtful; **alakSaNam** = which does not promise happiness; **aayatistham** = which has a mental restraint; **anishchitam** = and which is uncertain?

"Which man of warrior-caste would set aside his manifest duty and prctise a virtue that gives doubtful result, which does not promise happiness, which has a mental restraint and which is uncertain?"

[Verse Locator](#)

अथ क्लेशजम् एव त्वम् धर्मम् चरितुम् इच्छसि ।
धर्मेण चतुरो वर्णान् पालयन् क्लेशम् आप्नुहि ॥ २-१०६-२१

21. **atha** = or; **tvam ichchhasi yadi** = if you desire; **charitum** = to fulfil; **dharmameva** = the duty alone; **kleshajam** = (even though) born of pain; **aapnuhi** = take; **klesham** = pain; **paalayan** = in protecting; **chaturaH** = the four; **varNaan** = castes; **dhameNa** = as per tradition.

"If you desire to pursue a virtue alone; although born of pain, then take pains while protecting the four castes as per tradition, by recourse to righteousness."

[Verse Locator](#)

चतुर्णाम् आश्रमाणाम् हि गार्हस्थ्यम् श्रेष्ठम् आश्रमम् ।
पाहुर् धर्मज्ज धर्मज्जाः तम् कथम् त्यक्तुम् अर्हसि ॥ २-१०६-२२

22. dharmajJNa = O; Rama the knower of righteousness!; dharmajJNaH = the knower of what is right; praahuH hi = tell indeed (that); gaarhasthyam = the life of a householder; shreSTham = is the noblest; chaturNaam = of the four; aashramaaNaam = stages of life; katham = how; arhasi = can you; tyaktum = leave; tam = it?

"O, Rama the knower of righteousness! The knower of what is right indeed tell that the life of a householder is the noblest of all the four* stages of life. How can you abandon it?"

*Four Stages of life Brahmacherya (student-life); Garhasthya (life of a house-holder); Vanaprastha (life of a hermit); Sannyasa (Life of an ascetic).

[Verse Locator](#)

श्रुतेन बालः स्थानेन जन्मना भवतो ह्य् अहम् ।
स कथम् पालयिष्यामि भूमिम् भवति तिष्ठति ॥ २-१०६-२३

23. aham = I; baalaH hi = am indeed younger; bhavataH = than you; shrutena = in learning; sthaanena = Situation; janmanaa = and by birth; katham = how; saH paalayiSyaami = should I that very person rule; bhuumim = the earth; bhavati = (while) you; tiSThati = are still living.

"I am indeed junior to you in the point of learning, situation and by birth. How should I rule the earth, while still you are living?"

[Verse Locator](#)

हीन बुद्धि गुणो बालो हीनः स्थानेन च अप्य् अहम् ।
भवता च विना भूतो न वर्तयितुम् उत्सहे ॥ २-१०६-२४

24. aham = I; baalaH = a mere child; hiina buddhiguNaH = who am devoid of intelligence and virtuers hiinaH api = and even in an inferior; sthaanena cha = position; na utsahe = would not be able; vartayitum = to exist; vinaabhuutaH = without; bhavataa = you.

"I, a mere child, who am devoted of intelligence and virtues besides placed in an inferior position, cannot even live without you."

[Verse Locator](#)

इदम् निखिलम् अव्यग्रम् पितृयम् राज्यम् अकण्टकम् ।
अनुशाधि स्वधर्मेण धर्मज्ज सह बान्धवैः ॥ २-१०६-२५

25. dharmaJNa = O; Rama the knower of righteousness!; anushaadhi = rule; idam-this; nikhilam = entire; raajyam = kingdom; pitrayam = belonging to your father; avagryam = without any distraction; akaN^Takam = without hindrance; svadharmeNa = according to the code of conduct prescribed for you; baandhavaiH saha = along with your relatives.

"O, Rama the knower of righteousness! Rule this entire kingdom belonging to your father, without distraction, without hindrance and as per the conduct prescribed for you along with your relatives."

[Verse Locator](#)

इह एव त्वा अभिषिन्वन्तु धर्मज्ज सह बान्धवैः ।
ऋत्विजः सवसिष्ठाः च मन्त्रवन् मन्त्र कोविदाः ॥ २-१०६-२६

26. **sarvaaH** = (Let) all; **prakR^itayaH** = the Kings's ministers; **savasiSThaaH** = along with Vasishtha; **saha** = with; **R^itvijashcha** = the priests; **mantrakovidaaH** = well-versed in sacred formulas; **ihaiva** = here itself; **abhiSiN^chastu** = crown; **tvaa** = you; **mantravat** = the knower of sacred texts.

"Let all the king's ministers along with Vasishtha and other priests well-versed in sacred formulas, crown you, the knower of sacred texts, here itself."

[Verse Locator](#)

अभिषिक्तः त्वम् अस्माभिर् अयोध्याम् पालने व्रज ।
विजित्य तरसा लोकान् मरुद्भिर् इव वासवः ॥ २-१०६-२७

27. **tvam** = you; **abhiSiktaH** = having been crowned; **vraja** = proceed; **ayodhyaam** = to Ayodhya; **asmaabhiH** = along with us; **paalane** = to rule it; **vaasavaH iva** = like Indra the Lord of celestials; **vijitya** = having conquered; **lokaan** = the worlds; **tarasaa** = by his night; **marudbhirava** = along with celestials.

"You, having been crowned thus, may proceed to Ayodhya along with us to rule it, like Indra the Lord of celestials, having conquered all the worlds with his might, proceeds to his kingdom along with celestials."

[Verse Locator](#)

ऋणानि त्रीण्य् अपाकुर्वन् दुर्हदः साधु निर्दहन् ।
सुहृदः तर्पयन् कामैः त्वम् एव अत्र अनुशाधि माम् ॥ २-१०६-२८

28. **apaakurvan** = you shall discharge; **triiNi** = the three; **R^iNaani** = obligations; **nirdahan** = subdue; **saadhu** = well; **durhR^idaH** = the enemies; **tarpayan** = gratify; **kaamaiH** = the wishes; **suhR^idaH** = of your friends; **tvameva** = and you alone; **anushaadhi** = rule; **maam** = me; **atra** = in Ayodhya.

"You shall discharge the three obligations subdue all the enemies, gratify the wishes of all your friends and you alone rule me in Ayodhya."

Three obligations to the Gods, the Ancestors and Brahmins.

[Verse Locator](#)

अद्य आर्य मुदिताः सन्तु सुहृदः ते अभिषेचने ।
अद्य भीताः पालयन्ताम् दुर्हदः ते दिशो दश ॥ २-१०६-२९

29. **aarya** = O noble brother!; **te** = (May) your; **suhR^idaH** = friends; **santu** = be; **muditaH** = rejoiced; **adya** = today; **abhiSechane** = at your enthronement; **te durhR^idaH** = (May) your enemies; **bhiitaaH** = full of terror; **palaayantaam** = flee; **dasha dishaH** = to ten quarters; **adya** = today.

"O, noble brother! May your friends rejoice today at your enthronement. May your enemies, full of terror, flee today to the ten quarters."

[Verse Locator](#)

आक्रोशम् मम मातुः च प्रमृज्य पुरुष ऋषभ ।
अद्य तत्र भवन्तम् च पितरम् रक्ष किल्बिषात् ॥ २-१०६-३०

30. **puruSarSabha** = O; excellent among men!; **pramR^ijya** = wipe off; **mama** = my; **maatuH** = mother's; **aakrosham** = curse; **adya** = today; **rakSa** = and protect; **tatrabhavantam** = our venerable; **pitaramcha** = father; **klbiSaat** = from his sin.

"O, excellent among men! Wipe off my mother's curse today and protect our venerable father from his sin."

शिरसा त्वा अभियाचे अहम् कुरुष्व करुणाम् मयि ।
बान्धवेषु च सर्वेषु भूतेषु इव महा ईश्वरः ॥ २-१०६-३१

31. aham = I; abhiyaache = request; tvaa = you; shirasaa = (by bowing) my head; kuruSva = show; karuNaam = compassion; mayi = me; sarveSu = all; baandhaveSu = our relatives; maheshvaraH iva = as Lord shiva (the supreme Deity); bhuuteSu = on all beings.

"I request you by bowing my head before you. Show compassion on me and on all our relatives as Lord Shiva (the Supreme Deity) on all beings."

Verse Locator

अथ वा पृष्ठतः कृत्वा वनम् एव भवान् इतः ।
गमिष्यति गमिष्यामि भवता सार्धम् अप्य् अहम् ॥ २-१०६-३२

32. atha = else if; bhavaan = you; pR^iSThataH kR^itvaa = disregard; etat = my entire request; gamiSyati = and move; vanameva = to the forest only; itaH = from here; ahamapi = I also; gamiSyami = shall go; bhavataa saardham = along with you.

"Else if you disregard my entire request and move again into the forest form here, I too will go along with you."

Verse Locator

तथापि रामो भरतेन ताम्यत ।
प्रसाद्यमानः शिरसा मही पतिः ।
न चैव चक्रे गमनाय सत्त्ववान् ।
मतिम् पितुः तद् वचने प्रतिष्ठितः ॥ २-१०६-३३

33. prasaadyamaanaH = (Even while) being propitiated; bharatena = by Bharata; tahtaa = as above; shirasaa = by bowing his head; taamyataa = sinking in his spirit; raamaH = Rama; sattvavaan = the illustrious; mahiipatiH = Lord of the earth; pratiSThitaH = was abiding; tadvachane = in those words; pituH = of his father; na chakre = and did not fee; matim = inclined; gamanaaya = to return (to Ayodhya).

Even while being propitiated by Bharata as above, by bowing his head duly sinking in his spirit, the illustrious Rama, the Lord of the earth was still abiding in the words of his father and did not feel inclined to return to Ayodhya.

Verse Locator

तद् अद्भुतम् स्थैर्यम् अवेक्ष्य राघवे ।
समम् जनो हर्षम् अवाप दुःखितः ।
न यात्य् अयोध्याम् इति दुःखितो अभवत् ।
स्थिर प्रतिज्जत्वम् अवेक्ष्य हर्षितः ॥ २-१०६-३४

34. avekSye = seeing; adbhutam = the wonderful; tat sthairyam = that firmness; raaghava = in Rama; janaH = the people (of Ayodhya); duHkhitaH = felt sorrowful; samam = and at the same time; avaapa = experienced; harSam = joy; abhavat = (they) became; duHkhitaH = distress; iti = that; nayaati = he was not going; ayodhyaam = to Ayodhya; harSitaH = and felt rejoiced; avekSya = to see; sthira pratijjNatvam = his firmness of resolve.

Seeing that wonderful staunchness in Rama, the people of Ayodhya felt sorrowful and at the same time, experienced joy. They became distressed that he was not going to Ayodhya and felt

तम् ऋत्विजो नैगम यूथ वल्लभाः ।

तथा विसम्ज्ना अश्रु कलाः च मातरः । तथा ब्रुवाणम् भरतम् प्रतुष्टुवुः ।

प्रणम्य रामम् च ययाचिरे सह ॥ २-१०६-३५

35. R[^]itvijaH = the priests; naigama yuuthavallabhaaH = Citizens and elders of that multitude; maatarah = as well as the mothers; visamjNaashrukalaah = distracted and weeping bitterly; pratuSTuvuH = acclaimed; tam bharatam = that Bharata; bruvaaNum = who was speaking; tadaa = then; tathaa = thus; praNamyaa = and prostrating himself; raamam = before Rama; saha = and added; yayaa chire cha = their supplikations to his.

The priests, citizens and elders of that multitude as well as Queens, distracted and weeping bitterly, acclaimed Bharat who was then speaking thus, duly prostrating himself before Rama and added theri supplications to Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षडुत्तरशततमः सर्गः

Thus completes 106th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 106

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 107 Verses converted to UTF-8, Nov 09

Introduction

Rama reveals to Bharata that Kaikey's marriage, stating that Dasaratha would confer the kingdom as a marriage-dowry. Rama also adds that Kaikeyi also received the promise of two boons from Dasaratha as a token of his pleasure and gratitude for the help Kaikeyi rendered during the conflict long ago between gods and demons. Rama further informs Bharata that according to that promise, Kaikeyi asked for the two boons, one for Bharata's throne and another for his own exile to the forest. Rama requests Bharata to make Dasaratha's promises true and asks him to return to Ayodhya and assume its rulership.

[Verse Locator](#)

पुनर् एवम् ब्रुवाणम् तु भरतम् लक्ष्मण अग्रजः ।
प्रत्युवच ततः श्रीमान् ज्जाति मध्ये अतिसत्कृतः ॥ २-१०७-१

1. **tataH** = thereafter; **shriimaan** = the illustrious; **abhisatkR^itaH** = pratyuvaacha = replied (as follows); **bharatam** = to Bharata; **evam** = who was thus; **bruvaaNam** = speaking; **jjNaatimadhye** = among their relatives.

Thereafter, the illustrious Rama, highly respected among his fraternity, (as follows) to Bharata who was speaking as aforesaid among his relatives.

[Verse Locator](#)

उपपन्नम् इदम् वाक्यम् यत् त्वम् एवम् अभाषथाः ।
जातः पुत्रो दशरथात् कैकेय्याम् राज सत्तमात् ॥ २-१०७-२

2. **idam** = these; **vaakyam** = words; **yat** = which; **abhyabhaaSathaaH** = were spoken; **evam** = thus; **tvam** = by you; **jaataH** = born; **putraH** = as a son; **kaikeyyaam** = in Kaikeyi; **dasharathaat** = through Dasartha; **raajasattamaat** = the excellent king; **upapannam** = are suited for the occasion.

"These words, which you have spoken are worthy of you, the son of Dasaratha the excellent king, born through Kaikeyi."

[Verse Locator](#)

पुरा भ्रातः पिता नः स मातरम् ते समुद्रहन् ।
मातामहे समाश्रौषीद् राज्य शुल्कम् अनुत्तमम् ॥ २-१०७-३

3. **bhraataH** = O; My brother!; **puraa** = long ago; **samudvahan** = while marrying; **te maataram** = your mother; **saH** = that; **naH pitaa** = our father; **samaashrouSiit** = promised; **anuttamam** = an exceptional; **raajyashulkam** = marriage dowry in the form of our kingdom; **maataamahe** = to you maternal grandfather.

"O, My brother! Long ago, when our father married your mother, he promised your maternal grandfather that he would confer his kingdom as an exceptional marriage-dowry"

देव असुरे च सम्ग्रामे जनन्यै तव पार्थिवः ।

सम्प्रहृष्टो ददौ राजा वरम् आराधितः प्रभुः ॥ २-१०७-४

4. **prabhuH** = the efficient; **paarthivaH** = lord of the earth; **raajaa** = King Dasaratha; **dadau** = bestowed; **varamcha** = a boon; **tava jananyai** = to your mother; **samprahR^iSTaH** = he having been overjoyed; **aaraadhitaH** = by your mother's service; **samgraame** = in a conflict; **daivaasure** = between Gods and demons.

"Thereafter, in a conflict between Gods and demons, your mother received the promise of two boons from the efficient lord of the earth, King Dasartha, as a token of his joy and gratitude."

[Verse Locator](#)

ततः सा सम्प्रतिश्राव्य तव माता यशस्विनी ।

अयाचत नर श्रेष्ठम् द्वौ वरौ वर वर्णिनी ॥ २-१०७-५

तव राज्यम् नर व्याघ्र मम प्रव्राजनम् तथा ।

तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरौ ॥ २-१०७-६

5; 6. **naravyaaghraH** = O; Tiger among men!; **tataH** = then; **tava maataa** = your mother; **yashasvinii** = the illustrious woman; **vara varNinii** = with a beautiful complexion; **sampratishraavya** = having been made a promise; **narashreSTam** = by Dasaratha the chief of men; **ayaachata** = asked; **dvau** = two; **varau** = boons; **raajyam** = (one for giving) kingdom; **tava** = to you; **tathaa** = and; **pravraajanam** = (the other) the exile; **mama** = for me; **tadaa** = then; **niyuktaH** = the enjoined; **raajaacha** = king also; **pradadau** = gave; **tau varau** = those boons.

"O, Tiger among men! Your illustrious mother of beautiful complexion consequently demanded these two boons from that cheif of men, for you the throne and for me the exile to the forest."

[Verse Locator](#)

तेन पित्रा अहम् अप्य् अत्र नियुक्तः पुरुष ऋषभ ।

चतुर्दश वने वासम् वर्षाणि वरदानिकम् ॥ २-१०७-७

7. **puruSarSabha** = O; excellent among men!; **ahamapi** = I too; **niyuktaH** = have been enjoined; **tena pitraa** = by our aforesaid father; **vaasam** = to live; **atra** = in this; **vane** = forest; **chaturdasha vaSaaNi** = for fourteen years; **varadaanikam** = in accord with the granting of boon.

"O, excellent among men! I too, have been enjoined by our aforesaid father to live here in the forest for fourteen years, in accord iwth granting of boon."

[Verse Locator](#)

सो अहम् वनम् इदम् प्राप्तो निर्जनम् लक्ष्मण अन्वितः ।

शीतया च अप्रतिद्वन्द्वः सत्य वादे स्थितः पितुः ॥ २-१०७-८

8. **saH aham** = I as such; **apratidvandvaH** = without any rival; **idam** = nirjanam = to this lonely; **vanam** = forest; **lakSmaNaanvitaH** = accompanied by Lakshmana; **siitayaa cha** = and Seeta; **sthitaH** = standing firm; **satya vaade** = with the promise gien; **pituH** = by our father.

"I as such, without any rival, have come to this lonely forest accompanied by Lakshmana and Seetha in order to carry out the promise given by our father."

[Verse Locator](#)

भवान् अपि तथा इत्य् एव पितरम् सत्य वादिनम् ।
कर्तुम् अर्हति राज इन्द्रम् क्षिप्रम् एव अभिषेचनात् ॥ २-१०७-९

9. **bhavaanapi** = you too; **arhati** = ought; **tathetyeva** = likewise; **kartum** = to make; **pitaram** = our father; **satyavaadinam** = as a person having given a true promise; **raajendra** = O; Indra the Lord of celestials among Kings!; **abhiSechanaat** = by getting anointed to the crown; **kSiprameva** = without delay.

"You too ought, likewise, to make our father, as a person having given a true promise, O Indra (the Lord of Celestials) among kings, by getting yourself anointed to the crown without any delay.

[Verse Locator](#)

ऋणान् मोचय राजानम् मत् कृते भरत प्रभुम् ।
पितरम् त्राहि धर्मज्ज मातरम् च अभिनन्दय ॥ २-१०७-१०

10. **bharata** = O; Bharata; **matR^ite** = for my sake; **mochaya** = relive; **prabhum** = the mighty; **raajaanam** = king; **R^iNaat** = from the debt; **abhinandaya pitaram chappi maataram cha** = make our father and happy mother.

"O, Bharata! For my sake relieve the mighty king from his vow and make both our mother and father happy."

[Verse Locator](#)

श्रूयते हि पुरा तात श्रुतिर् गीता यशस्विनी ।
गयेन यजमानेन गयेषु एव पितृऋन् प्रति ॥ २-१०७-११

11. **taata** = my dear brother!; **puraa** = formerly; **yashasvinaa** = by an illustrious king; **gayena** = named Gaya; **yajamaanena** = while performing a sacrifice; **gayeSvena** = in a place called Gaya; **pitR^iin prati** = in honour of his ancestors; **shrutiH** = a verse; **giitaa** = was changed; **shruuyate hi** = and indeed heard (as follows)

"My dear brother! Formerly, an illustrious king named Gaya, while performing a sacrifice in a place called Gaya in honour of his ancestors, chanted the following verse:

[Verse Locator](#)

पुम् नाम्ना नरकाद् यस्मात् पितरम् त्रायते सुतः ।
तस्मात् पुत्र इति प्रोक्तः पितृऋन् यत् पाति वा सुतः ॥ २-१०७-१२

12. **yasmaat** = since; **sutaH** = a son; **traayate** = delivers; **pitaram** = his father; **narakaat** = from a place of torment; **punnaamaH** = called 'Put'; **tasmaat** = for that reason; **protah** = (he) is named; **pitra iti** = as "Putra"; **yaH** = he who; **paati** = delivers; **pitR^iin** = his ancestors; **sarvataH** = from all (dangers).

"Since a son delivers his father from a place of torment (hell) called 'Put', he is named as 'Putra'- 'he who delivers his ancestors from all dangers'"

[Verse Locator](#)

एष्टव्या बहवः पुत्रा गुणवन्तो बहु श्रुताः ।
तेषाम् वै समवेतानाम् अपि कश्चिद् गयाम् व्रजेत् ॥ २-१०७-१३

13. **bahavaH** = many; **yuNavantaH** = virtuous; **bahushrutaH** = and very learned; **putraH** = sons; **eSTavyaaH** = are to be desired; **teSaam** = In them; **kashchidapi** = at least one; **samavetaanaam** = who is intimately related; **vrajat** = may go; **gayaam** = to Gaya (to perform a sacrifice)

"To have many virtuous and learned sons is to be desired, since one, atleast among them, who is intimately connected will come to Gaya to perform a sacrifice."

[Verse Locator](#)

एवम् राज ऋषयः सर्वे प्रतीता राज नन्दन ।
तस्मात् त्राहि नर श्रेष्ठ पितरम् नरकात् प्रभो ॥ २-१०७-१४

14. **raaja nandan** = O; Prince!; **sarve** = all; **raajarSayaH** = the royal sages; **pratiitaaH** = the royal sages; **pratiitaaH** = are convinced; **evam** = in this narashreSta = and the excellent among men!; **tasmaat** = for that reason; **traahi** = save; **pitaram** = our father; **narakaat** = from hell.

"O, prince! This is the conviction of all the royal sages. O, the efficient and the excellent of men! Therefore, save our father from hell.

[Verse Locator](#)

अयोध्याम् गच्छ भरत प्रकृतीर् अनुरन्जय ।
शत्रुघ्न सहितो वीर सह सर्वैर् द्विजातिभिः ॥ २-१०७-१५

15. **viiraH** = O; the valiant; **bharataH** = Bharata!; **gachchha** = go; **ayodhyaam** = to Ayodhya; **shatrughna sahitaH** = along with Shatrughna; **sarvaiH** = and all; **dvijaatibhiH saha** = the brahmanas; **anuraNjaya** = and give joy; **prakR^itiiH** = the people.

"O, the valiant Bharata! Go to Ayodhya along with Shatrughna and all the Brahmanas and give joy to the people there."

[Verse Locator](#)

प्रवेक्ष्ये दण्डक अरण्यम् अहम् अप् अविलम्बयन् ।
आभ्याम् तु सहितो राजन् वैदेह्या लक्ष्मणेन च ॥ २-१०७-१६

16. **raajan** = O; King!; **ahamapi** = I too; **avilambayan** = without delay; **pravekSe** = shall enter; **daNDakaaraNyam** = the forest of Dandaka; **sahitaH** = along with; **abhyaam** = this; **vaidehyaa** = Seetha; **lakSmaNena** = and Lakshmana.

"O, King! I too, without delay, will proceed to Dandaka forest along with Seetha and Lakshman."

[Verse Locator](#)

त्वम् राजा भव भरत स्वयम् नराणाम् ।
वन्यानाम् अहम् अपि राज राण् मृगाणाम् ।
गच्छ त्वम् पुर वरम् अद्य सम्प्रहृष्टः ।
सम्हृष्टः तु अहम् अपि दण्डकान् प्रवेक्ष्ये ॥ २-१०७-१७

17. **bharata** = O; Bharata!; **tvam** = you; **svayam** = yourself; **bhava** = become; **raajaa** = the Lord; **naraaNaaM** = of men; **ahamapi** = I too; **raajaraaT** = (will become) the great Lord; **mR^igaaNaam** = of the wild beasts; **vanyaanaam** = in this forest; **tvam** = you; **gachchha** = proceed; **puravaram** = to the excellent city of Ayodhya; **adya** = now; **samprahr^iSTaH** = with joy; **ahampai** = I also; **pravekSye** = shall enter; **daN^Dakaan**; Dandaka forest; **sampraR^iSTaH** = with joy.

"O, Bharata! You become the Lord of men. I will become the emperor of the wild beasts of the forest! Return now to the excellent city of Ayodhya full of joy and I also full of joy will enter Dankada Forest!"

[Verse Locator](#)

चायाम् ते दिन कर भाः प्रबाधमानम् ।

वर्षत्रम् भरत करोतु मूर्ध्नि शीताम् ।

एतेषाम् अहम् अपि कानन द्रुमाणाम् ।

चायाम् ताम् अतिशयिनीम् सुखम् श्रयिष्ये ॥ २-१०७-१८

18. **bharata** = O; **Bharata!**; **varSatram** = (Let) the umbrella; **karotu** = make; **shiitaam** = a cool; **chhaayaam** = shadow; **te muurdhni** = for your head; **prabaadhamaanam** = which is affected; **dinakarabhaaH** = by sunlight; **ahamapi** = I too; **sukhii** = comfortably; **shrayiSye** = shall take; shelter; **taam** = under that; **atishayaniim** = abundant; **chhaayaam** = shadow; **kaanana drumaaNaam** = of forest-trees.

"O, Bharata! Let the (royal) white umbrella provide a cool shadow for your head, repulsing the rays of sunlight. I will take shelter comfortably under the abundant shadow of these forest-trees."

[Verse Locator](#)

शत्रुघ्नः कुशल मतिः तु ते सहायः ।

सौमित्रिर् मम विदितः प्रधान मित्रम् ।

चत्वारः तनय वरा वयम् नर इन्द्रम् ।

सत्यस्थम् भरत चराम मा विषादम् ॥ २-१०७-१९

19. **bharata** = O; **Bharata!**; **kushalamatiH** = the intelligent; **shatrughnaH** = Shatrughna; **sahaayaH** = is helpful; **te** = to you; **saumitriH** = Lakshmana; **viditaH** = is known; **pradhaana mitram** = to be a cheif companion; **mama** = for me; **vayam** = we; **chatvaaraH** = the four; **tanayavaraaH** = excellent sons; **charaama** = will make; **narendram** = the king; **satyastham** = true to his promise; **maa viSiida** = do not grieve.

"O, Bharata! The wise Shatrughna is helpful to you. Lakshmana is known to be an outstanding friend for me. We, the four excellent sons, will ultimately make the king true to his promise. Do not get disappointed."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तोत्तरशततमः सर्गः

Thus completes 107th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 107

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

© August 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 108 Verses converted to UTF-8, Nov 09

Introduction

A Brahmana named Jabali tries to persuade Rama to accept the kingdom by advocating the theory of Nastikas (non-believers), saying that he need not get attached to his father's words and remain in the troublesome forest. Jabali requests Rama to enjoy the royal luxuries, by accepting the crown.

[Verse Locator](#)

आश्वासयन्तम् भरतम् जाबालिर् ब्राह्मण उत्तमः ।
उवाच रामम् धर्मज्जन्म धर्म अपेतम् इदम् वचः ॥ २-१०८-१

1. **brahmaNottamaH** = A Brahmana; **jaabaaliH** = named Jabali; **uvaacha** = spoke; **idam** = the following; **dharmapetam** = unrighteous; **vachaH** = words; **raamam** = to Rama; **dharmajjNam** = who knew righteousness; **aashvaasayantam** = and who was assuaging; **bharatam** = Bharata.

A brahmana called Jabali spoke the following unrighteous words to Rama, who knew righteousness and who was assuaging Bharata as aforesaid

[Verse Locator](#)

साधु राघव मा भूत् ते बुद्धिर् एवम् निरर्थका ।
प्राकृतस्य नरस्य इव आर्य बुद्धेः तपस्विनः ॥ २-१०८-२

2. **raaghava** = O; Rama!; **saadhu** = well!; **maabhuut** = Let not; **buddhiH** = your wisdom; **nivarthikaa** = be rendered void; **narasyeva** = like a common man; **te** = you; **aarya buddheH** = who are distinguished for your intelligence; **manasvinaH** = and virtue.

"Enough, O Rama! Let not your wisdom be rendered void like a common man, you who are distinguished for your intelligence and virtue."

[Verse Locator](#)

कः कस्य पुरुषो बन्धुः किम् आप्यम् कस्य केनचित् ।
यद् एको जायते जन्तुर् एक एव विनश्यति ॥ २-१०८-३

3. **kaH puruSaH** = which person; **bandhuH** = is a relative; **kasya** = to whom?; **kim** = what; **aapyam** = can be obtained; **kena chit** = from whom; **kasya** = by whom? **yat** = because; **jantuH** = a living; being; **jaayate** = is born; **ekaH** = alone; **vinashyati** = and dies; **eka eva** = alone.

"Who is related to whom? What is there to be obtained by anything and by whom? Every creature is born alone and dies alone."

[Verse Locator](#)

तस्मान् माता पिता च इति राम सज्जेत यो नरः ।

उन्मत्त इव स ज्ञेयो न अस्ति काचिद् हि कस्यचित् ॥ २-१०८-४

4. **raama** = O; Rama!; **Tasmaat** = hence; **yaH naraH** = which person; **sajjeta** = clings to another (saying); **pitaa cheti** = 'this is my father; **maataa** = this is my mother; **saH** = he; **vijjNeya** = should be known; **unmatta iva** = as one who has lost his wits; **naasti hi** = there is none; **kashchit** = whosoever; (who belongs); **kasya chit** = to another.

"O, Rama! He who clings to another, saying, 'This is my father, this is my mother, he should be known as one who has lost his wits. There is none who belongs to another.'"

[Verse Locator](#)

यथा ग्राम अन्तरम् गच्छन् नरः कश्चिद् क्वचिद् वसेत् ।

उत्सृज्य च तम् आवासम् प्रतिष्ठेत अपरे अहनि ॥ २-१०८-५

एवम् एव मनुष्याणाम् पिता माता गृहम् वसु ।

आवास मात्रम् काकुत्स्थ सज्जन्ते न अत्र सज्जनाः ॥ २-१०८-६

5; 6. **kaakutthsa** = O; Rama!; **yathaa** = as; **kashchit** = a certain; **naraH** = person; **gachchhan** = who passes; **graamantaram** = through a strange village; **vaset** = spends the night; **kvachit** = at that certain place; **apare ahami** = and the next day; **utsR^ijya** = leaves; **tam aavaasam** = that place; **pratiSTheta** = and continues is journey; **evameva** = so are; **pitaa** = father; **maataa** = mother; **gR^iham** = home; **vasu** = and possessions; **manuSyaaNaam** = to men; **aavaasamaatram** = they are but a resting place; **sajjanaaH** = the wise; **na sajante** = do not become attached; **atra** = in this.

"O, Rama! As one who passes the a strange village spends the night the and the next day leaves that place and continues his journey, so are mother, father, home and possessions to a man; they are but a resting place. The wise do not become attached to them".

[Verse Locator](#)

पित्र्यम् राज्यम् समुत्सृज्य स न अर्हति नर उत्तम ।

आस्थातुम् कापथम् दुःखम् विषमम् बहु कण्टकम् ॥ २-१०८-७

7. **narottama** = O; chief of men!; **saH** = you as such; **naarhasi** = ought not; **parityajya** = abandon; **pitrayam** = your father's; **raajyam** = kingdom; **aasthaatum** = in order to dwell; **kaapatham** = in a lonely forest; **duHkham** = that is painful; **viSamam** = hard to traverse; **bahukaN^Takam** = and full of thorny thickets.

"O, chief of men! You as such should not abandon your father's kingdom in order to dwell in a lonely forest, that is excruciating hard to traverse and full of thorny thickets."

[Verse Locator](#)

समृद्धायाम् अयोध्यायाम् आत्मानम् अभिषेचय ।

एक वेणी धरा हि त्वाम् नगरी सम्प्रतीक्षते ॥ २-१०८-८

8. **aatmaanaam abhiSechaya** = get yourself crowned; **samR^iddhaayaam** = in the prosperous; **ayodhyaayaam** = kingdom of Ayodhya; **nagarii** = that city; **sampratiikSate** = is waiting; **tvaam** = fro you; **eka veNiidharaa** = with your locks unfound.

"Get yourself crowned in the prosperous kingdom of Ayodhya. That city is waiting for you, with your locks duly unfound."

[Verse Locator](#)

राज भोगान् अनुभवन् महा अहान् पार्थिव आत्मज ।
विहर त्वम् अयोध्यायाम् यथा शक्रः त्रिविष्टपे ॥ २-१०८-९

9. paarthivaatmaja = O; prince! tvam = you; anubhavan = enjoy; raaja bhogaan = the royal luxuries; mahaarhaan = worthy of you; vihara move; ayodhyaayaam = in Ayodhya; shakraH yathaa = as Indra the Lord of Celestials; triviSTape (moves in) heaven!

"O, prince! Enjoy the royal luxuries worthy of you. Move around in Ayodhya as Indra the Lord of celestials does in heaven!"

[Verse Locator](#)

न ते कश्चिद् दशरतहः त्वम् च तस्य न कश्चन ।
अन्यो राजा त्वम् अन्यः च तस्मात् कुरु यद् उच्यते ॥ २-१०८-१०

10. dasharathaH = Dasaratha; na kashchit = is none; te = to you; na = nor; tvam cha = you; kashcana = in anyway; tasya = to him; saH raaja = that king; anyaH = is another; tvam = and you; anyaH = are another; tasmaat = hence; kuru = do; yat = what is uchyaate = told (by me).

"Dasaratha is none to you nor you in anyway to him. That king is another and your are another. Hence, do what is told by me?"

[Verse Locator](#)

बीजमात्रम् पिता जन्तोः शुक्लं रुधिरमेव च ।
संयुक्तमृतुमन्मात्रा पुरुषस्येह जन्म तत् ॥ २-१०८-११

11. pitaa = the father; biija maatram = is only the seed; jantoH = of a being; shuklam = the sperm; rudhirameva cha\ and the ovum; samyuktam = blend; R^itumat = at the right time; maatraa = in the mother's womb; tat = so that; puruSasya = man; janma = is born; iha = in this world.

"The father is only the seed of a being. The sperm and the ovum blend at the right time in the mother's womb, so that a human being is born in this world."

[Verse Locator](#)

गतः स नृपतिः तत्र गन्तव्यम् यत्र तेन वै ।
प्रवृत्तिर् एषा मर्त्यानाम् त्वम् तु मिथ्या विहन्यसे ॥ २-१०८-१२

12. saH nR^ipatiH = that king; gataH = has gone; yatra = where; tena = he; gantavyam = had to go; eSaa = this; pravR^ittiH = is the fate; martyaanaam = of (all) beings; mithyaa = unnecessarily; tvam tu = you are still; vihanyase = frustrated.

"The king has gone, where he had to go. This is the fate of all being unnecessarily, you are still frustrated over the matter."

[Verse Locator](#)

अर्थ धर्म परा ये ये तामः तान् शोचामि न इतरान् ।
ते हि दुःखम् इह प्राप्य विनाशम् प्रेत्य भेजिरे ॥ २-१०८-१३

13. shochaami = I pity; taamstaan = all those; ye ye = whosoever; artha dharmaparaaH = devoted to wealth and religious merit; na = not; itaraan = others (who are devoted to sense-enjoyment); te = for; they; praapya = having undergone; duHkham = suffering; iham = in this life; bhejire = they have met with; vinaasham = extermination; pretya = after death.

"I pity all those whosoever, devoted to wealth and religious merit, not other (who are devoted to sense-enjoyment), for, they, having undergone suffering in this life, have met with extermination after death."

[Verse Locator](#)

अष्टका पितृ दैवत्यम् इत्य् अयम् प्रसृतो जनः ।

अन्नस्य उपद्रवम् पश्य मृतो हि किम् अशिष्यति ॥ २-१०८-१४

14. **ayam** = these; **janaH** = people; **prasR^itaH** = say; **iti** = that; **aSTakaa** = the eight day; **pitR^idaivatyam** = should be given up to sacrifices for the spirits of our ancestors; **pashya** = see; **upadravam** = the waste annasya = of food; **kim** = what; **mR^itaH** = (will) a dead man; **ashiSyati** = eat?

"These people say, 'The eighth day should be given up to sacrifices for the spirits of our ancestors.' See the waste of food. What will a dead man eat?"

[Verse Locator](#)

यदि भुक्तम् इह अन्येन देहम् अन्यस्य गच्छति ।

दद्यात् प्रवसतः श्राद्धम् न तत् पथ्य् अशनम् भवेत् ॥ २-१०८-१५

15. **yadi bhuktam** = If food eaten; **anyena** = by one; **iha** = here; **gachchhati** = reaches; **anyasya** = another's; **deham** = body; **shraaddham** = (then let) a sacrifice; **dadyaat** = be offered; **pravasataH** = for those who are setting out on a distant journey; **tat na bhavet** = will it not become; **ashanam** = a food; **pathi** = on their path?

"If food eaten by one here, reaches another's body, then let a sacrifice be offered for those who are setting out on a distant journey. Will it not become a food on their path?"

[Verse Locator](#)

दान सम्वनना ह्य् एते ग्रन्था मेधाविभिः कृताः ।

यजस्व देहि दीक्षस्व तपः तप्यस्व सम्यज ॥ २-१०८-१६

16. **yajasva** = perform sacrifices dehi = distribute gifts; **diikSasva** = consecrate yourselves; **tapyasva** = practise; **tapaH** = austerity; **samtyaja** = and renunciation; **ete** = there granthaaH = writings; **kR^itaaH** = are composed; **medhaavibhiH** = by learned men; **daana samvananaaH** = for the sake of inducing others to give.

"Perform sacrifices, distribute gifts, consecrate yourselves, practise ansterity and renunciation' - These writings are composed by learned men for the sake of inducing others to give."

[Verse Locator](#)

स न अस्ति परम् इत्य् एव कुरु बुद्धिम् महा मते ।

प्रत्यक्षम् यत् तद् आतिष्ठ परोक्षम् पृष्ठतः कुरु ॥ २-१०८-१७

17. **mahaamate** = O; the highly wise!; **saH** = you as such; **kuru** = arrive at; **buddhim** = a conclusion; **naasti ityeva** = that there is nothing; **param** = beyond this universe; **aatiSTha** = give precedence; **tat** = to that; **yat** = which; **pratyakSam** = meets the eye; **pR^iSThataH kuru** = and turn your back; **parokSam** = on what is beyond our knowledge.

"O, the highly wise! Arrive at a conclusion, therefore, that there is nothing beyond this Universe. Give precedence to that which meets the eye and turn your back on what is beyond our knowledge."

[Verse Locator](#)

सताम् बुद्धिम् पुरः कृत्य सर्व लोक निदर्शिनीम् ।
राज्यम् त्वम् प्रतिगृह्णीष्व भरतेन प्रसादितः ॥ २-१०८-१८

18. puraskR^itya = honour; taam buddhim = that judgment of the wise; sarva loker nidarshiniim = and regarding that which is approved by all; pratigR^ihNiiSva = accept; raajyam = the kingdom; prasaaditaH = a propitiated; bharatena = by Bharata.

"Honour the judgment of the wise and regarding that which is approved by all, accept the kingdom as propitiated by Bharata."

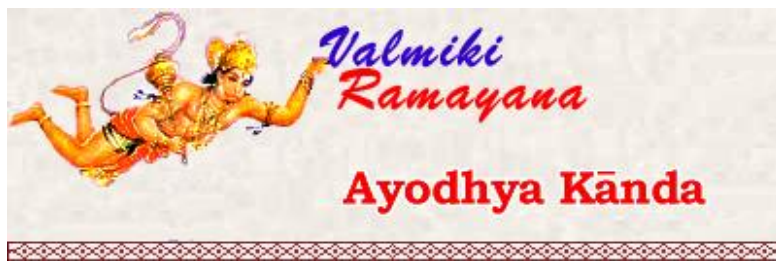
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टोत्तरशततमः सर्गः

Thus completes 108th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 108

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	

© August 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 109 Verses converted to UTF-8, Nov 09

Introduction

Rama refutes the atheistic arguments of Jabali and enunciates the importance of truthfulness. He states that truth is God and all virtues follow truthfulness. Rama further adds that there is nothing higher than truth. He announces that he wants to fulfil the command of his father, who was a devotee of truth and stay back in the forest. Jabali replies that just for the sake of convincing Rama to return to Ayodhya, he has spoken the words of a non-believer.

[Verse Locator](#)

जाबालेः तु वचः श्रुत्वा रामः सत्य आत्मनाम् वरः ।
उवाच परया युक्त्या स्व बुद्ध्या च अविपन्नया ॥ २-१०९-१

1. **shrutvaa** = hearing; **jaabaaleH** = Jabali's; **vachaH** = words; **raamaH** = Rama; **varaH** = the best; **satyaatmanaam** = of virtuous and upright men; **uvaacha** = spoke; **varayaa** = with great; **bhaktyaa** = devotion; **avipannayaa** = and with an undisturbed; **svabuddhyaa** = mind of his own.

After hearing Jabali's words, Rama the best among virtuous and upright men spoke with a great devotion and with an undisturbed mind of his own (as follows);

[Verse Locator](#)

भवान् मे प्रिय काम अर्थम् वचनम् यद् इह उक्तवान् ।
अकार्यम् कार्यं सम्काशम् अपथ्यम् पथ्यं सम्मितम् ॥ २-१०९-२

2. **vachanam** = the words; **yat** = which; **bhavaan** = you; **uktavaan** = spoke; **iha** = now; **priyakaamaartham** = wishing to please me; **akaaryam** = are impossible; **kaarya saN^kaasham** = which appears to be possible; **apathyam** = It is like a forbidden food; **pathya sammatam** = appearing to be an agreeable one.

"That which, in your desire to please me, you have counselled, is impossible though it appears to be possible. It is like a forbidden food, appearing to be an agreeable one."

[Verse Locator](#)

निर्मर्यादः तु पुरुषः पाप आचार समन्वितः ।
मानम् न लभते सत्सु भिन्न चारित्र दर्शनः ॥ २-१०९-३

3. **puruSastu** = A man; **nirmaryaadaH** = who is unruly; **paapachaara samnvitaH** = fully endowed with ill-conduct; **bhinna chaaritra darshinaH** = having a bad reputation and seeing differentiation in everything; **na labhate** = does not gain; **maanam** = respect; **satsu** = from honest men.

"He who is unruly, fully invested with ill-conduct, having a bad reputation and seeing differences in everything, does not gain respect from honest men."

कुलीनम् अकुलीनम् वा वीरम् पुरुष मानिनम् ।
चारित्रम् एव व्याख्याति शुचिम् वा यदि वा अशुचिम् ॥ २-१०९-४

4. **chaaritrameva** = One's conduct itself; **vyaakhyaati** = explains; **kuliinam** = whether one belongs to a good family; **akuliinam vaa** = or a bad family; **viiram** = a valiant man; **viiram** = a valiant man; **puruSamaaninam** = or an arrogant man; **shuchim vaa** = a chaste man; **ashuchim** = or an unchaste man.

"One's conduct itself explains whether one belongs to a good family or a bad family, valiant or arrogant and chaste or unchaste."

Verse Locator

अनारयः तु आर्य सम्काशः शौचाद् हीनः तथा शुचिः ।
लक्षण्यवद् अलक्षण्यो दुःशीलः शीलवान् इव ॥ २-१०९-५
अधर्मम् धर्म वेषेण यदि इमम् लोक सम्करम् ।
अभिपत्स्ये शुभम् हित्वा क्रिया विधि विवर्जितम् ॥ २-१०९-६
कः चेतयानः पुरुषः कार्य अकार्य विचक्षणः ।
बहु मंस्यति माम् लोके दुर्वृत्तम् लोक दूषणम् ॥ २-१०९-७

5; 6; 7. **kaH** = chetayaanaH puruSaH = what sensible man; **kaaryaakaarya vichakSaNaH** = able to discern what is just and what is unjust; **loke** = in this world; **bahumamsyati** = would respect; **maam** = me; **anaaryaH** = who am ignoble; **aaryasaNkaashaH** = resembling as noble; **hiinaH** = bereft; **shauchaat** = of honesty; **tathaa** = and ashuchiH = also impure; **alakSaNyaH** = having no good qualities; **lakSaNyavat** = though appearing like one having good qualities; **dushshiilah** = ill-behaved; **shiilavaaniva** = though appearing as well-behaved; **hitvaa** = abandoning; **shubham** = righteousness; **abhipatsye yadi** = and getting hold of; **adharmam** = unrighteousness; **dharmaveSeNa** = in the guise of piety; **loka saN^karam** = creating confusion in the world; **kriyaa vidhivajitam** = and disregarding rules of conduct.

"What sensible man, able to discern what is just and what is unjust, in this world, would respect me, if I am ignoble resembling as noble, bereft of honesty, impure, having no good qualities but appearing like the one having good qualities, ill-behaved but appearing as well-behaved abandoning righteousness and getting hold of unrighteousness in the guise of piety, creating confusion in the world and disregarding rules of conduct."

Verse Locator

कस्य यास्याम् अहम् वृत्तम् केन वा स्वर्गम् आप्नुयाम् ।
अनया वर्तमानो अहम् वृत्त्या हीन प्रतिज्जया ॥ २-१०९-८

8. **aham** = (If) I; **vartamaanaH** = behave; **anayaa** = in this; **vR^ittyaa** = manner; **hiina pratijjNayaa** = faithlessly; **kasya** = to whom; **daasyaami** = can I give; **vR^ittam** = good conduct? **kena** = by which; **aapruyaam** = can I attain; **svargam** = heaven?

"If I behave in this manner faithlessly, to whom can I advise a prescribed conduct? How would I attain heaven?"

Verse Locator

काम वृत्तः तु अयम् लोकः कृत्स्नः समुपवर्तते ।
यद् वृत्ताः सन्ति राजानः तद् वृत्ताः सन्ति हि प्रजाः ॥ २-१०९-९

9. **ayam** = this; **kR^itsnaH** = entire; **lokaH** = world; **samupartate** = would follow; **kaama vR^ittaH** = its own whims; **yadvR^ittaaH** = for whatever the conduct; **raajaanaH** = of the

kings; **santi hi** = may be santi tadvR^ittaaH = such will be the conduct; **prajaaH** = of their subjects.

"This entire world would follow its own whims, for, whatever the conduct of the kings may be, such will be the conduct of their subjects."

[Verse Locator](#)

सत्यम् एव आनृशंस्यम् च राज वृत्तम् सनातनम् ।
तस्मात् सत्य आत्मकम् राज्यम् सत्ये लोकः प्रतिष्ठितः ॥ २-१०९-१०

10. **sanaatanam** = the eternal; **raaja vR^ittam** = royal governance; **satyameva** = is indeed an assemble of truth; **anR^ishamsamcha** = and not cruel; **tasmaat** = hence; **raajyam** - the kingship; **satyaatmakam** = has the truth as its essence; **lokaH** = the world; **pratiSThitaH** = is established; **satye** = in truth.

"The eternal royal governance is indeed an assemble of truth and not cruel. Hence, the kingship has the Truth as its essence. The world is established in Truth."

[Verse Locator](#)

ऋषयः चैव देवाः च सत्यम् एव हि मेनिरे ।
सत्य वादी हि लोके अस्मिन् परमम् गच्छति क्षयम् ॥ २-१०९-११

11. **R^iSayashchaiva** = even sages; **devaashcha** = and divine beings; **satyamev** = truthfulness alone; **satyavaadii** = the one who speaks truth; **gachchhati** = obtains; **paramam** = the highest; **kSayam** = position; **asmin loke** = in this world.

"Even sages and divine being have respected truthfulness alone. The one who speaks truth obtains the highest position in this world."

[Verse Locator](#)

उद्विजन्ते यथा सर्पान् नराद् अनृत वादिनः ।
धर्मः सत्यम् परो लोके मूलम् स्वर्गस्य च उच्यते ॥ २-१०९-१२

12. **udvijante** = (People) fear; **naraat** = of a person; **anR^ita vaadinaH** = who speaks untruth; **sarpaat yathaa** = as one fears a snake; **satyam** = truth; **paraH** = is the highest; **dharmaH** = virtue; **uchyate** = and stated; **muulamcha** = to be the origin; **svargasya** = of heaven.

"People fear of a person, who speaks untruth, as one fears a snake. Truth is the highest virtue and is stated to be the origin of heaven."

[Verse Locator](#)

सत्यम् एव ईश्वरो लोके सत्यम् पद्मा समाश्रिता ।
सत्य मूलानि सर्वाणि सत्यान् न अस्ति परम् पदम् ॥ २-१०९-१३

13. **satyameva** = truth alone; **iishvaraH** = i god loke = in this world; **padmaa** = the goddess of fortune; **sadaa** = always; **aashritaa** = attaches herself to; truth; **sarvaani** = All; **satyamuulani** = are rooted in truth; **naasti** = there is no; **padam** = position; **param** = higher; **satyaat** = then truth.

"Truth is god and all virtues follow truth. All are rooted in truth there is nothing higher than truth."

[Verse Locator](#)

दत्तम् इष्टम् हुतम् चैव तप्तानि च तपांसि च ।

वेदाः सत्य प्रतिष्ठानाः तस्मात् सत्य परो भवेत् ॥ २-१०९-१४

14. **dattam** = gift; **iSTamcha** = sacrifice; **hutam chaia** = oblation; **tapaamsiaha** = austerities; **taptaani** = performed; **vedaaH** = and the scriptural texts; **satya pratiSThaanaaH** = have the foundation in Truth; **asmaat** = hence; **bhavet** = one should; **satya paraH** = thoroughly surrender to truth.

"Gift sacrifice, oblation, austerities performed and the scriptural texts have the foundation in Truth. Hence, one should thoroughly surrender to truth."

[Verse Locator](#)

एकः पालयते लोकम् एकः पालयते कुलम् ।

मज्जत्य् एको हि निरयः एकः स्वर्गे महीयते ॥ २-१०९-१५

15. **ekaH** = one; **paalayite** = rules; **lokam** = over the world; **ekaH** = one **paalayate** = rules; **kuma** = a race; **ekaH** = one; **majjati** = sinks into; **niraye** = hell; **ekaH** = one; **mahiyyate** = rises high; **svarge** = to heaven; (according to the degree of truthfulness practiced).

"One rules over the world. One develops a race. One sinks into hell . One rises high to heaven (according to one's degree of truthfulness practiced)."

[Verse Locator](#)

सो अहम् पितुर् निदेशम् तु किम् अर्थम् न अनुपालये ।

सत्य प्रतिश्रवः सत्यम् सत्येन समयी कृतः ॥ २-१०९-१६

16. **saH aham** = I as such; **satya pratishravaH** = am true to my promise; **kimartham** = why; **naanupalaye** = should I not fulfill; **satyam** = the true; **niyogam** = command; **pituH** = of my father; **samayiikR^itam** = which was a devotee **satyam** = of truth.

"I am true to my promise. Why should I not fulfill the command of my father, who was a devotee of truth?"

[Verse Locator](#)

न एव लोभान् न मोहाद् वा न च अज्ज्ञानात् तमो अन्वितः ।

सेतुम् सत्यस्य भेत्स्यामि गुरोः सत्य प्रतिश्रवः ॥ २-१०९-१७

17. **satya pratishravaH** = I; who conform to truth; **naiva bhetsyaami** = cannot demolish; **setum** = the bond; **satyasya** = truth; **guroH** = of my father; **lobhaat** = by covetousness; **na** = nor; **mohaadvaa** = by stupefaction; **na** = nor; **ajjNaanaat** = b ignorance; **tamo.anvitaH** = attended with darkness.

"Neither covetousness nor forgetfulness nor pride would cause me to destroy the bond of morality. I shall honour the vow made to my father."

[Verse Locator](#)

असत्य संधस्य सतः चलस्य अस्थिर चेतसः ।

न एव देवा न पितरः प्रतीच्छन्ति इति नः श्रुतम् ॥ २-१०९-१८

18. **naiva** = neither; **devaaH** = gods; **na** = now; **pitaraH** = the manes; **pratichchhanti** = will accept the offerings; **asatya sandhasya sataH** = of those who are wanting in truth; **chalasya** = unsteady; **asthira chestasaH** = and unstable in mind; **iti** = this; **shrutam** = is what is taught; **naH** = to us.

"Neither gods nor the manes will accept the offerings of those who are wanting in truth, unsteady and unstable in their minds. This is what is taught to us."

[Verse Locator](#)

प्रत्यग् आत्मम् इमम् धर्मम् सत्यम् पश्याम्य् अहम् स्वयम् ।
भारः सत् पुरुष आचीर्णः तद् अर्थम् अभिनन्द्यते ॥ २-१०९-१९

19. aham = I; svayam = myself; pashyaami = perceive; imam = this; satyam dharmam = virtue in the form of truthfulness; pratyagaatmam = as a universal permeation of spirit; tadartham = for that; bhaaraH = the burden; chiirNaaH = observed as a vow; abhimanyate = has been honoured; satpuruSaiH = by good men.

"I perceive this virtue in the form of truthfulness as a universal permeation of spirit. That is why, this burden, observed as a vow, has been honoured by good men."

[Verse Locator](#)

क्षात्रम् धर्मम् अहम् त्यक्ष्ये ह्य् अधर्मम् धर्मं सहितम् ।
क्षुद्रौर् नृशंसैर् लुब्धैः च सेवितम् पाप कर्मभिः ॥ २-१०९-२०

20. aham = I; tyakSye = renounce; kSaattram dharmam = the so-called duty of a warrior; adharmam = it is injustice; dharma samhitam = under the name of justice; sevitam = it is practised; kSudraiH = by petty; nR^ishamsaiH = cruel; lubdhaiH = covetous; paapakar mabhiH = men of evil deeds.

"I renounce the so-called duty of a warrior, it is injustice under the name of justice, it is practised by petty cruel and covetous men of evil deeds."

[Verse Locator](#)

कायेन कुरुते पापम् मनसा सम्प्रधार्य च ।
अनृतम् जिह्वया च आह त्रिविधम् कर्म पातकम् ॥ २-१०९-२१

21. paapam = sin; kurute = is committed; kaayena = by the body; sampradhaarya = after it has been conceived; manasaa = by the mind; anR^itamcha = and falsehood; aha = is spoken; jihvayaa = with tongue; paatakam karma = (thus) the degrading act; trividham = is of three types.

"Sin is committed by the body after it has been conceived by the mind and falsehood is spoken with the tongue. Thus, the degrading act is of three types (with body, mind and tongue)"

[Verse Locator](#)

भूमिः कीर्तिर् यशो लक्ष्मीः पुरुषम् प्रार्थयन्ति हि ।
स्वर्गस्थम् च अनुबध्नन्ति सत्यम् एव भजेत तत् ॥ २-१०९-२२

22. bhuumiH = the earth; kiirti = fame; yashaH = prosperity; lakSmiiH = and fortune; praarthayanti hi = indeed woo; puruSam = a man of truth; samanuvartante = and (they) constantly oblige; satyam = the truth; satyameva = truth alone; tat = should therefore; bhajeta = be strictly observed!.

"The earth, fame, prosperity and fortune indeed woo a man of truth. They constantly oblige the truth: truth should therefore be strictly observed!"

[Verse Locator](#)

श्रेष्ठम् ह्य् अनार्यम् एव स्याद् यद् भवान् अवधार्य माम् ।
आह युक्तिं करैर् वाक्यैर् इदम् भद्रम् कुरुष्व ह ॥ २-१०९-२३

23. **bhavaan** = you; **avadhaarya** = have made it out; **shreSTham** = to be good; '**kuruSva** = do; **idam** = this; **bhadvam** = good thing; **yat** = as; **aha** = uttered; **maan** = to me; **syaaat** = must be; **anaaryameva** = are really unworthy

"The logical words, you have made it out to be good, saying 'Do this good thing' as uttered to me, are really unworthy."

[Verse Locator](#)

कथम् ह्य् अहम् प्रतिज्जाय वन वासम् इमम् गुरोः ।
भरतस्य करिष्यामि वचो हित्वा गुरोर् वचः ॥ २-१०९-२४

24. **pratijJNaaya** = having promised; **gurau** = to my father; **imam vanavaasam** = about my exile to the forest; **hitvaa** = and (now) abandoning; **guroH** = the father's; **vachaH** = the words; **bharatasye** = of Bharata?

"Having promised before my father about my exile to the forest, how can I fulfil Bharata's words now, abandoning the father's words?"

[Verse Locator](#)

स्थिरा मया प्रतिज्जाता प्रतिज्जा गुरु सन्निधौ ।
प्रहृष्ट मानसा देवी कैकेयी च अभवत् तदा ॥ २-१०९-२५

25. **sthiraa** = a firm; **pratijJNa** = promise; **pratijJNaata** = has been pledged; **mayaa** = by me; **gurusannidhau** = in the presence of my father; **tadaa** = then; **saa** = that; **devii kaikeyii cha** = queen Kaikeyi also; **abhavata** = became; **prahR^iSyamaaNaaH** = rejoiced.

"A firm promise has been made by me in the presence of my father, when Queen Kaikeyi too became rejoiced."

[Verse Locator](#)

वन वासम् वसन् एवम् शुचिर् नियत भोजनः ।
मूलैः पुष्पैः फलैः पुण्यैः पितृऋन् देवामः च तर्पयन् ॥ २-१०९-२६
सन्तुष्ट पन्च वर्गो अहम् लोक यात्राम् प्रवर्तये ।
अकुहः श्रद्धधानः सन् कार्य अकार्य विचक्षणः ॥ २-१०९-२७

26; 27. **aham** = I; **pravartaye** = will proceed; **loka yaatraam** = with the life-journey; **vasan** = by accepting; **vanavaasam** = the dwelling in the forest; **evam** = in this manner; **shuchiH** = by remaining pure of body and mind; **niyata bhojanaH** = having controlled my diet; **tarpayan** = by feasting; **devaamsha** = the Gods; **pitR^iin** = and Ancestors; **puN^yaiH** = with pure; **muulaiH** = roots; **puSpaiH** = flowers; **phalaiH** = and fruits; **samtuSTa paN^cha vargaH** = with all my five senses fully sated; **akuhaH** = without any deceit; **shraddha dhaanasan** = fully devout; **kaaryaakaarya vichakSaNaH** = discriminative of what ought to be done and what ought not to be done.

"I will proceed with life-journey in this manner, by accepting this dwelling in the forest, by remaining pure in body and mind, having controlled my diet, by feasting the Gods and Ancestors with pure roots, flowers and fruits, with all my five senses fully sated, without any deceit, fully devout and discriminative of what ought to be done and what ought not to be done."

[Verse Locator](#)

कर्म भूमिम् इमाम् प्राप्य कर्तव्यम् कर्म यत् शुभम् ।
अग्निर् वायुः च सोमः च कर्मणाम् फल भागिनः ॥ २-१०९-२८

28. **praapya** = having reached; **imaam** = this; **karma bhuumim** = terrestrial globe (the realm of action); **karma** = an action; **yat** = which; **shubham** = is virtuous; **kartavyam** = is to be

done; **agniH** = the god of fire; **vaayushcha** = the wind- god; **somashcha** = and the moon- god; **phalabhaaginaH** = partake the fruits; **karmaNaam** = of their acts.

"Having reached this terrestrial globe (the realm of action), only a virtuous act is to be undertaken. The god of fire, the wind-god and the moon-god reap the fruits of their acts."

[Verse Locator](#)

शतम् क्रतूनाम् आहत्य देव राट् त्रिदिवम् गतः ।
तपांस्य् उग्राणि च आस्थाय दिवम् याता महर्षयः ॥ २-१०९-२९

29. **aahR^itya** = having performed; **shatam** = a hundred; **kratuunaam** = sacrifices; **devaraata** = Indra the Lord of celestials; **gataH** = went; **tridivam** = to heaven; **aasthaaya** = having practiced; **ugraaNi** = severe; **tapaamsi** = austerities; **maharSayaH** = the great sages; **yaataaH** = went; **divam** = to heaven.

"Having performed ahundred sacrifices, Indra the Lord of celestials went to heaven. Having practised severe austerities, the great sages went to heaven."

[Verse Locator](#)

अमृष्यमाणः पुनरुग्रतेजा ।
निशम्य तं नास्तिकवाक्यहेतुम् ।
अथाब्रवीत्तं नृपतेस्तनूजो ।
विगर्हमाणो वचानानि तस्य ॥ २-१०९-३०

30. **atha** = thereafter; **nishamya** = having heard; **tam** = that; **naastika vaakya hetum** = argument of atheism; (inuntiated by Jabali); **nR^ipateH tanunjaH** = that prince; **ugra tejaaH** = with a terrible energy; **amR^iSyamaaNaH** = without tolerating; **tasya** = his; **vachanaani** = words; **punaH** = again; **abraviit** = spoke; **vigarhamaaNaH** = with a reproach; **tam** = to him.

Hearing that argument of atheism inuntiated by Jabali, Rama the prince with a terrible energy, without tolerating his words, spoke in reproach to him (as follows):

[Verse Locator](#)

सत्यं च धर्मं च पराक्रमं च ।
भूतानुकम्पां प्रियवादिताम् च ।
द्विजातिदेवातिथिपूजनं च ।
पन्थानमाहुस्त्रिदिवस्य सन्तः ॥ २-१०९-३१

31. **santaH** = the virtuous; **aahuH** = say; (that); **satyamcha** = truth; **dharmamcha** = piety; **paraakramam** = valour; **bhuutaanukampaam** = compassion for all beings; **priya vaaditaamcha** = polite speech; **dvijaati devaatithi puujanamcha** = and worship of Brahmanas; gods and unexpected guests; **panthaanam** = are the paths; **tridivasya** = to heaven.

"The virtuous say that truth, piety, valour, compassion for all beings, polite speech and worship of Brahmanas, gods and unexpected guests are the paths to heaven."

[Verse Locator](#)

तेनैवमाज्ञाय यथावदर्थ ।
मेकोदयं सम्प्रतिपद्य विप्राः ।
धर्मं चरन्तः सकलं यथाव ।
त्काङ्क्षन्ति लोकागममग्रमन्ताः ॥ २-१०९-३२

32. **tena** = therefore; **vipraaH** = the learned; **aajJNaaya** = well-instructed; **yathaavat** = in what is to be; **artham** = their greatest advantage; **sampratipadya** = follow; **ekodayam** = their purpose resolutely; **charantaH** = and fulfil; **dharmam** = their duty; **sakalam** = in its entirety; **yathaavat** = properly; **apramattaaH** = and attentively; **kaaNKSanti** = seeking; **lokaagamam** = to attain the higher realms.

"Therefore the learned, well-instructed in what is to be their greatest advantage; follow their purpose resolutely and fulfill their duty in its entirety properly and attentively, seeking to attain the highest realms."

[Verse Locator](#)

निन्दाम्यहं कर्म पितुः कृतं त ।
द्यस्त्वामगृह्णाद्विषमस्थबुद्धिम् ।
बुद्ध्यनयैवंविधया चरन्तं ।
सुनास्तिकं धर्मपथादपेतम् ॥ २-१०९-३३

33. **aham** = I; **nindaami** = accuse; **tat** = that; **karma** = act; **kR^itam** = done; **pituH** = by my father; **tvam aagR^ihNaat** = in taking you into his service; **yaH** = you; **viSamastha buddhim** = with your misleading intelligence; **charantam** = moving; **evam vidhayaa** = with this type; **buddhyaa** = of intelligence; **sunaastikam** = a firm atheist; **apetam** = fallen; **dharmapathaat** = from the true path.

"I accuse the act done by my father in taking you into his service, you with your misleading intelligence, a firm atheist fallen from the true path."

[Verse Locator](#)

यथा हि चोरः स तथा हि बुद्ध ।
स्तथागतं नास्तिकमत्र विद्धि ।
तस्माद्धि यः शङ्क्यतमः प्रजानाम् ।
न नास्ति केनाभिमुखो बुधः स्यात् २-१०९-३४

34. **yathaahi tathaa hi** = It is an exact state of the case; **saH** = that; **buddhaH** = a mere intellection; **choraH** = (is deserves to be punished) as a thief; **viddhi** = and know; **naastikam** = an atheist; **atra** = here; **tathaagatam** = to be on par with a mere intellectual; **tasaat** = therefore; **yaH** = he who; **shaN^kya tamaH** = is the most suspectable; **prajaanaam** = (should be punished in the interest of) the people; **na syaat** = In no case; **buddhaH** = should a wise man; **abhimukhaH** = consort; **naastikaa** = with an atheist.

"It is an exact state of the case that a mere *intellection deserves to be punished as it were a thief and know an atheist to be on par with a mere intellectual. Therefore he is the most suspectable and should be punished in the interest of the poeple. In no case should a wise man consort with an atheist."

* It is the word that is responding to the chanllenge, which we call intellection. Truth/God is very subtle. A mind that is caught in the net of words/arguments cannot understand truth/God.

[Verse Locator](#)

त्वत्तो जनाः पूर्वतरे वराश्च ।
शुभानि कर्माणि बहूनि चक्रुः ।
चित्वा सदेमं च परम् च लौकं ।
तस्माद्विजाः स्वस्ति हुतं कृतं च २-१०९-३५

35. **janaaH** = men; **puurvatare** = that lived before; **tvattaH** = than you; **chakruH** = have performed; **babuumi** = many; **shubhaani** = auspicious; **karmaaNi** = acts; **chhitvaa** = abandoning; (all hopes of reward); **imamcha** = in this world; **param** = as well as the next; **tasmaat** = therefore; **dvijaaH** = Brahmanas; **hutamcha** = offer oblations in the sacred fire; **kR^itam** = and practise; **svasti** = noble; **kR^itam** = deeds.

"Men that lived before you have performed many auspicious acts, abandoning all hopes of reward in this world as well as the next. Therefore, Brahmanas offer oblations in the sacred fire and practise noble deeds."

[Verse Locator](#)

धर्मे रताः सत् पुरुषैः समेताः ।
तेजस्विनो दान गुण प्रधानाः ।
अहिंसका वीत मलाः च लोके ।
भवन्ति पूज्या मुनयः प्रधानाः ॥ २-१०९-३६

36. **munayaH** = the sages; **rataaH** = who are devoted; **dharme** = to righteousness; **sametaaH** = associating; **satpuruSaiH** = with men of virtue; **tejasvinaH** = endowed with spiritual splendour; **daanaguNa pradhaanaaH** = practising abundant charity; **ahimsakaaH** = harmless; **viitamalaaH** = washed free from all taint; **bhavanti** = become; **puujyaaH** = honoured; **loke** = in the world.

"The sages who are devoted to righteousness, associating with men of virtue, endowed with spiritual splendour, practising abundant charity, harm-less and washed free of all taint, are honoured into the world."

[Verse Locator](#)

इति ब्रुवन्तं वचनं सरोषं ।
रामं महात्मानमदीनसत्त्वम् ।
उवाच पथं पुनरास्तिकं च ।
सत्यं वचः सानुनयं च विप्रः ॥ २-१०९-३७

37. **mahaatmaanam** = to the high-souled Rama; **adiina sattvam** = who never had self-souled Rama; **adiina sattvam** = who never had self-pity; **bruvantam** = and speaking; **saroSam** = indignantly; **iti** = as aforesaid; **vipraH** = Jabali brahmana; **punaH uvaacha** = replied; **saanunayam** = in a fitting manner; **vachaH** = in words; **pathyam** = that were beneficial; **satya** = and truthful; **aastikam** = which showed his belief in authority of Vedas; the other world and so on.

"To the high-souled Rama, who never had self-pity and speaking indignantly as aforesaid, Jabali (that brahmana) replied in a fitting manner in words that were beneficial and truthful, which showed his belief in authority of Vedas, the other world and so on."

[Verse Locator](#)

न नास्तिकानां वचनम् ब्रवीम्यहं ।
न नास्तिकोऽहं न च नास्ति किंचन ।
समीक्ष्य कालं पुनरास्तिकोऽभवं ।
भवेय काले पुनरेव नास्तिकः ॥ २-१०९-३८

38. **aham** = I; **na braviimi** = and not speaking; **vachanam** = the words; **naastikaanaam** = of non-believers; **aham** = I; **na** = am not; **naastikaH** = an atheist; **nacha naasti** = now is it a fact that nothing exists; **kimchana** = whatsoever; **samiikSya** = perceiving; **kaalam** = the time; **abhavam** = I have become; **punareva** = just again; **naastikaH** = a non-believer.

"I am not speaking the words of non- believers. I am not an atheist, nor is it a fact that nothing exists whatsoever. Perceiving the time, I have become a believer. When the time comes, I will become again just a non-believer."

[Verse Locator](#)

स चापि कालोऽय मुपागतः शनैः ।
यथा मया नास्तिकवागुदीरिता ।
निवर्तनार्थं तव राम कारणात् ।
प्रसादनार्थं च मयैतदीरितम् ॥ २-१०९-३९

39. raama = O; Rama! SaH = that; ayam kaalaH api = and this time too; upaagataH = came; shanaiH = slowly; yathaa = how; naastika vaak = the words of non = believer; udiirita = came from my mouth; etat = this; iiritam = was spoken; tava kaaraNaat = for your sake; prasaadanartham cha = to pacify you; nivartanartham = and to persuade you to return (to Ayodhya).

"O, Rama! That and this time too came gradually. The words of a non-believer were spoken by me for your sake, to pacify you and to persuade you to return to Ayodhya."

इत्यार्षे श्रीमाद्रामायणे आदिकाव्ये अयोध्याकाण्डे नवोत्तरशततमः सर्गः

Thus completes 109th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 109

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39

© August 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 110 Verses converted to UTF-8, Nov 09

Introduction

Vasishta gives details of the creation of the world to Sri Rama. He says that Brahma, in the form of a boar caused the earth to rise from water and from Brahma is created the entire world. He recites the Genealogy of Rama's line. He informs that Aja and Suvrata were the two sons of Nabhaga and it was Aja who begot the virtuous King Dasaratha; Rama's father. Vasishta also informs Rama that in the whole of Ikshvaku race, only the eldest son becomes the king. He requests Sri Rama not to violate this tradition and take over the reins of Ayodhya.

[Verse Locator](#)

क्रुद्धम् आज्ञाय राम तु वसिष्ठः प्रत्युवाच ह।
जाबालिः अपि जानीते लोकस्य अस्य गत आगतिम्॥ २-११०-१

1. aajJNaaya = recognising; raamam = Rama's; kruddham = anger; vasiSThaH = Vasishta; pratyuvaacha ha = spoke as follows: jabaalirapi = even Jabali; jaaniite = is aware; gataagatam = of the going and coming; asya lokasya = of this world.

Recognising that Rama has become angry, Vashishta spoke as follows: "Even Jabali is aware of the going and coming of this world."

[Verse Locator](#)

निवर्तयितु कामः तु त्वाम् एतद् वाक्यम् अब्रवीत्।
इमाम् लोक समुत्पत्तिम् लोक नाथ निबोध मे ॥ २-११०-२

2. uktavaan = (He) spoke; etat = these; vaakyam = words; tvaam nivartayitu kaamastu = on account of his desire that you should return; lokanaatha = O; Lord of the people! nibodha = learn; me = from me; lokasamutpattim = of the creation of the world!.

"He spoke in this manner, on account of his desire that you should return. O, Lord of the people! Learn from me of the creation of the world!"

[Verse Locator](#)

सर्वम् सलिलम् एव आसीत् पृथिवी यत्र निर्मिता।
ततः समभवद् ब्रह्मा स्वयम्भूर् दैवतैः सह ॥ २-११०-३

3. sarvam = all; aasiit = was; salilam eva = water only (in the beginning); yatra = from which element; pR^ittivii = the earth; nirmitaa = was formed; tataH = and after that; svayambhuuH = the self-existent; brahmaa = Brahma; daivataiH saha = with all the gods; sambhavat = came into existence.

"All was water only in the beginning" from which element the earth was formed. After that, the self-existent Brahma with all the gods came into existence."

[Verse Locator](#)

स वराहः ततो भूत्वा प्रोज्जहार वसुंधराम् ।

असृजच् च जगत् सर्वम् सह पुत्रैः कृत आत्मभिः ॥ २-११०-४

4. tataH = thereafter; saH = that Brahma; bhuutvaa = assuming; varaahaH = the form of a boar; projjahaara vasundharaam = caused the earth to rise (from water); putraiH saha = and with his sons; kR^itaatmabhiH = of pure soul; aasR^ijachcha = created; sarvam = the entire; jagat = world.

"Thereafter, that Brahma, assuming the form of boar, caused the earth to rise from water and with his sons of pure soul, created the entire world."

[Verse Locator](#)

आकाश प्रभवो ब्रह्मा शाश्वतो नित्य अव्ययः ।

तस्मान् मरीचिः सम्जज्ने मरीचेः कश्यपः सुतः ॥ २-११०-५

5. shaashvataH = the eternal; ityaH = changeless; avyayaH = and imperishable; brahmaa = Brahma; aakaasha prabhavaH = was begotten from ether; tasmaat = and from him; mariichiH = Marichi; samjajNe = was born; kashyapaH = Kashyapa; maricheH = was Marichi's; sutaH = son.

"The eternal, changeless and imperishable Brahma was begotten from ether and from his was born Marichi. Marichi's son was kashyapa."

[Verse Locator](#)

विवस्वान् कश्यपाज् जज्ने मनुर् वैवस्तवः स्मृतः ।

स तु प्रजापतिः पूर्वम् इक्ष्वाकुः तु मनोः सुतः ॥ २-११०-६

6. kashyapaat = from Kashyapa; vivasvaan = Vivasvan; jajNe = was born; manuH = Manu; vaivasvataH sutaH = was the son of Vivasvan; satu = Manu for his part; puurvam = formerly; prajaapatiH = was the lord of creation; ikSvaakuH = Ikshvaku; manoH = was Manu's sutaH = son.

"From Kashyapa, Vivasvan(sun-god) was born. manu was the son of Vivasvan. Manu for his part, was formerly the lord of creation. Ikshvaku was Manu's son."

[Verse Locator](#)

यस्य इयम् प्रथमम् दत्ता समृद्धा मनुना मही ।

तम् इक्ष्वाकुम् अयोध्यायाम् राजानम् विद्धि पूर्वकम् ॥ २-११०-७

7. yasya = to whom; samR^iddhaa = the fertile; mahii = earth; prathamam = initially; dattaa = was given; manunaa = by Manu; viddhi = know; tam ikSvaakum = the Ikshvaku; puurvakam = as the first; raajaanam = king; ayodhyaayaam = of Ayodhya.

"The entire fertile earth was given by Manu to Ikshvaku and know that Ikshvaku was thus the first king of Ayodhya!"

[Verse Locator](#)

इक्ष्वाकोः तु सुतः श्रीमान् कुक्षिर् एव इति विश्रुतः ।

कुक्षेर् अथ आत्मजो वीरो विकुक्षिर् उदपद्यत ॥ २-११०-८

8. ikSvaakoH = Ikshvaku's; sutaH = son; vishrutaH = was known as; shriimaan = the illustrious; kukSireveti = Kukshi; atha = thereafter; kukSeH = kukshi's; aatmajaH = son; viiraH = was the valiant; vikukSiH = Vikukshi; udapadyata = born.

"Ikshvaku's son was known as Kukshi, the illustrious king. Then, Kukshi's son was the valiant Vikukshi."

[Verse Locator](#)

विकुक्षेः तु महा तेजा बाणः पुत्रः प्रतापवान् ।
बाणस्य तु महा बाहुर् अनरण्यो महा यशः ॥ २-११०-९

9. **vikukSeH** = to Vikukshi (was born); **baaNaaH** = Bana; **mahaatejaaH** = the most splendid; **prataapavaan** = and powerful; **putraH** = son; **baaNasya** = to Bana; (was born); **anaraNyaH** = Anaranya; **mahaabaahuH** = the mighty armed; **mayaayashaaH** = and the most illustrious one.

"To Vikukshi was born the most splendid and powerful son, Bana. To Bana was born Anaranya the mighty armed and the most illustrious son."

[Verse Locator](#)

नाना वृष्टिर् बभूव अस्मिन् न दुर्भिक्षम् सताम् वरे ।
अनरण्ये महा राजे तस्करो वा अपि कश्चन ॥ २-११०-१०

10. **asmin anaraNye** = (While) this Anaranya = vare = the excellent; **sataam** = among beings; **mahaaraaje** = was the emperor; **na babhuuva** = there was no; **anavR^iSThiH** = dearth of rain; **na** = nor; **durbhikSam** = drought; **na kashchana** = no one; **takraH** = was a thief.

"While this King Anaranya, the most excellent among beings was reigning, there was neither dearth of rain nor a drought. No one was a thief."

[Verse Locator](#)

अनरण्यान् महा बाहुः पृथू राजा बभूव ह ।
तस्मात् पृथोर् महा राजः त्रिशङ्कुर् उदपद्यत ॥ २-११०-११
स सत्य वचनाद् वीरः सशरीरो दिवम् गतः ।

11. **anaraNyaat** = from Anaranya; **babhuuvaha** = was born; **mahaabahuH** = the mighty armed; **raajaa** = king; **pR^ithuH** = Prithu; **tasmaat pR^ithoH** = from that Prithu; **udapadyata** = was born; **mahaaraajaH** = the Emperor; **trishaNkuH** = Trishanku; **saH viiraH** = that valiant man; **gataH** = ascended to; **divam** = heaven; **sa shariiraH** = along with his mortal body; **satya vachanaat** = for his true eloquence.

"From Anaranya was born the mighty armed king Prithu. From Prithu was born the Emperor Trishanku. That valiant man ascended to heaven along with his mortal body, because of his true eloquence."

[Verse Locator](#)

त्रिशङ्कोर् अभवत् सूनुर् धुन्धुमारो महा यशः ॥ २-११०-१२
धुन्धुमारान् महा तेजा युवन अश्वो व्यजायत ।

12. **trishaN^koH** = to Trishanku; **abhavat** = was born; **suumuH** = a son; **mahaayashaaH** = the highly illustrious; **dundhumaaraH** = Dundhumara; **dundhumaarut** = from Dundhumara; **vyajaayata** = was born; **mahaatejaaH** = the hero; **yuvanaashvaH** = Yuvanasva.

"To Trishanku was born a son, the highly illustrious Dundhumara. From Dundhumara was born the hero, Yuvanasva."

[Verse Locator](#)

युवन अश्व सुतः श्रीमान् मान्धाता समपद्यत ॥ २-११०-१३

मान्धातुः तु महा तेजाः सुसंधिर् उदपद्यत ।

सुसंधेर् अपि पुत्रौ द्वौ ध्रुव संधिः प्रसेनजित् ॥ २-११०-१४

यशस्वी ध्रुव संधेः तु भरतो रिपु सूदनः ।

13; 14. **shriimaan** = the illustrious; **maandhaataa** = Mandhata; **sampadyata** = was born; **yuvanaaashva sutaH** = as a son to Yuvanasva; **mandhaatuH** = to Mandhata; **udapadyata** = was born; **mahaatejaaH** = the hero; **susandhiH** = Susandhi; **dvau** = (therewere) too; **putrau** = sons; **dhruvasandhiH** = Dhruvasandhi; **prasenajit** = and Prasenajit; **susandherapi** = to Susandhi; **dhruvasandheH** = from Dhruvasandhi (was born); **yashasvii** = the illustrious; **bharataH** = Bharata; **ripusuudanaH** = the annihilator of enemies.

"The illustrious Mandhata was born as a son to Yuvanasva. To Mandhata was born the hero, Susandhi. There were two sons Dhruvasandhi and prasenajit to Susandhi. From Dhruvasandhi was born the illustrious Bharata, the annihilator of enemies."

[Verse Locator](#)

भरतात् तु महा बाहोर् असितो नाम जायत ॥ २-११०-१५

यस्य एते प्रतिराजान उदपद्यन्त शत्रवः ।

हैहयाः ताल जन्घाः च शूराः च शश बिन्दवः ॥ २-११०-१६

15; 16. **mahaabaahoH bharataat** = from the mighty armed Bharata; **jaayata** = was born; **asitonaama** = a son named Asita; **yasya** = for whom; **haihayaaH** = Haihayas; **taalaN^ghaashcha** = Talajanghas; **shuuraaH** = and the valiant; **shashibindavashcha** = shashibindavas; **upapadyanta** = became; **pratirajaanaH** = royal adversaries; **shatravoH** = and enemies.

"From the mighty armed Bharata was born a son named Asita, for whom his royal adversaries, Haihayas, Talajanghas and the valiant Shashibindavas became the enemies."

[Verse Locator](#)

तामः तु सर्वान् प्रतिव्यूह्य युद्धे राजा प्रवासितः ।

स च शैल वरे रम्ये बभूव अभिरतो मुनिः ॥ २-११०-१७

17. **prati vyuuhy** = having drawn out his battle-array against; **taan sarvaan** = all those kings; **yuddhe** = in a combat; **raajaa** = the king Asita; **pravaasitaH** = was driven away; **saH** = he; **babhuuva** = became; **abhirataH** = a devoted; **muniH** = sage; **ramye** = on a beautiful; **shailavare** = and excellent mountain.

"Having drawn out his battle-array against all those kings in a combat, the king Asita was driven away. Asita then became a devoted sage taking asylum in an excellent and charming mountain."

[Verse Locator](#)

द्वे च अस्य भार्ये गर्भिण्यौ बभूवतुर् इति श्रुतिः ।

एका गर्भविनाशाय सपत्न्यै गरलं ददौ ॥ २-११०-१८

18. **asya** = Asita's; **dve bhaarye** = two wives; **babhuuvatuH** = became; **garbhiNyau** = pregnant; **iti** = this is; **shrutiH** = a hear-say; **ekaa** = one wife; **dadau** = gave; **garalam** = poison; **sapatnai** = to the other co-wife; **gabhavinaashaaya** = for the destruction of foetus.

"Asita's two wives became pregnant. It is a hearsay that one of his wives gave poison to the other co-wife in order to destroy her foetus."

[Verse Locator](#)

भार्गवः च्यवनो नाम हिमवन्तम् उपाश्रितः ।

तम् ऋषिम् समुपागम्य कालिन्दी तु अभ्यवादयत् ॥ २-११०-१९

स ताम् अभ्यवदद् विप्रो वर ईप्सुम् पुत्र जन्मनि ।

19. **chayaveno naama** = A sage called Chyavana; **bhaargavaH** = belonging to Bhrign race; **upaashritaH** = was taking a shelter; **himavantam** = in a Himalayan mountain; **kaalindii** = Kalindi; **samupaagamya** = approached; **tam R^iSim** = that sage; **abhyavaadayat** = and offered her salutaion; **saH vipraH** = that brahmana; **abhyavadat** = spoke; **taam** = to her; **varepsum** = who wanted to get a boon; **putrajanmani** = for the birth of a son.

"A sage called Chyavana, belonging to Bhrign race was staying in a Himalayan mountain. Kalindi (Asita's wife) approached that sage and offered her salutation. That brahmna spoke the following words to her, who wanted to obtain a boon for the birth of a son."

[Verse Locator](#)

पुत्रस्ते भविता देवि महात्मा लोकविश्रुतः ॥ २-११०-२०

धार्मिकश्च सुशीलश्च वंशकर्तारिसूदनः ।

20. **devi** = O; Queen!; **putraH** = A son; **mahaatmaa** = with a great soul; **lokavishrutaH** = world-famous; **dhaarmikashcha** = a righteous man; **sushiilashcha** = of a good conduct; **vamsha kartaa** = a perpetuator of the race; **arisuudanaH** = and an annihilator of enemies; **bhavitaa** = will be born; **te** = to you.

"O, Queen! A high-souled son, who will be world-famous, righteous, of a good conduct, a perpetuator of the race and an annihilator of enemies will be born to you."

[Verse Locator](#)

कृत्वाप्रदक्षिणं हृष्टा मुनिं तमनुमान्य च ॥ २-११०-२१

पद्मपत्रसमानाक्षं पद्मगर्भसमप्रभम् ।

ततः सा गृहम् आगम्य देवी पुत्रम् व्यजायत ॥ २-११०-२२

21; 22. **saH devii** = that Queen Kalindi; **hR^iSTaa** = delighted as she was; **pradakSiNam kR^iSTaa** = delighted as she was; **pradakSiNam kR^itvaa** = circumambulated; **tam munim** = that sage; **anumaanyacha** = took permission to leave; **tataH** = and thereafter; **aagamya** = on reaching; **gR^itam** = home; **vyajaayat** = had delivered; **putram-** a son; **padmapatra samaanaakSam** = having eyes resembling lotus-leaves; **padmagarbha samaprabham** = and having a radiance like that of Brahma the Lord of creation.

"The delighted Queen Kalindi circumambulated that sage, took permission from him to leave and thereafter on reaching home, had delivered a son, having eyes resembling lotus-leaves and having a radiance like that of Brahma the Lord of creation."

[Verse Locator](#)

सपत्न्या तु गरः तस्यै दत्तो गर्भ जिघांसया ।

गरेण सह तेन एव जातः स सगरो अभवत् ॥ २-११०-२३

23. **garaH** = poison; **dattaH** = was given; **tasyaiH** = to her; **sapatnyaa** = by her co-wife; **garbha jighaamsayaa** = with an intention to kill her foetus; **jaataH** = born; **tena gareNa sahaiva** = with that poison itself; **saH** = he; **abhavat** = became; **sagaraH** = Sagara (a man with poison).

"Poison was given earlier by her co-wife with an intention to kill her foetus. Born with that poison itself, he became Sagara (a man with poison)."

[Verse Locator](#)

स राजा सगरो नाम यः समुद्रम् अखानयत् ।

इष्ट्वा पर्वणि वेगेन त्रासयन्तम् इमाः प्रजाः ॥ २-११०-२४

24. saH = He; yaH = which; sagaro naama raajaa = king was named as Sagara; iSTvaa = performed sacrifices; parvaNi = on the day of the full moon; akhaanayat = got excavated; samndram = the ocean; traasa yantam = frightening; imaam prajaaH = these people; vegena = by his seed of digging.

"It was king SAgara who excavated the ocen and who, by his sacrifice, on the day of the full moon, by his energy, frightened the people here by the speed of his digging."

[Verse Locator](#)

असमन्जः तु पुत्रो अभूत् सगरस्य इति नः श्रुतम् ।

जीवन् एव स पित्रा तु निरस्तः पाप कर्म कृत् ॥ २-११०-२५

25. asamaNjNaH = Asmanja; abhuut = was; sagarasya = Sagara's; putraH = son; shrutam = there was a hearsay; naH = to us; iti = that; saH = Asamanja; paapakarama kR^it = on account of his wicked deeds; nirastah = was banished; pitraa = by his fatehr; jiivanneva = even while living.

"Asamanja was Sagara's son. There was a hearsay that on account of his wicked deeds, Asamanja was banished by his father even during his life time."

[Verse Locator](#)

अंशुमान् इति पुत्रो अभूद् असमन्जस्य वीर्यवान् ।

दिलीपो अंशुमतः पुत्रो दिलीपस्य भगीरथः ॥ २-११०-२६

26. AsamaNjasya = to asamanja; abhuut = was born; viiryavaan = a valiant; putraH = son; amshumaaniti = called Amshuman; diliipaH = dilipa; amshumataH = was Amshuman's; putraH = son; bhagiirathaH = Bhagiratha; diliipasya = was Dilipa's son.

"A valiant son called amshuman was born to Asamanja. Dilipa was Amshuman's son. Bhagiratha was Dilipa's son."

[Verse Locator](#)

भगीरथात् ककुत्स्थः तु काकुत्स्था येन तु स्मृताः ।

ककुत्स्थस्य तु पुत्रो अभूद् रघुर् येन तु राघवः ॥ २-११०-२७

27. bhagiirathaat = of Bhagiratha; kakutthsaH = was born; kaakutthaaH = the Kakutsthas; vishrutaaH = take their name; kakutthsasya cha = to Kakutstha; abhuut = was born; putra = a son; raghuH = called Raghu; yena = from whence (spring); raaghavaaH = Ragahavas.

"Of Bhagiratha was born kakutstha, from whom the Kakutsthas take their name. To Kakutsthas was born a son called Raghu, from whence spring Raghavas."

[Verse Locator](#)

रघोः तु पुत्रः तेजस्वी प्रवृद्धः पुरुष अदकः ।

कल्माष पादः सौदास इत्य् एवम् प्रथितो भुवि ॥ २-११०-२८

28. raghoH = from Raghu (was born); tejasvii = a renowned; putraH = son; pravR^iddhaH = called Pravridha; prathitaH = known; bhuvi = in the world; ityevam = under the names; puruSaadakaH = Purushadaka; kalmaaSapaadaH = Kalmashapada; sondaasaH = and Soudasa.

"From Raghu was born a renowned son named Pravridha, known in the world under the names Purushadaka, Kalmashapada and Soudasa."

[Verse Locator](#)

कल्माष पाद पुत्रो अभूत् शन्खणः तु इति विश्रुतः ।
यः तु तद् वीर्यम् आसाद्य सह सेनो व्यनीनशत् ॥ २-११०-२९

29. kalmaSapaada putraH = Kalmashapada's son; abhuut = was; vishrutaH = renowned; iti = as; shaNkhaNaH = Shankhana; tadviiryam = kalmashapada's valour; vyaniishat = perished; saha sainyaH = along with his army.

"Kalmashapada's son was renowned as Shankhana, who, even on attaining his father's valour, perished (in a battle) along with his army."

[Verse Locator](#)

शन्खणस्य तु पुत्रो अभूत् शूरः श्रीमान् सुदर्शनः ।
सुदर्शनस्य अग्नि वर्ण अग्नि वर्षस्य शीघ्रगः ॥ २-११०-३०
शीघ्रगस्य मरुः पुत्रो मरोः पुत्रः प्रशुश्रुकः ।
प्रशुश्रुकस्य पुत्रो अभूद् अम्बरीषो महा द्युतिः ॥ २-११०-३१
अम्बरीषस्य पुत्रो अभून् नहुषः सत्य विक्रमः ।
नहुषस्य च नाभागः पुत्रः परम धार्मिकः ॥ २-११०-३२
अजः च सुव्रतः चैव नाभागस्य सुताउ उभौ ।
अजस्य चैव धर्म आत्मा राजा दशरथः सुतः ॥ २-११०-३३

30; 31; 32; 33. shriiman = the fortunate; sadarshanaH = Sudarshana; putraH = was the son; shaNkhaNasya = of Shankhana; sudarshanasya = Sudarshana's (son); (was); agnivarNaH = Agnivarna; agnivarNasya = and of Agnivarna (was born); shiighragah = Shighraga; shiighragasya = Shighraga's' putraH = son was; maruH = Maru; maroH = Maru's; putraH = son; prashushruvaH = was Prashushruva; prashushruvasya = of Prashushruva; abhuut = was born; putraH = a son; ambariiSaH = Ambarisha; ambariiSasya = of Ambarisha; abhuut = was born; putraH = a son; nahuSaH = Nahusha; satyavikramaH = who was full of valour; nahuSasya = Nahusha's; putraH = son; naabhaagaH = Nabhaga; parama dhaarmikaH = of outstanding virtue; ajashcha = Aja; su vratashchaiva = Suvrata; ubhau = were the two; sutau = sons; naabhagasya = of Nabhaga; ajasyaiva = sutau = sons; naabhaagasya = of Nabhaga; ajasyaiva = Aja's; sutaH = son; dharmaatmaa = was the virtuous; raaja dasharathaH = king Dasaratha.

The fortunate Sudarshana was the son of Shankhana. Sudarshana's son was Agnivarna; and of Agnivarna was born Shighraga. Shighraga begot Maru and Maru's son was Prashushruva from Prashushruva was born Ambarisha of that great radiance. To Ambarisha was born a son named Nahusha who was full of valour. Nahusha's son was Nabhaga of outstanding virtue. Aja and Suvrata were the two sons of Nabhaga and it was Aja who begot the virtuous King Dasartha."

[Verse Locator](#)

तस्य ज्येष्ठो असि दायादो राम इत्य् अभिविश्रुतः ।
तद् गृहाण स्वकम् राज्यम् अवेक्षस्व जगन् नृप ॥ ३४

34. asi = you are; jyeSThaH = the eldest son; tasya = of that Dasaratha; abhivishrutaH = very well known; raama iti = as Rama; daayaadaH = the heir who can claim over the inheritance; nR^ipaiH = O; king!; tat = for that reason; gR^ihaaNa = take over; svakam = your; raajyam = kingdom; avekSasva = look after; janam = your people.

"You are the eldest son of that Dasaratha, very well-known as Rama, the heir who can claim over the inheritance. O, King! Hence, take over your kingdom and look after your people there."

[Verse Locator](#)

इक्ष्वाकूणाम् हि सर्वेषाम् राजा भवति पूर्वजः ।
पूर्वजेन अवरः पुत्रो ज्येष्ठो राज्ये अभिषिच्यते ॥ २-११०-३५

35. **puurvajaH** = the eldest son only; **bhavati** = becomes; **raajaa** = the king; **sarveSaam** = in the entire; **ikSvaakuuNaam** = people born in Ikshvaku race; **puuraje** = (when) the eldest exists; **avaraH** = the younger; **na** = will not (become the king); **jyeSThaH putraH** = the eldest son only; **abhiSichyate** = is anointed; **raajye** = to the crown.

"The eldest son only becomes the king in the entire Ikshvaku race. When the eldest son exists, the younger son will not become a king. The eldest son only is anointed to the crown.

[Verse Locator](#)

स राघवाणाम् कुल धर्मम् आत्मनः ।
सनातनम् न अद्य विहातुम् अर्हसि ।
प्रभूत रत्नाम् अनुशाधि मेदिनीम् ।
प्रभूत राष्ट्राम् पितृवन् महा यशाः ॥ २-११०-३६

36. **mahaayashaH** = O; the celebrated one!; **sanaatanam** = this is the eternal; **kuladharmam** = tradition of your race; **raghuvaaNaam** = those born in Raghu dynasty; **aatmanaH** = yours; **saH** = as such; **naarhasi** = and ought not; **vihantum** = to be violated by you; **adya** = now; **anushaadhi** = rule over; **mediniim** = the earth; **prabhuuta ratnaam** = abundant with precious metals; **prabhuuta raaSTraam** = and a vast kingdom; **pitR^ivat** = as did your father.

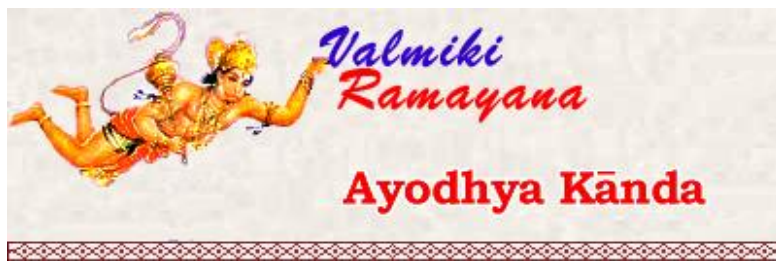
"O, the celebrated one! This is the eternal tradition of your race, those born in Raghu dynasty and ought not to be violated by you. Rule over the earth, this vast kingdom abundant with precious metals, as did your father."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे दशोत्तरशततमः सर्गः यशाः ॥(ए)(गेम्)

Thus completes 110th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 110

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 111 Verses converted to UTF-8, Nov 09

Introduction

Vashishta urges Rama to grant the prayer of Bharata. Rama replies that the command given by his father cannot be disregarded. Bharata then decides to undertake a fast unto death as a last resort to exert pressure on Rama. On Rama's dubbing such a step as repugnant to the code of conduct prescribed for a kshatriya, Bharata requests Rama to allow him to remain in the forest as the latter's proxy. Rama, however, rules out this proposition also, saying that it is a matter of reproach. He reaffirms his resolve to enter Ayodhya only after implementing the pledge given to his father.

[Verse Locator](#)

वसिष्ठः तु तदा रामम् उक्त्वा राज पुरोहितः ।
अब्रवीद् धर्मं सम्युक्तम् पुनर् एव अपरम् वचः ॥ २-१११-१

1. **uktvaa** = having spoken (thus); **raamam** = to Rama; **vasiSThastu** = Vasistha; **raaja purohitaH** = the royal priest; **tadaa** = then; **punareva** = again; **abraviit** = spoke; **aparam vachaH** = (the following) further words; **dharmasamyuktam** = which were righteous.

Having spoken thus to Rama, Vasishta the royal priest added the following righteous words:

[Verse Locator](#)

पुरुषस्य इह जातस्य भवन्ति गुरवः त्रयः ।
आचार्यः चैव काकुत्स्थ पिता माता च राघव ॥ २-१११-२

2. **kaakutthsa** = O; Rama!; **raaghava** = O; Raghava!; **jaatasya** = from birth; **trayaH** = three; **guravaH** = spiritual instructors; **puruSasya** = of a man; **bhavanti** = are; **achaaryashchaiva** = his teacher; **pitaa** = his father; **maataacha** = and his mother.

"O, Kakutstha, O offspring the Raghu dynasty! From birth, the three spiritual instructors of a man are his teacher, his father and his mother."

[Verse Locator](#)

पिता ह्य् एनम् जनयति पुरुषम् पुरुष ऋषभ ।
प्रज्जाम् ददाति च आचार्यः तस्मात् स गुरूर् उच्यते ॥ २-१११-३

3. **puruSarSabha** = O; the excellent among men!; **pitaa** = the father; **janayatihi enam puruSam** = gives man his life; **achaaryaH** = the teacher; **dadaati** = instructs (him); **prajJNaam** = in wisdom; **tasmaat** = and therefore; **saH** = the teacher; **uchyate** = is said to be; **guruH** = the superior.

"O, excellent among men! The father of man his life. The teacher instructs him in wisdom and therefore instructs the teacher is said to be the superior!"

[Verse Locator](#)

से ते अहम् पितुर् आचार्यः तव चैव परम् तप ।

मम त्वम् वचनम् कुर्वन् न अतिवर्तेः सताम् गतिम् ॥ २-१११-४

4. **paramtapa** = O; Rama; the tormentator of enemies!; **saH aham** = that I; **aachaaryaH** = am the spiritual preceptor; **te pituH** = to your father; **tavachaiva** = and to you too; **kurvam** = In obeying; **mama** = my vachanam = words; **tvam** = you; **naativartate** = will not transgress; **niitim** = the path; **sataam** = of the virtuous.

"O, Rama the tormentator of the enemies! I am the spiritual Preceptor to your father and to you too. In obeying my words, you will not transgress the path of the virtuous."

[Verse Locator](#)

इमा हि ते परिषदः श्रेणयः च समागताः ।

एषु तात चरन् धर्मम् न अतिवर्तेः सताम् गतिम् ॥ २-१११-५

5. **taata** = O; dear prince!; **imaaH** = these; **pariSadaH** = subjects; **shreNayashcha** = the traders and other categories of people; **tathaa** = and; **dvijaaH** = Brahmanas; **te hi** = are your people only; **eSu** = in their case; **charan** = while practising; **dharmam** = righteousness; **naativartate** = you will not transgress; **gatim** = the path; **sataam** = of the righteous.

"O, dear prince! These subjects, the traders, the other categories of people and Brahmana are your people only. In fulfilling your duty to them, you will not be transgressing your righteous path."

[Verse Locator](#)

वृद्धाया धर्म शीलाया मातुर् न अर्हस्य् अवर्तितुम् ।

अस्याः तु वचनम् कुर्वन् न अतिवर्तेः सताम् गतिम् ॥ २-१११-६

6. **naarhasi** = you ought not; **avartitum** = to be lacking in reverence; **maatuH** = to your mother; **vR^iddhayaa** = who is aged; **dharmasheelayaaH** = and of noble conduct; **kurvan** = by carrying out; **asyaaH** = her; **vachanam** = words; **naati vartate** = you will not deviate; **gatim** = from the path; **sataam** = of the virtuous.

"You ought not to be lacking in reverence to your mother who is aged and possessing a noble conduct. By carrying out her words, you will not deviate from the path of the virtuous."

[Verse Locator](#)

भरतस्य वचः कुर्वन् याचमानस्य राघव ।

आत्मानम् न अतिवर्तेः त्वम् सत्य धर्म पराक्रम ॥ २-१११-७

7. **raaghava** = O; Rama; **satyadharmaparaakramaH** = excelling in truth and virtue!; **kurvan** = by fulfilling; **vachaH** = the words; **bharatasya** = of Bharata; **yaachamaanasya** = who is beseeching (you); **tvam** = you; **naativartate** = will not be false; **aatmaanam** = to yourself.

"O, Rama excelling in truth and virtue. By fulfilling the words of the beseeching Bharata, you will not be false to yourself."

[Verse Locator](#)

एवम् मधुरम् उक्तः तु गुरुणा राघवः स्वयम् ।

प्रत्युवाच समासीनम् वसिष्ठम् पुरुष ऋषभः ॥ २-१११-८

8. **uktassam** = having been spoken; **madhuram** = sweet words; **guruNaa** = by his spiritual preceptor; **svayam** = himself; **evam** = thus; **raaghavaH** = Rama; **puruSarSabhaH** = the excellent

among men; **pratyuvaacha** = replied; **vasiSTham** = to Vasishta; **samaasiinam** = who was seated there

Having heard the sweet words spoken by his spiritual preceptro himself, Rama the excellent among men replied (as follows) to Vasishta who was seated there.

[Verse Locator](#)

यन् मातापितरौ वृत्तम् तनये कुरुतः सदा ।
न सुप्रतिकरम् तत् तु मात्रा पित्रा च यत् कृतम् ॥ २-१११-९
यथा शक्ति प्रदानेन स्नापनाच् चादनेन च ।
नित्यम् च प्रिय वादेन तथा सम्बर्धनेन च ॥ २-१११-१०

9; 10. **vR^ittam** = the good; **yat** = which; **maataapitrau** = a father and mother; **kurutaH** = do; **yathaashakti pradaanena** = by giving him whatever they can; **sadaa** = forever; **tanaye** = to their son; **svaapanochchhaadanena cha** = by putting him to sleep; rubbing his body with oil etc; **priya vaaden** = by speaking kindly to him; **nityamcha** = every moment; **tathaa** = and; **samvardhanena** = even by nourishing him; **yat** = and whatever; **kR^itam** = is done; **maatrasa** = by a mother; **pitrasa** = and father; **tat tu** = that however; **na suprati karam** = cannot be requited.

"The good, which a father and mother do, by giving whatever they can, to their son constantly, by putting him to sleep, rubbing his body with oil etc, nay, by speaking kindly to him every moment, and even by nourishing him, can never be wholly requited."

[Verse Locator](#)

स हि राजा जनयिता पिता दशरथो मम ।
आज्जातम् यन् मया तस्य न तन् मिथ्या भविष्यति ॥ २-१११-११

11. **mam** = my; **pitaa** = father; **saH** = that; **raajaa dasharathaH** = king Dasaratha; **janayitaa hi** = indeed begot me; **yat** = that whihc; **ajJNaatam** = was promised; **mayaa** = by me; **tasya** = to him; **tat** = that; **na bhaviSyati** = will not become; **mithyaa** = false.

"The command laid upon me by king Dasaratha, my father, who begot me, cannot therefore be disregarded."

[Verse Locator](#)

एवम् उक्तः तु रामेण भरतः प्रत्यनन्तरम् ।
उवाच परम उदारः सूतम् परम दुर्मनाः ॥ २-१११-१२

12. **evam** = thus; **uktaH** = spoken; **raameNa** = by Rama; **bharataH** = Bharata; **paramodaaraH** = the highly generous man; **parama durmanaaH** = was very much anguished; **uvaacha** = and spoke; **suutam** = to Sumantra the charioteer; **pratyanantaram** = who was standing nearby.

Hearing Rama's words, the most generous Bharata felt very much anguished and addressed the following words to Sumantra the charioteer who was standing nearby:

[Verse Locator](#)

इह मे स्थण्डिले शीघ्रम् कुशान् आस्तर सारथे ।
आर्यम् प्रत्युपवेक्ष्यामि यावन् मे न प्रसीदति ॥ २-१११-१३

13. **saarathe** = O; charioteer!; **aastara** = spread; **kushaan** = the Kusha grass; **shiigram** = soon; **sthaN^Dile** = on the ground; **iha** = here; **me** = for me; **pratyupavekSyami** = I shall

remain facing; **aaryam** = my illustrious brother; **yaavat** = till; **na prasiidati me** = he does not get me propitiated.

"O, charioteer! Spread speedily the Kusha grass on the ground here for me. I shall remain facing my illustrious brother till he gets propitiated (and grant my request)."

[Verse Locator](#)

अनाहारो निरालोको धन हीनो यथा द्विजः ।
शेष्ये पुरस्तात् शालाया यावन् न प्रतियास्यति ॥ २-१११-१४

14. **sheSya** = I shall remain lying down; **purastaat** = in front; **shaalaayaaH** = of Rama's hut; **anaahaaraH** = without food or drink; **niraalokaH** = and depriving myself of light; **yaavat** = until; **na pratiyaasyati** = he does not return to Ayodhya; **dvijaH yathaa** = like a brahmana; **dhana hiinaH** = who is destitute (lies down at the door of his creditor).

"I shall remain lying down in front of Rama's hut without food or drink and depriving myself of light until he returns to Ayodhya, like a brahman who is a destitute (lies down at the door of his creditor)."

[Verse Locator](#)

स तु रामम् अवेक्षन्तम् सुमन्त्रम् प्रेक्ष्य दुर्मनाः ।
कुश उत्तरम् उपस्थाप्य भूमाउ एव आस्तरत् स्वयम् ॥ २-१११-१५

15. **prekSya** = seeing; **sumantram** = Sumantra; **avekSantam** = who was gazing at; **raamam** = RAmA; (for his command); **sa tu** = that Bharata; **durmanaaH** = with low spirits; **svayameva** = on his own; **upasthaapya** = brought; **kushottaram** = a heap of Kusha grass; **aastarat** = and spread it; **bhuumau** = on the floor.

Seeing Sumantra who was gazing at Rama waiting for his command, the low-spirited Bharata, on his own, brought a heap of Kusha grass and spread it on the floor.

[Verse Locator](#)

तम् उवाच महा तेजा रामो राज ऋषि सत्तमाः ।
किम् माम् भरत कुर्वाणम् तात प्रत्युपवेक्ष्यसि ॥ २-१११-१६

16. **raamaH** = Rama; **mahaatejaaH** = of great splendour; **raajarSi sattamaH** = and the excellent among royal sages; **uvaacha** = spoke; **tam** = to him (as follows); **bharata** = O; Bharata; **taataH** = my dear brother!; **kim kurvaaNam taataH** = what wrong have I done; **pratyupavakSyasi** = that you lie = down; **maam** = before me?

Rama of great splendour and the best among royal sages spoke to Bharata as follows: "O Bharata my dear brother! What wrong have I done that you lie down before me?"

[Verse Locator](#)

ब्राह्मणो ह्य् एक पार्श्वेन नरान् रोद्धुम् इह अर्हति ।
न तु मूर्धा अवसिक्तानाम् विधिः प्रत्युपवेशने ॥ २-१११-१७

17. **braahmaNaH** = A brahman; **arhati hi** = can indeed; **ekapaarshvena** = lie down on one; **roddhum** = in order to obstruct; **naraan** = men; **iha** = in this world; **na** = there is no; **vidhiH** = rule; **muurdhaabhiSiktaanaam tu** = for a warrior-class; **pratyupaveshane** = to lie down; obstructing men.

"A brahmana may lie down on one side in order to obstruct a willful debtor in this world. But, it is not befitting for a warrior-class.

[Verse Locator](#)

उत्तिष्ठ नर शार्दूल हित्वा एतद् दारुणम् व्रतम् ।
पुर वर्याम् इतः क्षिप्रम् अयोध्याम् याहि राघव ॥ २-१११-१८

18. **raaghava** = O; **Bharata**; **narashaarduulaH** = Tiger among men!; **hitvaa** = giving up; **etat** = this; **daaruNam** = formidable; **vrataM** = resolve; **uttiSTha** = rise up; **yaahi** = proceed; **kSipram** = speedily; **ayodhyaam** = to Ayodhya; **puravaryaam** = the excellent of cities; **itaH** = from here.

"O Bharata, Tiger among men! Giving up this formidable resolve, rise up proceed speedily to Ayodhya the best of cities, from here."

[Verse Locator](#)

आसीनः तु एव भरतः पौर जानपदम् जनम् ।
उवाच सर्वतः प्रेक्ष्य किम् आर्यम् न अनुशासथ ॥ २-१११-१९

19. **aasiinastveva** = still sitting like that; **bharataH** = Bharata; **prekSya** = looking at; **janam** = the people; **paura jaanapadam** = the citizens and the rural folk; **sarvataH** = on all sides; **uvaacha** = and asked; **kim** = why; **naanushaasatha** = they are not entreating; **aaryam** = his venerable brother (to return)

Still sitting in the same posture, Bharata looked at the citizens and rural folk around on all sides and asked them why they were not entreating his venerable brother to return.

[Verse Locator](#)

ते तम् ऊचुर् महात्मानम् पौर जानपदा जनाः ।
काकुत्स्थम् अभिजानीमः सम्यग् वदति राघवः ॥ २-१११-२०

20. **te jaanaaaH** = those people; **paurajaanapadaaH** = the inhabitants of town and country; **uuchuH** = replied; **mahaatmaanam** = to high souled; **tam** = Bharata (as follows); **abhijaaniya** = we know well; **kaakutthasam** = Rama; **raaghavaH** = Rama; **vadati** = is speaking; **samyak** = rightly.

Those people, the inhabitants of town and country replied to the magnanimous Bharata as follows: "We know Rama very well. He is speaking rightly."

[Verse Locator](#)

एषो अपि हि महा भागः पितुर् वचसि तिष्ठति ।
अत एव न शक्ताः स्मो व्यावर्तयितुम् अन्जसा ॥ २-१११-२१

21. **eSaH** = this; **mahaabhaagaH** = Rama of exalted merit; **tiSThati hi** = is indeed standing; **pituH** = on his father's; **vachasi** = words; **ata eva** = for that reason; **na smaH** = we are not; **shaktaaH** = able; **vyaavartayitum** = to make him return; **aJNjasaa** = indeed.

"This Rama of exalted merit is indeed standing on his father's words. Hence, we are not able to convince him to return to Ayodhya."

[Verse Locator](#)

तेषाम् आज्ञाय वचनम् रामो वचनम् अब्रवीत् ।
एवम् निबोध वचनम् सुहृदाम् धर्म चक्षुषाम् ॥ २-१११-२२

22. **aajJNaaya** = understanding; **teSaam** = their; **vachanam** = words; **raamaH** = Rama; **abraviit** = spoke; (as follows); **nibodha** = reflect on; **vachanam** = the words; **suhR^idaam** = of your friends; **dharma chakSuSaam** = who see rightly; **evam** = thus.

Hearing their words, Rama said to Bharata: "Reflect on the words of your companions, who see rightly."

[Verse Locator](#)

एतच् च एव उभयम् श्रुत्वा सम्यक् सम्पश्य राघव ।
उत्तिष्ठ त्वम् महा बाहो माम् च स्पृश तथा उदकम् ॥ २-१११-२३

23. **mahaabaaho** = O; the mighty armed; **raaghava** = Bharata!; **shrutvaa** = hearing; **etat** = these; **ubhayam chaiva** = two (my words and their words); **sampashya** = and reflecting on them; **samyak** = well; **tvam** = you; **uttiSTha** = rise up; **spR^iha** = and touch; **maamcha** = me; **tathaa** = and udakam = (drink) water.

"O the mighty armed Bharata! Having listened to their testimony and mine, reflect on the matter carefull. Rise and touch me and drink water."

[Verse Locator](#)

अथ उत्थाय जलम् स्पृष्ट्वा भरतो वाक्यम् अब्रवीत् ।
शृण्वन्तु मे परिषदो मन्त्रिणः श्रेणयः तथा ॥ २-१११-२४

24. **atha** = thereafter; **bharataH** = Bharata; **utthaaya** = rose; **spR^iSTvaa** = touched; **jalam** = water; **abraviit** = and spoke; **vaakyam** = (the following) words; **pariSadaH** = (Let) the audience; **mantriNaH** = ministers; **tathaa** = and; **shrNayaH** = the guild of traders; **shruNvantu** = hear; **me** = me.

Thereafter, Bharata rose, touched water and spoke as follows: "Let the audience, including ministers and the guild of traders hear me also."

[Verse Locator](#)

न याचे पितरम् राज्यम् न अनुशासामि मातरम् ।
आर्यम् परम धर्मज्जन्म अभिजानामि राघवम् ॥ २-१११-२५

25. **na yaache** = I never asked; **pitaram** = my father; **raajyam** = for the kingdom; **naanushaasaami** = nor did I counsel; **maataram** = my mother (to enthrone me); **naanujaanaami** = I never gave my approval; (for the exile of); **raaghavam** of Rama; **aaryam** = the venerable man; **paramadharmajjNam** = who knows his duty very well.

"I never asked my father for the kingdom, nor did I counsel my mother to enthrone me. I never gave my approval for the exile of Rama, the venerable hero, who knows his duty very well."

[Verse Locator](#)

यदि तु अवश्यम् वस्तव्यम् कर्तव्यम् च पितुर् वचः ।
अहम् एव निवत्स्यामि चतुर्दश वने समाः ॥ २-१११-२६

26. **avashyam yadi** = If it is absolutely essential; **vastavyam** = (that one of us_ should remain here; **vachaH** = and the command (of our father); **kartavyamcha** = be executed; **ahameva** = (then) it is I; **nivatsyaami** = who will live; **vane** = in the forest; **chaturdasha samaaH** = for fourteen years.

"If it is absolutely essential that one of us should remain here and the command of our father be executed, then it is I who will reside in the forest for fourteen years."

[Verse Locator](#)

धर्म आत्मा तस्य तथ्येन भ्रातुर् वाक्येन विस्मितः ।
उवाच रामः सम्प्रेक्ष्य पौर जानपदम् जनम् ॥ २-१११-२७

27. **dharmaatmaa** = The high souled; **raamaH** = Rama; **vismitaH** = was surprised; **tathyena vaakyena** = by sincere words; **tasya** = of that; **bhraatuH** = brother; **samprekSya** = and by looking at; **paurajaanapadam** = the inhabitants of town and country; **vuaacha** = spoke (as follows)

The high-souled Rama was surprised by the sincere words of his brother and by looking at the inhabitants of town and country, spoke (as follows):

[Verse Locator](#)

विक्रीतम् आहितम् क्रीतम् यत् पित्रा जीवता मम ।
न तल् लोपयितुम् शक्यम् मया वा भरतेन वा ॥ २-१११-२८

28. **vikriitam** = the disposal; **aahitam** = the pledge; **kriitam** = and the come by; **yat** = which; (were given); **pitraa** = by my father; **jiivataa** = while he was alive; **tat** = that; **na shakyam** = cannot be; **lopayitum** = broken; **mayaa vaa** = either by me; **bharatena vaa** = or by Bharata.

"The disposal, the pledge and the come-by which he was alive, cannot be broken either by me or by Bharata."

[Verse Locator](#)

उपधिर् न मया कार्यो वन वासे जुगुप्सितः ।
युक्तम् उक्तम् च कैकेय्या पित्रा मे सुकृतम् कृतम् ॥ २-१११-२९

29. **upadhiH** = my consent to the substitute; **vanavase** = in respect of the sojourn in the forest; **na kaaryaH** = cannot be done; **mayaa** = by me; **jugupsitaH** = which is a distasteful thing; **uktam** = what was advised; **kaikeyyaa** = by Kaikeyi; **yuktam** = was property; **kR^itam** = and what was done; **me pitraa** = by me father; **sukrutam** = was a righteous deed.

"I cannot accede to the substitute in respect of the sojourn in the forest and it is distasteful thing. What was advised by Kaikeyi was proper and what was done by my father was a righteous deed."

[Verse Locator](#)

जानामि भरतम् क्षान्तम् गुरु सत्कार कारिणम् ।
सर्वम् एव अत्र कल्याणम् सत्य संधे महात्मनि ॥ २-१११-३०

30. **jaanaami** = I am aware; **(that) bharatam** = Bharata; **kSaantam** = has patience; **gurusatkaara kaaraNam** = and devotion for the elders; **sarvameva** = all will be kalyaaNam = propitious; **atra** = in the case of this Bharata; **satya sandhe** = who is true to his promise; **mahaatmani** = and magnanimous.

"I am aware that Bharata has necessary patience and due devotion for the elders. All will be propitious in the case of this magnanimous Bharata, who is true to his promise."

[Verse Locator](#)

अनेन धर्म शीलेन वनात् प्रत्यागतः पुनः ।
भ्रात्रा सह भविष्यामि पृथिव्याः पतिर् उत्तमः ॥ २-१११-३१

31. **pratyaagataH** = after returning; **punaH** = again; **vaanaat** = from the forest; **bhaviSyaami** = I shall become; **uttamaH** = an excellent; **patiH** = king; **pR^ithivyaah** = of the earth; **anena bhraatrena saha** = along with my brother; **dharmashiilena** = who is of virtuous nature.

"After returning from the forest, I shall rule the earth, assisted by my virtuous brother."

[Verse Locator](#)

वृत्तो राजा हि कैकेय्या मया तद् वचनम् कृतम् ।
अनृतान् मोचय अनेन पितरम् तम् मही पतिम् ॥ २-१११-३२

32. raajaa = the king Dasaratha; vR^ito hi = was indeed prevailed upon; kaikeyyaa = by Kaikeyi; tadvachanam = that promise; kR^itam = was fulfilled; mayaa = by me; anena = for this reason; mochaya = relieve; mahiipatim = the emperor; tam pitaram = and that father; anR^itaat = from blame.

"The king Dasaratha was indeed solicited for a boon by Kaikeyi. That word of the king has been fulfilled by me. Hence, relieve our father, the emperor from the blame."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे एकादशोत्तरशततमः सर्गः

Thus completes 111th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 111

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32		

© August 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 112 Verses converted to UTF-8, Nov 09

Introduction

On hearing the debate between Rama and Bharata, all the sages there were astonished. The sages request Bharata to accept Rama's words. Bharata explains to Rama that he is unable to rule the vast kingdom alone to the satisfaction of its subjects. Bharata further adds that Rama has the necessary competence to save the world and makes a fervent appeal to Rama to return to Ayodhya. However, Rama replies that Bharata is quite capable of ruling the kingdom and advises Bharata to take counsel from his wise ministers before administering the kingdom. Rama reaffirms Bharata that he will never be false to his father's vow. Finally, Bharata agrees to Rama's proposition, but requests Rama to offer his sandals to be carried by him to ayodhya so that the people there would get gain and security. Rama agrees to it and offers his sandals to Bharata, who takes a vow before Rama to enter fire in case he did not return immediately after the expiry of his term of exile. After embracing Bharata and Shatrughna, Rama bids farewell to all with due respect in accord with the rank of each and enters his hermitage.

[Verse Locator](#)

तम् अप्रतिम तेजोभ्याम् भ्रातृभ्याम् रोम हर्षणम् ।
विस्मिताः समामम् प्रेक्ष्य समवेता महर्षयः ॥ २-११२-१

1. prekSya = seeing; tam = that; romaharSaNam = thrilling; samgamam = converse; bhraatR^ibhyaam = between those two brothers; apratima tejobhyaam = with incomparable dignity; maharSayaH = the great sages; samvetaaH = gathered there; vismitaaH = were astonished.

Witnessing that thrilling converse between those two brothers with incomparable dignity, the great sages gathered there were astonished.

[Verse Locator](#)

अन्तर् हिताः तु ऋषि गणाः सिद्धाः च परम ऋषयः ।
तौ भ्रातरौ महात्मानौ काकुत्स्थौ प्रशशंसिरे ॥ २-११२-२

2. munigaNaaH = the assemblies of ascetics; siddhaashcha = great saints; paramarSayaH = and distinguished sages; antarhitaaH = who stood invisible in space; prashashamsire = applauded; tau kaakutthsau = both Rama and Bharata; mahaatmaanau = the high-souled; bhraatarau = brothers (as follows)

The assemblies of ascetics, great saints present there and the distinguished sages who stood invisible in space, applauded both Rama and Bharata, the magnanimous brothers, saying (as follows):

[Verse Locator](#)

स धन्यो यस्य पुत्रौ द्वौ धर्मजनौ धर्म विक्रमौ ।
श्रुत्वा वयम् हि सम्भाषाम् उभयोः स्पृहयामहे ॥ २-११२-३

3. saH = that Dasaratha; yasya = who begot; dvau putrau = two sons; dharmajJNau = who know righteousness; dharma vikramau = and whose strength is justice; dhanyaH = was fortunate; shrutvaa = by hearing; sambhaaSaam = the conversation; ubhayoH = between theses two princes; vayam = we; delighted. spR^ihayaamaahe hi = are indeed delighted.

"That Dasaratha, who begot these two sons, who know righteousness and whose strength is justice, was fortunate. By hearing the debate between these two princes, we are indeed delighted."

[Verse Locator](#)

ततः तु ऋषि गणाः क्षिप्रम् दशग्रीव वध एषिणः ।

भरतम् राज शार्दूलम् इत्य् ऊचुः समाता वचः ॥ २-११२-४

4. tataH = then; R^iSigaNaaH = the assembly of sages; dashagriiva vadhaisiNaH = who wished to see destruction of Ravana; kSipram = quickly; samgataaH = came together; uchuH- and spoke; iti = these; vachaH = words; bharatam = to Bharata; raaja shaarduulam = the excellent king.

Thereafter, that assembly of sages, who wished to see a quick destruction of Ravana, came together and spoke the following words to Bharata, the excellent king.

[Verse Locator](#)

कुले जात महा प्राज्ञ महा वृत्त महा यशः ।

ग्राह्यम् रामस्य वाक्यम् ते पितरम् यद्य् अवेक्षसे ॥ २-११२-५

5. kule jaata = O Bharata born in a noble race; mahaapraajJNa = highly intelligent; mahaa vR^itta = having a superior conduct; mahaa yashaH = and a great reput! avekSase yadi = If you respect; te = your; pitaram = father; raamasya = Rama's; vaakyam = words; graahyam = are to be accepted.

"O Bharata born in a noble race, highly intelligent, having a superior conduct and a great reput! If you have regard for your father, Rama's words are to be accepted.

[Verse Locator](#)

सदा अनृणम् इमम् रामम् वयम् इच्छामहे पितुः ।

अनृणत्वाच् च कैकेय्याः स्वर्गम् दशरथो गतः ॥ २-११२-६

6. vayam = we; ichchhaamahe = wish; imam raamam = this Rama; anR^iNam = to be free of debt; sadaa = forever; pituH = in the case of his father; dasharathaH = Dasaratha; anR^iNatvaachcha = becoming free of debt; kaikeyyaaH = in the case of Kaikeyi; gataH = went; svargam = to heaven.

"We wish to see Rama absolved of all obligations forever to his father. Dasaratha, having honoured his pledge to Kaikeyi, indeed went to heaven."

[Verse Locator](#)

एतावद् उक्त्वा वचनम् गन्धर्वाः समहर्षयः ।

राज ऋषयः चैव तथा सर्वे स्वाम् स्वाम् गतिम् गताः ॥ २-११२-७

7. uktvaa = having spoken; vachanam = the words; etaavat = that much; sarve = all; gandharvaaH = the celestial musicians; samaharSyaH = together with the great sages; tadaa = then; gataaH = went; svaam svaam = their respective; gatim = abodes.

Having uttered that much, all the celestial musicians and the great sages then went to their respective abodes.

[Verse Locator](#)

ह्लादितः तेन वाक्येन शुभेन शुभ दर्शनः ।

रामः सम्हृष्ट वदनः तान् ऋषीन् अभ्यपूजयत् ॥ २-११२-८

8. **tena vaakyena** = by those words; **shubhena** = which were auspicious; **shubhadarshanaH** = the good-looking; **raamaH** = Rama; **LaaditaH** = looked radiant; **abhyapuujayat** = and worshipped; **taan R^iSiin** = those sages; **samhR^iSTa vadanaH** = with a joyful countenance.

Hearing those auspicious words, the good-looking Rama looked radiant and worshipped those sages with a joyful countenance.

[Verse Locator](#)

स्रस्त गात्रः तु भरतः स वाचा सज्जमानया ।

कृत अन्जलिर् इदम् वाक्यम् राघवम् पुनर् अब्रवीत् ॥ २-११२-९

9. **bharatastu** = Bharata; on his part; **trastagaatraH** = with trembled limbs; **kR^itaaJNjaliH** = joined his palms in salutation; **punaH abraviit** = again spoke; **idam vaakyam** = these words; **raaghavam** = to Rama; **sajjamaaneyaa** = in a strangled; **vaachaa** = voice.

Bharata, on his part, with trembled limbs, joined his palms in salutation and again spoke the following words to Rama in a strangled voice:

[Verse Locator](#)

राज धर्मम् अनुप्रेक्ष्य कुल धर्म अनुसन्ततिम् ।

कर्तुम् अर्हसि काकुत्स्थ मम मातुः च याचनाम् ॥ २-११२-१०

10. **kaakutthsa** = O; Rama!; **anuprekSyaa** = keeping in view; (that); **raajadharmam** = the royal statute; **kuladharma** = and the statue of the race; **anusantatim** = continue; **arhasi** = you ought to; **kartum** = yield to; **yachanaam** = the entreaties; **mama** = of mine; **maatushcha** = and of your mother.

"O, Rama! Keep in view the continuance of our royal statute and the statute of the race. You ought to yield to the entreaties of mine and those of your mother."

[Verse Locator](#)

रक्षितुम् सुमहद् राज्यम् अहम् एकः तु न उत्सहे ।

पौर जानपदामः च अपि रक्तान् रन्जयितुम् तथा ॥ २-११२-११

11. **aham** = I; **ekastu** = alone; **notsahe** = am not able; **rakSitum** = to protect; **sumahat** = the very large; **raajyam** = kingdom; **tathaa** = and; **raJNjayitum** = to the satisfaction; **raktaan** = of the beloved; **paurajaanapadaan** = inhabitants of town and country.

"I am not able to rule this vast empire alone to the satisfaction of the beloved inhabitants of town and country!"

[Verse Locator](#)

ज्जातयः च हि योधाः च मित्राणि सुहृदः च नः ।

त्वाम् एव प्रतिकान्क्षन्ते पर्जन्यम् इव कर्षकाः ॥ २-११२-१२

12. **naH** = our; **jJNaatayashcha** = kith and kin; **yodhaashcha** = soldiers; **mitraaNi** = companions; **suhR^idashcha** = and allies; **prativiikSante** = are waiting; **tvameva** = for you indeed; **karSakaaH iva** = as farmers (wait); **parjanyaMiva** = for the rainy clouds.

"Our kith and king, soldiers, companions and allies are waiting for you indeed, as farmers wait for the rainy clouds."

[Verse Locator](#)

इदम् राज्यम् महा प्राज्ञं स्थापय प्रतिपद्य हि ।
शक्तिमान् असि काकुत्स्थ लोकस्य परिपालने ॥ २-११२-१३

13. mahaa praaJJNa = O Rama the sagacious! pratipadya = return; idam raajyam = to this kingdom; sthaapaya = and keep it in order; asi = you are; shaktimaan = competent; panipaalane = of administration; lokasya = of the world.

"O, the sagacious Rama! Return to the kingdom and keep it in order. You have the competence to save the world!"

[Verse Locator](#)

इत्थं उक्त्वा न्यपतद् भ्रातुः पादयोर् भरतः तदा ।
भृशम् सम्प्रार्थयाम् आस रामम् एवम् प्रियम् वदः ॥ २-११२-१४

14. bharataH = Bharata; tadaa = then; uktvaa = speaking; iti = thus; nyapatat = fell; paadayoH = at the feet; bhraatuH = of his brother; priyamvadaH = Bharata the kind-spoken; sampraartha yaamaasa = earnestly requested; raamam eva = Rama; bhR^isham = a great deal.

That Bharata, who was kind-spoken, thus made a fervent appeal to Rama and fell at his feet.

[Verse Locator](#)

तम् अन्के भ्रातरम् कृत्वा रामो वचनम् अब्रवीत् ।
श्यामम् नलिन पत्र अक्षम् मत्त हंस स्वरः स्वयम् ॥ २-११२-१५

15. svayam aNkekRTitvaa = placing on his lap; tam bharatam = that Bharata; shyaamam = of dark hue; nalina patraakSam = with eyes resembling lotus-petals; matta hamsa svaram = having a voice of a swan in rut; raamaH = Rama; abraviit = spoke; vachanam = (the following) words.

Placing on his lap, that Bharata of dark hue, with eyes resembling lotus-petals and having a voice like that of a swan in rut, Rama spoke the following words to him:

[Verse Locator](#)

आगता त्वाम् इयम् बुद्धिः स्वजा वैनयिकी च या ।
भृशम् उत्सहसे तात रक्षितुम् पृथिवीम् अपि ॥ २-११२-१६

16. taataH = O dear brother!; yaa buddhiH = which intellect; iyam = this; tvaam = you; aagataa = obtained; svajaa = self-born; vainayikiicha = and by training; (by that); utsahase = you are competent; bhR^isham = very much; rakSitum api = even to rule; pR^ithiviim = the earth.

"O, my dear brother! You are very much competent to rule the earth, by the intellect you obtained both inherently and by training."

[Verse Locator](#)

अमात्यैः च सुहृद्भिः च बुद्धिमद्भिः च मन्त्रिभिः ।
सर्वं कार्याणि सम्मन्त्र्य सुमहान्त्य् अपि कारय ॥ २-११२-१७

17. sammantrya = take counsel with; amaatyaischa = ministers; suhR^idbhishcha = companions; buddhi madbhiH = and intelligent; mantribhishcha = counsellors; kaaraya = and

get done; **sarva kaaryaaNi** = all activities; **sumhaantyapi** = even if they are gigantic.

"Take counsel with your ministers, companions and intelligent counsellors and get all activities done, even if they are gigantic."

[Verse Locator](#)

लक्ष्मीः चन्द्राद् अपेयाद् वा हिमवान् वा हिमम् त्यजेत् ।
अतीयात् सागरो वेलाम् न प्रतिज्जाम् अहम् पितुः ॥ २-११२-१८

18. **lakSmiiH** = light; **apeyaadvaa** = may go off; **chandraat** = from the moon; **himam** = snow; **tyajedvaa** = may decam; **himavaan** = from a Himalayan mountain; **sagaraH** = ocean; **atiiyaat** = may transgress; **velaam-** the shore; **aham** = (But) I; **na** = will not transgress; **pituH** = my father's; **pratijNaam** = promise.

"Light may go off from the moon; Himalayan mountain may shake off its snows; the sea may transgress its shores, but I will never be false to my father's vow!"

[Verse Locator](#)

कामाद् वा तात लोभाद् वा मात्रा तुभ्यम् इदम् कृतम् ।
न तन् मनसि कर्तव्यम् वर्तितव्यम् च मातृवत् ॥ २-११२-१९

19. **taata** = my dear brother!; **idam** = this; **kR^itam** = was done; **maatraa** = by your mother; **tubhyam-** for your sake; **kaamaadvaa** = from her affection; **lobhaadvaa** = or covetousness; **tat** = that; **nakartavyam** = should not be carried out; **manasi** = in your mind; **vartitavyam** = you ought to obey; **maatR^ivat** = towards your mother.

"My dear brother! Your mother acted thus, for your sake, out of her affection or ambition. It should not be carried out in your mind. You ought to obey her as your mother."

[Verse Locator](#)

एवम् ब्रुवाणम् भरतः कौसल्या सुतम् अब्रवीत् ।
तेजसा आदित्य सम्काशम् प्रतिपच् चन्द्र दर्शनम् ॥ २-११२-२०

20. **bharataH** = Bharata; **abraviit** = replied; (as follows) **kausalyaasutam** = to Rama; **bruvaaNam** = who was speaking; **evam** = thus; **aaditya saNkaasham** = who was equal to sun; **tejasaa** = by his splendour; **pratipachchandradarshanam** = or to the moon in its first quarter.

Bharata replied (as follows) to Rama, who was speaking as aforesaid and who was equal to sun by his splendour or to the moon in its first quarter.

[Verse Locator](#)

अधिरोह आर्य पादाभ्याम् पादुके हेम भूषिते ।
एते हि सर्व लोकस्य योग क्षेमम् विधास्यतः ॥ २-११२-२१

21. **aarya** = O; noble brother!; **paadabhyaam** = by your feet; **adhiroha** = mount on; **paaduke** = (these) wooden sandals; **hemabhuuSite** = whjich are adorned with gold; **ete** = these sandals; **vidhaasyataH hi** = indeed will bestow; **yogakSemam** = gain and security; **sarva lokasya** = to the entire people.

"O, noble brother! Pray mount with your feet on the wooden sandals adorned with gold! Surely, these will bestow, gain and security to all the people!"

[Verse Locator](#)

सो अधिरुह्य नर व्याघ्रः पादुके ह्य् अवरुह्य च ।

प्रायच्छत् सुमहा तेजा भरताय महात्मने ॥ २-११२-२२

22. saH = that Rama; naravyaaghraH = the tiger among men; sumahaatejaaH = possessing exceptional glory; adhiruhya = placing his feet; paaduke = on the sandals; avaruhyacha = and leaving them; praayachchhat = gave them; mahaatmane = to the magnanimous; bharataaya = Bharata.

Rama, the tiger among men, possessing exceptional glory, placing his feet on the sandals and leaving them, gave them to the magnanimous Bharata.

[Verse Locator](#)

स पादुके सम्प्रणम्य रामं वचनम्ब्रवीत् ।

चतुर्दश हि वर्षाणि जटाचीरधरो ह्यहम् ॥ २-११२-२३

फलमूलाशनो वीर भवेयम् रघुनन्दन ।

23; 24. sampraNamya = bowing before; paaduke = the sandals; saH = that Bharata; abraviit = spoke; vachanam = (these) words; raamam = to Rama; paramtapa = O; Rama the tormentator of enemies; viiraH = and the Hero!; chaturdasha = for fourteen; varSaaNi = your; aham = I; jaTaachiiradharaH = shall wear matted locks and robes of bark; phala muulaashanaH = live on fruits and roots; raghunandana = O; Rama; vasan = and live; bhaveyam = staying bahiH = outside; nagaraat = the city; nyasta raajya tantraH = offering the ruling of the kingdom; tava = to your; paadukayoH = sandals

Bowing before the sandals, Bharata spoke the following words to Rama: "O, Rama the hero and the tormentator of enemies! For fourteen years, I shall wear matted locks and robes of bark, live on fruits and roots O Rama, and live outside the city, offering the ruling of the kingdom to your sandals."

[Verse Locator](#)

तवागमनमाकाङ्क्षन् वसन्वै नगराद्धहिः ॥ २-११२-२४

तव पादुकयोर्न्यस्तराज्यतन्त्रः परंतप ।

चतुर्दशे तु सम्पूर्णे वर्षेऽहानि रघूत्तम ॥ २-११२-२५

न द्रक्ष्यामि यदि त्वां तु प्रवेक्ष्यामि हुताशनम् ।

25. rahuuttama = O; Rama!; nadrakSyaami yadi = If I do not see; tvaam = you; ahani = on the day; sampuurNe = after completion of; chaturdashe varSe = fourteen the year; pravekSyaami = I shall enter; hutaashanam = the fire once for all.

"O, Rama! If I do not see you the following day when the fourteenth year has fully ended, I shall enter the fire once for all."

[Verse Locator](#)

तथेति च प्रतिज्ञाय तं परिष्वज्य सादरम् ॥ २-११२-२६

शत्रुघ्नम् च परिष्वज्य भरतं चेदमब्रवीत् ।

26. tatheti = "so be it"; pratiJNaaya = promised Rama; pariSvajya shatrughnam = took Shatrughna also in his arms; abraviit = and spoke; idam = these words; bharatamcha = to Bharata.

"So be it" promised Rama, embraced that Bharata with affection, took Shatrughna also in his arms and spoke to Bharata as follows:

[Verse Locator](#)

मातरम् रक्ष कैकेयीम् मा रोषम् कुरु तां प्रति ॥ २-११२-२७

मया च सीतया चैव शप्तो.सि रघुसत्तम ।

इत्युक्त्वाश्रुपरीताक्षो भ्रातरं विससर्ज ह ॥ २-११२-२८

27; 28. raghusattama = O; Bharata!; rakSa = protect; maataram = your mother; kaikeyiim = Kaikeyi; maa kuru = do not get; roSam = angry; taam prati = with her; asi = you are; shaptaH = taken vow; mayaacha = by me; siitayaachaiva = and by Seetha; uktvaa = speaking; iti = thus; 9Rama); ashrupariitakSaH = having his eyes filled iwth tears; visarjaha = bade farewell; bhraataram = to his brother.

"O Bharata! Protect your mother, Kaikeyi. Do not get angry with her. You are taken vow thus by me and by Seetha." speaking thus, Rama with his eyes filled iwth tears, bade farewell to his brother.

[Verse Locator](#)

स पादुके ते भरतः प्रतापवान् ।

स्वलम्कृते सम्परिगृह्य धर्मवित् ।

प्रदक्षिणम् चैव चकार राघवम् ।

चकार चैव उत्तम नाग मूर्धनि ॥ २-११२-२९

29. saH bharataH = that Bharata; prataapavaan = the valiant man; dharmavit = who knew righteousness; samparipuujya = worshipped; te paaduke = those sandals; svalaNK^Rite = decorated well; chakaara = made; pradakSiNam = circumambulation; raaghavam = to Rama; chakaara = and kept; te = those sandals; uttama naaga muurdhani = on the head of an excellent elephant.

The valiant Bharata, who knew righteousness worshipped those sandals which were well-decorated made a circumambulation to Rama and kept the sandals on the head of an excellent elephant.

[Verse Locator](#)

अथ आनुपूर्व्यात् प्रतिपूज्य तम् जनम् ।

गुरुमः च मन्त्रि प्रकृतीः तथा अनुजौ ।

व्यसर्जयद् राघव वंश वर्धनः ।

स्थितः स्व धर्मे हिमवान् इव अचलः ॥ २-११२-३०

30. atha = then; raaghava vamshavardhanaH = rama; the augmentator of Raghu dynasty; sthiraH = firm; himavaan achalaH iva = as a Himalayan rock; svadharme = (abiding in) his own duty; pratinandya = greeted; tam = those men; aanupuurvyaa = in accord with their rank; guruumshcha = the host of his preceptors; mantriprakR^itiiH = ministers his subjects; tatha = and; anujau = and his brothers; vyasarjayat = and bade farewell.

Rama, the augmentator of Raghu dynasty, being firm as a Himalayan rock in abiding in his own righteousness, greeted those men, in accord with their rank, the host of his preceptors, ministers, subjects and his brothers and bade farewell to all of them.

[Verse Locator](#)

तम् मातरो बाष्प गृहीत कण्ठो ।

दुह्खेन न आमन्त्रयितुम् हि शेकुः ।

स तु एव मातृऋर् अभिवाद्य सर्वा ।

रुदन् कुटीम् स्वाम् प्रविवेश रामः ॥ २-११२-३१

31. **maataraH** = his mothers; **baSpagR^ihiita kaNThyaH** = their voices choked with tears; **duHkhena** = by sorrow; **na shekurhi** = were unable; **aamantrayitam** = to bid farewell verbally; **tam** = to Rama; **saH** = that; **raama eva** = Rama himself; **abhivaadya** = offered his salutations; **sarvaaH** = to all; **maatR^iiH** = his mothers; **pravivesha** = and entered; **svaam** = his; **kuTiim** = hermitage; **rudan** = weeping.

His mothers, their voices choked with tears due to sorrow, were unable to bid farewell verbally to Rama. However, Rama himself offered his salutations to all his mothers and entered his hermitage, weeping.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे द्वादशोत्तरशततमः सर्गः

Thus completes 112th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 112

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

© September 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 113 Verses converted to UTF-8, Nov 09

Introduction

Keeping Rama's sandals on his head, Bharata ascends his chariot along with Shatrughna. Bharata advances along with his troops along side the mountain of chitrakuta. On the way, he beholds Bharadvaja's hermitage and meets the sage. Bharata informs the sage about the insistence of Rama to stay back in the forest for fourteen years so as to honour the promise of his father scrupulously and also Vaishta's advice to Rama to offer his sandals to Bharata, to ensure peace and harmony in Ayodhya.

[Verse Locator](#)

ततः शिरसि कृत्वा तु पादुके भरतः तदा ।
आरुरोह रथम् हृष्टः शत्रुघ्नेन समन्वितः ॥ २-११३-१

1. tataH = thereafter; bharataH = Bharata; shatrughnena samnvitaH = along with Shatrughna; tadaa = then; kR^ivaa = keeping; paaduke = the sandals; shirasi = on his head; hR^iSTaH = and having been pleased; aaruroha = ascended; ratham = his chariot.

Thereafter, keeping the sandals on his head, Bharata delightfully ascended his chariot along with Shatrughna.

[Verse Locator](#)

वसिष्ठो वामदेवः च जाबालिः च दृढ व्रतः ।
अग्रतः प्रययुः सर्वे मन्त्रिणो मन्त्र पूजिताः ॥ २-११३-२

2. agrataH = before him; vasiSThaH = Vasishta; vaasudevashcha = Vasudeva; dR^iDhavrataH = sarve = and all; mantriNaH = the ministers; mantra puujitaaH = distinguished for their advices; prayayuH = went ahead.

Before him, Vasishta, Vasudeva of firm vows, Jabali and all the ministers distinguished for their counsels, went ahead.

[Verse Locator](#)

मन्दाकिनीम् नदीम् रम्याम् प्रान् मुखाः ते ययुः तदा ।
प्रदक्षिणम् च कुर्वाणाः चित्र कूटम् महा गिरिम् ॥ २-११३-३

3. tadaa = then; te = they; yayuH = advanced; kurvaaNaaH = making; pradakSiNam = a round of; chitrakuuTam mahaagirim = Chitrakuta mountain; praanMukhaaH = facing east towards; ramyaam = by the charming; nadiim = River; mandaakiniim = Mandakini.

Them, they advanced eastwards, by the charming Mandakini River, after making a round of Chitrakuta Mountain.

[Verse Locator](#)

पश्यन् धातु सहस्राणि रम्याणि विविधानि च ।

प्रययौ तस्य पार्श्वेन ससैन्यो भरतः तदा ॥ २-११३-४

4. **pashyam** = observing; **vividhaani** = various kinds; **dhaatu sahasraaNi** = of thousands of rocks; **ramyaaNi** = which were enchanting; **bharataH** = Bharata; **tadaa** = then; **prayayou** = travelled; **paarshve** = along the side; **tasya** = of that mountain; **sasainyaH** = along with his troops.

Observing various types of thousands of enchanting rocks, Bharata advanced along with his troops along the side of the mountain.

[Verse Locator](#)

अदूराच् चित्र कूटस्य ददर्श भरतः तदा ।

आश्रमम् यत्र स मुनिर् भरद्वाजः कृत आलयः ॥ २-११३-५

5. **tadaa** = then; **bharataH** = Bharata; **dadarsha** = saw; **aashramam** = a hermitage; **yatra** = where; **muniH** = the sage; **saH bharadvajaH** = that Bharadvaja; **kR^itaalayaH** = made it as a residence; **aduuraat** = in the vicinity; **chitrakuuTasya** = of Chitrakuta Mountain.

In the vicinity of Chitrakuta Mountain, Bharata saw a hermitage where the sage Bharadvaja resided.

[Verse Locator](#)

स तम् आश्रमम् आगम्य भरद्वाजस्य बुद्धिमान् ।

अवतीर्य रथात् पादौ ववन्दे कुल नन्दनः ॥ २-११३-६

6. **tadaa** = then; **saH bharataH** = that Bharata; **buddhimaan** = endowed with understanding; **aagamy** = reached; **tam aashramam** = that hermitage; **bharadvajasya** = of Bharadvaja; **avatiirya** = descended; **rathaat** = from his chariot; **vavande** = and bowed down in salutation; **paadau** = to the feet of Bharadvaja.

Then, that Bharata endowed with understanding reached that hermitage of Bharadvaja, descended from his chariot and bowed down to the feet of Bharadvaja in salutation.

[Verse Locator](#)

ततो हृष्टो भरद्वाजो भरतम् वाक्यम् अब्रवीत् ।

अपि कृत्यम् कृतम् तात रामेण च समागतम् ॥ २-११३-७

7. **tataH** = then; **uktaH** = spoken; **evam** = thus; **bharadvajena** = by Bharadvaja; **dhiimataa** = the learned sage; **bharataH** = Bharata; **bhraatR^ivatsalaH** = affectionate towards his brothers; **pratyuvaacha** = replied; **bharadvajam** = to Bharadvaja (as follows)

The, Bharadvaja full of joy, enquired of Bharata saying, "O, dear prince! Has your purpose been accomplished? Have you met Rama?"

[Verse Locator](#)

एवम् उक्तः तु भरतो भरद्वाजेन धीमता ।

प्रत्युवाच भरद्वाजम् भरतो धर्म वत्सलः ॥ २-११३-८

8. **tataH** then; **uktaH** = spoken; **evam** = thus; **bharadvajena** = by Bharadvaja; **dhiimataa** = the learned sage; **bharataH** = Bharat; **bhraatR^ivatsalaH** = affectionate towards his brothers; **prayuvaacha** = replied; **bharadvajam** = to Bharadvaja (as follows):

Hearing the words of the learned sage, Bharadvaja, Bharata who was affectionate towards his brothers, replied to Bharadvaja (as follows)

[Verse Locator](#)

स याच्यमानो गुरुणा मया च दृढ विक्रमः ।
राघवः परम प्रीतो वसिष्ठम् वाक्यम् अब्रवीत् ॥ २-११३-९

9. **yaachyamaanaH** = despite the entreaties; **guruNaa** = of his preceptor; **mayaa** = and of mine; **raaghavaH** = Rama; **dr^iDhavikramaH** = is unshakeable in his resolve; **parama priitaH** = and most cheerfully; **abraviit** = spoke; **vaakyam** = (the following) words; **vasiSTham** = to Vasishtha.

Despite the entreaties of his preceptor and of mine, Rama is unshakeable in his resolve and most cheerfully spoke the following words to Vasishtha.

[Verse Locator](#)

पितुः प्रतिज्जाम् ताम् एव पालयिष्यामि तत्त्वतः ।
चतुर्दश हि वर्षाणि य प्रतिज्जा पितुर् मम ॥ २-११३-१०

10. **paalayiSyaami** = I shall honour; **taam pratijJNaam eva** = that promise alone; **pituH** = of my father; **tattvataH** = scrupulously; **yaa** = which; **pratijJNaH** = I promised; **mama pituH** = to my father; **chaturdasha varSaaNi** = for fourteen years.

"I shall honour the promise of my father scrupulously and reside in the forest for fourteen years as I promised him."

[Verse Locator](#)

एवम् उक्तो महा प्राज्ञो वसिष्ठः प्रत्युवाच ह ।
वाक्यज्ज्ञो वाक्य कुशलम् राघवम् वचनम् महत् ॥ २-११३-११

11. **uktaH** = spoken; **evam** = in this manner (by Rama); **vasiSThaH** = Vasishtha; **mahaapraajJNaH** = the highly wise; **vaakyajJNaH** = and the knower of the mode of expression; **pratyuvaachaha** = replied; **mahat** = in great; **vachanam** = words; **raaghavam** = to Rama; **vaakyakushalam** = who is the most skilful of orators.

Hearing the words of Rama, the highly wise Vasishtha, the knower of proper mode of expression, replied to Rama who is the most skilful of orators, in the following great words:

[Verse Locator](#)

एते प्रयच्छ सन्द्ष्टः पादुके हेम भूषिते ।
अयोध्यायाम् महा प्राज्ञ योग क्षेम करे तव ॥ २-११३-१२

12. **mahaa praajJNa** = O; the extremely sagacious prince!; **samhR^iSTaH** = joyfully; **prayachchha** = bestow; **ete** = those; **hemabhhuSite** = gold-encrusted; **tava paaduke** = sandals of yours; (on us); **yogakSama kare** = which ensure peace and harmony; **ayodhyaayaam** = in Ayodhya.

"O, the extremely sagacious prince! Bestow joyfully these gold-encrusted sandals of yours on us and ensure peace and harmony in Ayodhya."

[Verse Locator](#)

एवम् उक्तो वसिष्ठेन राघवः प्रान् मुखः स्थितः ।
पादुके हेम विकृते मम राज्याय ते ददौ ॥ २-११३-१३

13. **evam** = thus; **uktaH** = spoken; **vasiSTena** = by Vasishta; **raaghavaH** = Rama; **sthitaH** = stood up; **praaNmukhaH** = facing the East; **adhiruhya** = placed his feet; **ete** = in those; **paaduke** = sandals; **dadau** = and gave; **mama** = to me; **raajyaaya** = as a sign of regency.

"Hearing the words of Vasishta, Rama stood up and turning to the East, placed his feet in those sandals and gave them to me as a sign of regency."

[Verse Locator](#)

निवृत्तो अहम् अनुज्जातो रामेण सुमहात्मना ।
अयोध्याम् एव गच्छामि गृहीत्वा पादुके शुभे ॥ २-११३-१४

14. **anujnaataH** = having taken leave; **raameNa** = of Rama; **sumahaatmanaa** = the vry high-souled **gR^ihiitvaa** = after receiving; **shubhe** = the auspicious; **paaduke** = sandals; **gachchhaami** = and proceeding; **ayodhyaameva** = to Ayodhya.

"Having taken leave of the very high-souled Rama, I turned back after receiving the auspicious sandals. Now, I am proceeding to Ayodhya."

[Verse Locator](#)

एतत् श्रुत्वा शुभम् वाक्यम् भरतस्य महात्मनः ।
भरद्वाजः शुभतरम् मुनिर् वाक्यम् उदाहरत् ॥ २-११३-१५

15. **shrutvaa** = hearing; **etat vaakyam** = those words; **shubham** = which were auspicious; **bharatasya** = Bharata; **mahaatmanaH** = the high-souled; **bharadvajaH muniH** = the sage Bharadvaja; **uvaacha** = spoke; **tam** = to him; **shubhataram** = the more auspicious; **vaakyam** = words.

Hearing those auspicious words of the high-souled Bharata, the sage Bharadvaja spoke to him the following words.

[Verse Locator](#)

न एतच् चित्रम् नर व्याघ्र शील वृत्तवताम् वर ।
यद् आर्यम् त्वयि तिष्ठेत् तु निम्ने वृष्टिम् इव उदकम् ॥ २-११३-१६

16. **naravyaaghra** = O; Tiger among men!; **vara** = and excellent; **shiilavR^ittavataam** = among those having virtue and good conduct; **na** = there is no; **chitram** = surprise; **etat** = that; **aaryam** = a noble trait; **yat tiSThet** = prevails; **tvayi** = in you; **udakam iva** = as water; **sR^iTam** = allowed to go; **nimne** = prevails downwards.

"O Bharata the Tiger among men and excellent among those having virtue and good conduct! There is no surprise that a noble trait prevails in you, as naturally as the water allowed to go, always settles downwards."

[Verse Locator](#)

अमृतः स महा बाहुः पिता दशरथः तव ।
यस्य त्वम् ईदृशः पुत्रो धर्म आत्मा धर्म वत्सलः ॥ २-११३-१७

17. **tava pitaa** = your father; **dasharathaH** = Dasaratha; **saH** = that; **mahaabaahuH** = mighty armed; **yasya** = to whom; **tvam** = you; **putraH** = are the son; **iidR^ishaH** = wndowed with such qualities; **dharmajJNaH** = as knower of righteousness; **dharma vastalaH** = and loving piety; **amR^itaH** = is immortal.

"Your valiant father, Dasaratha, is immortal in having such a son as you are, the knower of righteousness and loving peity."

[Verse Locator](#)

तम् ऋषिम् तु महात्मानम् उक्त वाक्यम् कृत अञ्जलिः ।

आमन्त्रयितुम् आरेभे चरणाउ उपगृह्य च ॥ २-११३-१८

18. ukta vaakyam = thus spoken; tam R^iSim = by the sage; (Bharata); kR^itaaNjaliH = with his joined palms; upagR^ihya = touched; aarebhe = and began; amantryitum = taking leave.

Hearing the words of that sage, Bharata with his joined palms, touched his feet in salutation and began taking leave from him.

[Verse Locator](#)

ततः प्रदक्षिणम् कृत्वा भरद्वाजम् पुनः पुनः ।

भरतः तु ययौ श्रीमान् अयोध्याम् सह मन्त्रिभिः ॥ २-११३-१९

19. tataH = then; shriimaan = the glorious; bharataH = Bharata; kR^itvaa = made; pradkSiNam = circumambulation; punaH punaH = again and again; bharadvajam = to Bharadvaja; yayau = and proceeded; ayodhyaam = to Ayodhya; mantribhiH saha = along with his ministers.

Then, the glorious Bharata made circumambulation again and again to Bharadvaja and proceeded to Ayodhya along with his ministers.

[Verse Locator](#)

यानैः च शकटैः चैव हयैः नागैः च सा चमूः ।

पुनर् निवृत्ता विस्तीर्णा भरतस्य अनुयायिनी ॥ २-११३-२०

20. saa = that; vistiirNaa = extensive; chamuuH = army; bharatasya = of Bharata; anuyaayinii = following him; yaanaishcha = with vehicles; shakTaishcha = carts; hayaiH = horses; naagaishoha = and elephants; nivR^ittaa = turned back; punaH = again (towards Ayodhya).

Thata extensive army of Bharata, following him with vehicles, carts and elephants, turned back again towards Ayodhya.

[Verse Locator](#)

ततः ते यमुनाम् दिव्याम् नदीम् तीर्त्वा ऊर्मि मालिनीम् ।

ददृशुः ताम् पुनः सर्वे गङ्गाम् शिव जलाम् नदीम् ॥ २-११३-२१

21. tataH = thereafter; te sarve = all of them; tiirtvaa = crossed; divyaam = the charming; yamunaa nadiim = river Yamuna; uurmi maaliniim = wreathed with waves; punaH = and moreover; dadR^ishuH = saw; taam gaN^gaam nadiim = that River Ganga; shubhajalaam = with its pure water.

Thereafter, all of them crossed the charming River Yamuna wreathed with waves and moreover saw the River Ganga with its pure water.

[Verse Locator](#)

ताम् रम्य जल सम्पूर्णाम् सन्तीर्य सह बान्धवः ।

शृन्वा वेर पुरम् रम्यम् प्रविवेश ससैनिकः ॥ २-११३-२२

शृन्वा वेर पुराद् भूय अयोध्याम् संददर्श ह ।

22. saha baandhavaH = (Bharata) together with his relatives; sa sainikaH = and his army; samtiirya = crossed; taam = that River Ganga; ramya jalasmapuurNaam- full of charming waters; pravivesha = and entered; ramyam = the beautiful; shR^iNgibherapuram =

town of Shringibhera; **shR^iNgibherapuraat** = from that Shringibhera; **samdadarha** = he saw; **ayodhyaam** = Ayodhya; **bhuuyaH** = again.

Bharata accompanied by his relative and his army crossed that River Ganga, full of charming waters and entered the beautiful town of Shringibhera. From Shringibhera, he saw Ayodhya again.

[Verse Locator](#)

अयोध्याम् च ततो दृष्ट्वा पित्रा भ्रात्रा विवर्जिताम् ।
भरतो दुःख सन्तप्तः सारथिम् च इदम् अब्रवीत् ॥ २-११३-२३

23. **tataH** = then; **dR^iSTvaa** = beholding; **ayodhyaam** = Ayodhya; **vivarjitaam** = bereft of; **pitraa** = his father; **bhraatraa** = and brother; **bharataH** = Bharata; **duHkhasantaptaH** = tormented with grief; **abraviit** = spoke; **idam** = these words; **sarathiim** = to the charioteer.

Beholding the City of Ayodhya, which was bereft of his father and brother, Bharata tormented with grief, spoke the following words to the charioteer:

[Verse Locator](#)

सारथे पश्य विध्वस्ता अयोध्या न प्रकाशते ।
निराकारा निरानन्दा दीना प्रतिहत स्वना ॥ २-११३-२४

24. **saarathe** = O; charioteer!; **pashya** = see; **saa ayodhya** = that Ayodhya; **vidhvastaa** = ruined; **niraakaaraa** = with a vacant look; **niraanandaa** = joyless; **diinaa** = miserable; **pratihatasvaraa** = and with choked voice.

"O, Charioteer! See that Ayodhya city, ruined, with a vacant look, joyless, miserable, and with an impeded voice."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे त्रयोदशोत्तरशततमः सर्गः

Thus completes 113th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 113

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

© August 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 114 Verses converted to UTF-8, Nov 09

Introduction

Bharata enters Ayodhya city, which appears to him gloomy and asks his charioteer why the city is looking luster-less. Thus speaking in many ways, Bharata enters his father's house which exhibits a vacant look and feels distressed.

[Verse Locator](#)

स्निग्ध गम्भीर घोषेण स्यन्दनेन उपयान् प्रभुः ।

अयोध्याम् भरतः क्षिप्रम् प्रविवेश महा यशाः ॥ २-११४-१

1. **bharataH** = Bharata; **mahaayashaaH** = the highly illustrious; **prabhuH** = Lord; **upayaan** = riding; **syndanena** = on a chariot; **snigdhaagambhiiraghoSeNa** = producing a gentle and deep sound; **pravivesha** = entered; **kSipram** = soon; **ayodhyaam** = the city of Ayodhya.

The highly illustrious Lord, Bharata riding on a chariot emanating a gentle and deep sound entered soon the city of Ayodhya.

[Verse Locator](#)

बिडाल उलूक चरिताम् आलीन नर वारणाम् ।

तिमिर अभ्याहताम् कालीम् अप्रकाशाम् निशाम् इव ॥ २-११४-२

2. **biDaa loluuka charitaam** = (He entered the city) frequented by cats and owls; **aaliina nara vaaraNaam** = abiding with crouched men and elephants; **nishaamiva** = looking like a night; **timiraabhyaahataam** = enveloped by gloom; **aprakaashaam** = indistinctness; **kaLiim** = and darkness.

He entered the city, frequented by cats and owls, abiding with crouched men and elephants and looking like a night enveloped by gloom, indistinctness and darkness.

[Verse Locator](#)

राहु शत्रोः प्रियाम् पत्नीम् श्रिया प्रज्वलित प्रभाम् ।

ग्रहेण अभ्युत्थितेन एकाम् रोहिणीम् इव पीडिताम् ॥ २-११४-३

3. **rohiNiimiva** = like the planet Rohini; **ekaam** = the lonely one; **priyaam** = the beloved; **patniim** = consort; **raahushatroH** = of the moon-god (treated as the enemy by the demon Rahu); **piiDitaam** = tormented; **grahena** = by the planet Rahu*; **abhyutthitena** = in the ascendant; **prajvalita prabhaam** = though invested with an exceedingly bright splendour; **shriyaa** = by virtue of her glory.

Ayodhya looked like the planet Rohini, the beloved consort of the moon-god (treated as the enemy by the demon Rahu), tormented by planet Rahu* in the ascendant though ordinarily invested with an exceedingly bright splendour by virtue of her glory.

*The demon presiding over a planet of the same name figuring in Indian astronomy and identified by modern astronomy with the shadow of the earth cast on the orb of the moon during what is known as a lunar eclipse.

[Verse Locator](#)

अल्प उष्ण क्षुब्ध सलिलाम् घर्म उत्तप्त विहममाम् ।
लीन मीन झष ग्राहाम् कृशाम् गिरि नदीम् इव ॥ २-११४-४

4. girinadiimiva = (Ayodhya further looked); kR^ishaam = emaciated; like a mountain stream; alopoSNa kSubdha salilaam = whose scanty waters had become hot and agitated; gharmoptapta vihangamaam = birds living in which were scorched by the sun; liina miinajhaSagraahaam = and whose fish; small and big and alligators had perished.

Ayodhya further looked emaciated like a mountain stream, whose scanty waters had become hot and agitated, birds living in which were scorched by the sun, and whose fish, small and big and alligators had perished.

[Verse Locator](#)

विधूमाम् इव हेम आभाम् अध्वर अग्नि समुत्थिताम् ।
हविर् अभ्युक्षिताम् पश्चात् शिखाम् विप्रलयम् गताम् ॥ २-११४-५

5. (Ayodhya looked); shikhaamiva = like a flame; adhvaraagne = of sacrificial fire; (which when) havirbhyukSitaam = oblation is poured into it; samutthitaam = rises; hemabhaam = like a golden cone; vidhuumam = without smoke; pashchaat = and thereafter; gataam = sinks into vipralayam = extinction (ash).

Ayodhya looked like a flame of sacrificial fire which when oblation is poured into it, rises like a golden cone without smoke and thereafter sinks into extinction (ash).

[Verse Locator](#)

विध्वस्त कवचाम् रुग्ण गज वाजि रथ ध्वजाम् ।
हत प्रवीराम् आपन्नाम् चमूम् इव महा आहवे ॥ २-११४-६

6. (Ayodhya looked terrific); aapannaam chamuumiva = like an afflicted army; vidhvasta kavachaam = shattered of its armour; mahaahave = in a great battle; ragNa gaja vaaji rathadhvaajaam = whose ensigns borne on horses; elephants; chariots had been torn; hata praviinaam = its heroic warriors slain.

Ayodhya looked like an afflicted army, shattered of its armour in a major conflict, whose ensigns borne on horses, elephants and chariots had been torn, and its heroic warriors slain.

[Verse Locator](#)

सफेनाम् सस्वनाम् भूत्वा सागरस्य समुत्थिताम् ।
प्रशान्त मारुत उद्धूताम् जल ऊर्मिम् इव निहस्वनाम् ॥ २-११४-७

7. (Ayodhya appeared); jalormimiva = like the waves of the sea; samutthitaam = though tossed very high; sa phanaam = with foam; sasvanaam = and a roar; bhuutvaa = is rendered; missvanaam = noiseless; prashaanta maarutoddhuutaam = being shaken up by a silent wind.

Ayodhya appeared like the waves of the sea though tosses very high with foam and a roar, is rendered noiseless, being shaken up by a silent wind.

[Verse Locator](#)

त्यक्ताम् यज्ज आयुधैः सर्वैर् अभिरूपैः च याजकैः ।
सुत्या काले विनिर्वृत्ते वेदिम् गत ख्वाम् इव ॥ २-११४-८

8. (Ayodhya appeared); **vedimiiva** = like a sacred altar; **suttyaakaale** = which; when the period of offering oblations into the sacred fire; **vinivR^ite** = has completely expired; **tyaktaam** = has been cleared; **sarvaiH** = of all; **yajjNaayndhaiH** = sacrificial implements; **gataravaam** = and deserted of recitations; **abhiruupaiH** = by the learned; **yaajakaiH** = priests.

Ayodhya appeared like a sacred altar, which, when the period of offering oblations into fire has completely expired, has been cleared of all sacrificial implements and deserted of recitations by the learned priests.

[Verse Locator](#)

गोष्ठ मध्ये स्थिताम् आर्ताम् अचरन्तीम् नवम् तृणम् ।
गो वृषेण परित्यक्ताम् गवाम् पत्नीम् इव उत्सुकाम् ॥ २-११४-९

9. (Ayodhya appeared) **utsuka patniimiva** = like restless kine; **parityaktaam** = deprived of; **govR^iSeNa** = the bull; **acharantiim** = who cease to graze; **navam tR^iNam** = in the new pasture; **sthitaam-** and stand; **goSTamadhye** = in the cow-pen; **aartaam** = dispirited.

Ayodhya appeared like restless kine, deprived of the bull, who cease to graze in new pastures and stand in the cow-pen, dispirited.

[Verse Locator](#)

प्रभा करालैः सुस्निग्धैः प्रज्वलद्भिर् इव उत्तमैः ।
वियुक्ताम् मणिभिर् जात्यैर् नवाम् मुक्ता आवलीम् इव ॥ २-११४-१०

10. (Ayodhya appeared); **navaam muktavaliimiva** = like a new pearl-necklace; **viyuktaam** = bereft of; **maNibhiH** = gems; **prabhaakaraadyaiH** = rubies and the like; **susnigdhaiH** = well- polished; **prajvaldbhiriva** = dazzling; **uttamaiH** = excellent ; **jaatyaiH** = and of genuine quality.

Ayodhya was resembling a new pearl-necklace, bereft of well- polished dazzling and excellent gems, rubies and the like, of genuine quality.

[Verse Locator](#)

सहसा चलिताम् स्थानान् महीम् पुण्य क्षयाद् गताम् ।
सम्हृत द्युति विस्ताराम् ताराम् इव दिवः च्युताम् ॥ २-११४-११

11. (Ayodhya appeared); **taaraamiva** = like a meteor; **chalitaam** = which moved; **sthaanaat** = from its position; **puNyakSyaat** = due to exhaustion of virtue; **samvR^ita dyuti vistaaraam** = with reduced dissemination of light; **sahasaa** = quickly; **chyutaam** = dropped; **divaH** = from the sky; **gataam** = and fallen to; **mahiim** = earth.

Ayodhya appeared like a meteor, which moved from its position with its virtue exhausted, soon dropped from the sky and fallen to earth, deprived of its splendour.

[Verse Locator](#)

पुष्प नद्धाम् वसन्त अन्ते मत्त भ्रमर शालिनीम् ।
द्रुत दाव अग्नि विप्लुष्टाम् क्लान्ताम् वन लताम् इव ॥ २-११४-१२

12. (Ayodhya appeared); **vanalataamiva** = like a flowering creeper; **puSpa naddhaam** = laden with blossom; **vasantaante** = in the spring-tide; **matt bhamara naaditaam** = reverberant

with intoxicated bees; **drutadaavaagni vipluSTaam** = that is suddenly consumed by a forest fire; **klaantaam** = and withering.

Ayodhya appeared like a flowering creeper laden with blossom in the spring-tide, frequented by a swarm of intoxicated bees, that is suddenly consumed by a forest fire and withering.

[Verse Locator](#)

सम्मूढ निगमाम् सर्वाम् सम्क्षिप्त विपण आपणाम् ।
प्रगच्छन्न शशि नक्षत्राम् द्याम् इव अम्बु धरैर् वृताम् ॥ २-११४-१३

13. (Ayodhya resembled); **dyaamiva** = like a firmament; **vR^itaam** = covered; **ambudharaiH** = with clouds; **prachchanna shashi nakSatraam** = with the moon and the stars obscured; **sammuuDharigamaam** = with its senseless traffic; **stabdhaam** = paralyzed; **samkSipta vipaNaa paNaam** = the fairs and markets closed.

With its senseless traffic paralyzed and with its fairs and markets closed, Ayodhya resembled like a firmament, covered with clouds, with the moon and stars obscured.

[Verse Locator](#)

क्षीण पान उत्तमैर् भिन्नैः शरावैर् अभिसम्बृताम् ।
हत शौण्डाम् इव आकाशे पान भूमिम् असंस्कृताम् ॥ २-११४-१४

14. (Ayodhya appeared splendour less); **paana bhuumim iva** = like a tavern; **aakaashe** = in an open space; **hatashauN^Daam** = with its vendor of spirituous liquors killed; **kSiNa paanottamaiH** = the excellent wine expended; **sharaavaiH** = the drinking pots and glasses; **bhagraiH** = broken; **abhisamvR^itaam** = laid aside; **dhvastaam** = and scattered in disorder; **asamskR^itaam** = and uncleaned.

Ayodhya appeared splendourless, like a deserted and uncleaned tavern, with its vendor of spirituous liquors killed, the excellent wine expended, its drinking pots and glasses broken and the pieces stewn in disorder.

[Verse Locator](#)

वृक्ण भूमि तलाम् निम्नाम् वृक्ण पात्रैः समावृताम् ।
उपयुक्त उदकाम् भग्नाम् प्रपाम् निपतिताम् इव ॥ २-११४-१५

15. (Ayodhya resembled); **prapaamiva** = like a cistern supplying water; **vR^ikNa bhuumitalaam** = its platform rivers; **upayuktodakaam** = its water spent; **vR^ikNa paatraiH** = its jars and earthen vessels broken; **samaavR^itaam** = and perished; **mimnaam** = collapsed; **bhagnaam** = shattered; **nipatitaam** = and fell down.

Ayodhya resembled a cistern erected for storage and distribution of water, but now broken and collapsed with its platform riven and sunk, and covered with broken jars and earthen vessels, its water having been used up.

[Verse Locator](#)

विपुलाम् वितताम् चैव युक्त पाशाम् तरस्विनाम् ।
भूमौ बाणैर् विनिष्कृताम् पतिताम् ज्याम् इव आयुधात् ॥ २-११४-१६

16. (Ayodhya resembled); **jyaamvia** = a bow-string; **vipulaam** = which was large; **vitataam** = and bent; **yukta paashaam** = with suitable noose at both ends; **viniskR^ittaam** = severed; **aayudhaat** = from the bow; **baaNaiH** = by the arrows; **tarasvinaam** = of heroes; **patitaam** = and fallen; **bhuumam** = to the ground.

Ayodhya resembled a bow-string, which was large and bent, with suitable noose at both ends, but severed from the bow by the arrows of heroes and fallen to the ground.

[Verse Locator](#)

सहसा युद्धं शौण्डेन हय आरोहेण वाहिताम् ।
निहताम् प्रतिसैन्येन वडवामिव पातिताम् ॥ २-११४-१७

17. (Ayodhya appeared); **vaDavaamiva** = like a mare = suddenly; **hayaaroheNa** = by a horse-man; **yuddha shauNDena** = skilled in war-fare; **paatitaam** = and fallen down; **nihataam** = when killed; **pratisainyena** = by the opposite army.

Ayodhya appeared like a mare, urged on suddenly by a horse-man, skilled in war-fare and fallen down when killed by the opposite army.

[Verse Locator](#)

भरतस्तु रथस्थः सन् श्रीमान् दशरथात्मजः ।
वाहयन्तं रथश्रेष्ठं सारथिम् वाक्यमब्रवीत् ॥ २-११४-१८

18. **rathasthassan** = sitting in the chariot; **shriimaan** = the glorious; **bharatastu** = Bharata; **dasharathaاتمजाH** = the vaakyam = the following words; **saarathiim** = to the charioteer; **vaahayantam** = who was riding; **ratha shreSTham** = the excellent chariot.

Sitting in the chariot, the glorious Bharata, the son of Dasaratha, spoke the following words to the charioteer who was riding his excellent chariot:

[Verse Locator](#)

किम् नु खल्वद्य गम्भीरो मूर्चितो न निशम्यते ।
यथापुरमयोध्यायाम् गीतवादित्रनिस्वनः ॥ २-११४-१९

19. **kim nu khalu** = how is it; **gambhiiraH** = that the deep; **muurchhitaH** = and intensified; **giitavaaditranisvanaH** = sound of vocal and instrumental music; **na nishamyate** = is not heard; **yathaa puraa** = as before; **ayodhyaam** = in Ayodhya; **adya** = today?

"How is it that the deep and intensified sound of vocal and instrumental music is not heard as before in Ayodhya today?"

[Verse Locator](#)

वारुणीमदगन्धश्च माल्यगन्धश्च मूर्चितः ।
धूपितागरुगन्धश्च न प्रवाति समन्ततः ॥ २-११४-२०

20. **vaaruNii madagandhashcha** = the intoxicating odour of spirituous liquor; **maalya gandhashcha** = or the fragrance of floral garlands; **dhuupitaa garu gandhashcha** = or the aroma of aloe-wood fumes; **muurchitaH** = which used to be spread; **samantataH** = on all sides; **na pravaati** = are not being wafted.

"The intoxicating odour of spirituous liquor or the fragrance of floral garlands or the aroma of sandal and aloe-wood fumes, which used to be spread once on all sides, are not being wafted."

[Verse Locator](#)

यानप्र वरघोषश्च स्निग्धश्च हयनिस्वनः ।
प्रमत्तगजनादश्च महान्श्च रथनिस्वनः ॥ २-११४-२१
नेदानीम् श्रूयते पुर्यामस्याम् रामे विवासिते ॥ २-११४-२२

21; 22. **vivaasite** = Due to exile; **raame** = of Rama; **yaana pravara ghoSashcha** = the sound of the excellent carriages; **snigdhaH** = the charming; **hayanishvanashcha** = sound of the horses; **pramatta gajanaadashcha** = the sound of the intoxicating elephants; **mahaan ratha nisranaH cha** = and the clattering of the great chariots; **na shruuyate** = are not heard; **asyaam puraam** = in this city; **idaaniim** = now.

"O, Sumantra! I do not hear, as before, the sound of the horses, the sound of the intoxicating elephants and the clattering of the great chariots in this city now."

[Verse Locator](#)

चन्दनागारुगन्धांश्च महार्हंश्च नवस्रजः ॥ २-११४-२३

गते हि रामे तरुणाः संतप्ता नोपभुञ्जते ।

23. **raame** = Rama; **gate** = having left Ayodhya; **taruNaaH** = the youth; **samtaptaaH** = in distress; **nopabhujJNate** = are not making use of; **chandanaagarugandhaamshcha** = the perfumes of sandal-wood and aloe-wood; **mahaarhaaH** = and the excellent; **navasrajashcha** = fresh floral garlands.

"Rama, having left Ayodhya, the distressful youth are not making use of the perfumes like sandal-wood, aloe wood as also the most admirable and fresh floral garlands."

[Verse Locator](#)

बहिर्यात्रां न गच्छन्ति चित्रमाअत्यधरा नराः ॥ २-११४-२४

नोत्सवाः सम्प्रवर्तन्ते रामशोकार्दिते पुरे ।

24. **pure** = in the city; **raamashokaardite** = afflicted by the grief of Rama's desertion; **naraaH** = people; **na gachchhanti** = are not going; **bahiH** = out; **yaatraam** = for pleasure-trips; **chitramaalyadharaaH** = wearing colourful garlands; **na** = nor; **utsavaaH** = festivals **sampravartante** = are observed.

"In the city afflicted by Rama's desertion, people are not going out for pleasure-trips, wearing colourful garlands nor festivals are observed by them."

[Verse Locator](#)

सह नूनम् मम भ्रात्रा पुरस्यास्य द्युतिर्गता ॥ २-११४-२५

न हि राजत्ययोध्येयं सासारेवार्जुनी क्षपा ।

25. **dyutiH** = the luster; **asya purasya** = of this city; **gata** = has departed; **mama bhraatraa saha** = along with my brother; **nuunam** = it is a certain; **iyam** = this; **ayodhyaa** = Ayodhya; **na raajati hi** = is not shining indeed; **saasaaraa kSapaa iva** = like a rainy night; **arjunii** = at the time of the waning moon.

"The lustre of Ayodhya has departed along with my brother. It is certain. This Ayodhya is not shining indeed, like a rainy night at the time of the waning moon."

[Verse Locator](#)

कदा नु खलु मे भ्राता महोत्सव इवागतः ॥ २-११४-२६

जनयिष्यत्ययोध्यायां हर्षम् ग्रीष्म इवाम्बुदः ।

26. **kadaa** = when; **me bhraataa** = will my brother; **aagataH** = return; **mahotsava iva** = like a carnival; **janayiSayi nu khalu** = diffusing; **harSam** = joy; **ayodhyaam** = in Ayodhya; **griiSme aambudaH iva** = as do the autumnal rains?

"When will my brother return, like a carnival, diffusing joy in Ayodhya, as do the autumnal rains?"

[Verse Locator](#)

तरुणैः चारु वेषैः च नरैर् उन्नत गामिभिः ।

सम्पतद्भिर् अयोध्यायाम् न विभान्ति महा पथाः ॥ २-११४-२७

27. **mahaapathaaH** = the high ways; **ayodhyaam** = in Ayodhya; **naabhibhaanti** = are not glittering; **taruNaiH** = with youthful; **naraiH** = people; **chaaru veSaiH** = richly attired; **unnatagaamibhiH** = bearing themselves bravely; **sampatadbhiH** = and roaming about in groups.

"The highways in Ayodhya are not glittering with youthful people, richly attired, bearing themselves bravely and roaming about in groups."

[Verse Locator](#)

एवम् बहु विधम् जल्पन् विवेश वसतिम् पितुः ।

तेन हीनाम् नर इन्द्रेण सिंह हीनाम् गुहाम् इव ॥ २-११४-२८

28. **evam** = thus; **jalpan** = speaking; **bahuvidham** = in many ways; (Bharata); **vivesha** = entered; **pituH** = his father's; **vasatim** = house; **hiinaam** = bereft of; **tena** = that; **narendreNa** = king; **guhaamiva** = and which resembled a cave; **simhahiinaam** = bereft of a lion.

Thus speaking in many ways, Bharata entered his father's house, bereft of that emperor and which resembled a cave bereft of a lion.

[Verse Locator](#)

तदा तदन्तःपुरमुज्झितप्रभम् ।

सुरैरिवोत्सृष्टमभास्करम् दिनम् ।

निरीक्ष्य सर्वम् तु विविक्तमात्मवान् ।

मुमोच बाष्पं भरतः सुदुःखितः ॥ २-११४-२९

29. **bharataH** = Bharata; **aatmavaan** = a composed man; **tadaa** = then; **mumocha** = shed; **baaSpam** = tears; **niriikSya** = by seeing; **tat sarvam antaHpuram** = that entire gynaecium; **divamivva** = looking like a day; **abhaaskaram** = without the sun; **ujjhitaprabham** = with relinquished radiance; **viviktam** = and empty.

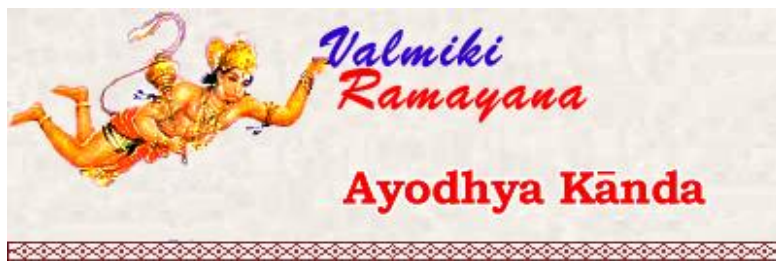
Bharata, though a composed man himself, shed tears by seeing that entire empty gynaecium, looking like a day without the sun with its relinquished radiance.

इत्यार्षे श्रीमाद्रामायणे आदिकाव्ये अयोध्याकाण्डे चतुर्दशोत्तरशततमः सर्गः

Thus completes 114th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 114

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 115 Verses converted to UTF-8, Nov 09

Introduction

After returning to Ayodhya, Bharata expresses his desire to proceed to Nandigrama village. Vasishtha and the other elders agree to his proposal. Bharata along with Shatrughna ascend the chariot and proceed towards Nandigram. The ministers, family-priest, the army and the citizens of Ayodhya followed Bharata in his journey. Installing the wooden sandals of Rama on the royal throne, Bharata puts on the garb of an ascetic and carries on the rule under orders of the sandals, holding the royal canopy over them.

[Verse Locator](#)

ततो निक्षिप्य मातृऋः स अयोध्यायाम् दृढ व्रतः ।

भरतः शोक सन्तप्तो गुरुन् इदम् अथ अब्रवीत् ॥ २-११५-१

1. saH bharataH = that Bharata; dR^iDha vrataH = fixed in his resolve; tataH = then; nikSipya = having brought; maatR^iiH = his mother; ayodhyaam = (back) to Ayodhya; shoka santaptaH = sore stricken with grief; abraviit = spoke; atha = thereafter; guruun = to Vaishta and the elders (as follows):

Having brought his mothers back to Ayodhya; Bharata, fixed in his resolve but sore stricken with grief, spoke to Vasishtha and the elders (as follows)

[Verse Locator](#)

नन्दि ग्रामम् गमिष्यामि सर्वान् आमन्त्रये अद्य वः ।

तत्र दुःखम् इदम् सर्वम् सहिष्ये राघवम् विना ॥ २-११५-२

2. adya = now; gamiSyaami = I am going; nandigraamam = to Nandigrama village; amantraye = I take leave; sarvaan = of all; vaH = of you; tatra = there; sahiSye = I shall endure; sarvam = all; idam = this; duHkham = woe; raaghavam vinaa = occasioned by Rama's absence."

"I am going to Nandigrama village. I take leave of all of you. There, I shall be able to endure all this woe, occasioned by Rama's absence."

[Verse Locator](#)

गतः च हि दिवम् राजा वनस्थः च गुरुर् मम ।

रामम् प्रतीक्षे राज्याय स हि राजा महा यशाः ॥ २-११५-३

3. raajaa = the king Dasaratha; gataH = went; divam = to heaven; mama guruH = my elder brother; vanasthaH = is in the forest; pratiikSye = I shall await; raamam = for Rama (to return); raajyaaya = tot he kindom; saH hi = since verily he alone; raajaa = is the lord; mahaayashaaH = the celebrated.

"The king Dasaratha went to heaven. My elder brother is in the forest. I shall await for Rama to return to the kingdom; since verily he alone is the celebrated Lord of Ayodhya."

एतत् श्रुत्वा शुभम् वाक्यम् भरतस्य महात्मनः ।
अब्रुवन् मन्त्रिणः सर्वे वसिष्ठः च पुरोहितः ॥ २-११५-४

4. **shrutvaa** = hearing; **etat** = these; **shubham** = auspicious; **vaakyam** = words; **bharatasya** = of Bharata; **mahaatmanaH** = the magnanimous one; **vasiSTashcha** = Vasishta; **purohitaH** = the preceptor; **sarve** = and all; **mantriNaH** = the ministers; **abruvan** = spoke (as follows):

Hearing those auspicious words of the magnanimous Bharata, Vasishta the preceptor and all the ministers spoke as follows:

[Verse Locator](#)

सदृशम् श्लाघनीयम् च यद् उक्तम् भरत त्वया ।
वचनम् भ्रातृ वात्सल्याद् अनुरूपम् तव एव तत् ॥ २-११५-५

5. **bharata** = O; Bharata!; **vachanam** = the words; **yat** = which; **uktam** = have been spoken; **tvayaa** = by you; **bhraatR^ivaatsalyaat** = in devotion to your brother; **subhR^isham** = are very much; **shlaaghaniyam** = appreciable; **tat** = that; **anuruupam** = is worthy; **tavaiva** = of you along."

"O, Bharata! The words which your have spoken by you in devotion to your brother are very much appreciable. It is worthy of you alone."

[Verse Locator](#)

नित्यम् ते बन्धु लुब्धस्य तिष्ठतो भ्रातृ सौहृदे ।
आर्य मार्गम् प्रपन्नस्य न अनुमन्येत कः पुमान् ॥ २-११५-६

6. **kaH pumaam** = what man; **naanumanyate** = would not approve; **te** = of the proposal of you; **bandhulubdhasya** = who are deeply fascinated of your relatives; **nityam** = always; **tiSThataH** = firmly; **bhraatR^i sauhR^ide** = affectionate to your brother; **prapannasya** = and devoted; **aarya maargam** = to the path of elders.

"What man would not approve of the proposal of your highness, who are deeply fascinated of your relative, always affectionate to your brother and devoted to the path of elders?"

[Verse Locator](#)

मन्त्रिणाम् वचनम् श्रुत्वा यथा अभिलषितम् प्रियम् ।
अब्रवीत् सारथिम् वाक्यम् रथो मे युज्यताम् इति ॥ २-११५-७

7. **shrutvaa** = hearing; **priyam** = the affectionate; **vachanam** = words; **mantriNaam** = of his counsellors; **yathaabhilaSitam** = according to his wish; (Bharata); **abraviit** = spoke; **iti** = these; **vaakyam** = words; **saarathim** = to the charioteer; **me rathaH** = (Let) my chariot; **yujyataam** = be made ready."

Hearing the affectionate words of his counsellors, who spoke according to his wish, Bharata said to his charioteer, "Let my chariot be made ready!"

[Verse Locator](#)

प्रहृष्ट वदनः सर्वा मातृक्रः समभिवाद्य सः ।
आरुरोह रथम् श्रीमान् शत्रुघ्नेन समन्वितः ॥ २-११५-८

8. **shriimaan** = the illustrious; **saH** = Bharata; **prahR^iSTavadanaH** = looking pleased; **samabhivaadya** = having offered salutation; **sarvaa** = to all; **maatR^iiH** = his

mothers; **aaruroha** = ascended; **ratham** = his chariot; **samanvitaH** = along with; **shatrughne** = Shatrughna.

The illustrious Bharata, looking pleased and having offered salutation to all his mothers, entered his chariot along with Shatrughna.

[Verse Locator](#)

आरुह्य तु रथम् शीघ्रम् शत्रुघ्न भरताउ उभौ ।
ययतुः परम प्रीतौ वृतौ मन्त्रि पुरोहितैः ॥ २-११५-९

9. **ubhau** = both; **shatrughna bharatau** = Shatrughana and Bharata; **aaruhya cha** = having mounted; **ratham** = the chariot; **shiigram** = quickly; **param priitau** = and exceedingly rejoiced; **yayatuH** = set out; **vR^itau** = accompanied by; **mantri purohitaiH** = ministers and family-priests.

Both Shatrughna and Bharata, having quickly mounted the chariot and exceedingly rejoiced, set out, accompanied by ministers and family-priests.

[Verse Locator](#)

अग्रतो पुरवः तत्र वसिष्ठ प्रमुखा द्विजाः ।
प्रययुः प्रान् मुखाः सर्वे नन्दि ग्रामो यतो अभवत् ॥ २-११५-१०

10. **gurvaH** = the preceptors; **sarve** = all; **tatra** = there; **vasiSTha pramukhaah** = headed by Vasishta; **dvijaaH** = and (other) Brahmanas; **agrataH** = being in the forefront; **prayayuH** = went; **praaNmukhaah** = eastward; **yataH** = in which direction; **nandigraamaH** = Nandigram; **abhavat** = was there.

All the preceptors there, headed by Vasishta and other brahmanas being in the forefront, proceeded eastward, in which direction Nandigram village was situated.

[Verse Locator](#)

बलम् च तद् अनाहूतम् गज अश्व रथ सम्कुलम् ।
प्रययौ भरते याते सर्वे च पुर वासिनः ॥ २-११५-११

11. **bharate** = (Wile) Bharata; **yaate** = had left; **balamcha** = the army too; **prayayau** = followed him; **tadanaahutam** = unbidden; **gajaashvaratha samkulam** = abounding in elephants; horses and chariots; **sarve** = all; **puravaasinaH cha** = the residents of the city also (followed suit).

When Bharata had left, the army too, abounding in elephants, horses and chariots marched unbidden. The residents of the city also followed suit.

[Verse Locator](#)

रथस्थः स तु धर्म आत्मा भरतो भ्रातृ वत्सलः ।
नन्दि ग्रामम् ययौ तूर्णम् शिरस्य् आधाय पादुके ॥ २-११५-१२

12. **saH bharataH** = that Bharata; **bhraatR^ivatsalaH** = affectionate of is brother; **dharmaatmaa** = and magnanimous; **aadaaya** = kept; **paaduke** = the sandals; **shirasi** = on his head; **rathasthaH** = while remaining in the chariot; **tuurNam** = and quickly; **yayau** = set out; **nandigraamam** = for Nandigram.

The magnanimous Bharata, affectionate of his brother, bearing the sandals belong to Rama on his head, set out for Nandigram.

[Verse Locator](#)

ततः तु भरतः क्षिप्रम् नन्दि ग्रामम् प्रविश्य सः ।

अवतीर्य रथात् तूर्णम् गुरुन् इदम् उवाच ह ॥ २-११५-१३

13. tataH = thereafter; pravishya = having entered; nandigraamam = Nandigram; kSipram = briskly; saH bharataH = that Bharat; avatiirya = descended; rathaat = from his chariot; tuurNam = quickly; uvaacha ha = and spoke; idam = these words; guruun = to his preceptors.

Thereafter, having entered Nandigrama briskly Bharata descended his chariot quickly and spoke to his preceptors as follows:

[Verse Locator](#)

एतद् राज्यम् मम भ्रात्रा दत्तम् सन्न्यासवत् स्वयम् ।
योग क्षेम वहे च इमे पादुके हेम भूषिते ॥ २-११५-१४

14. etat raajyam = this kingdom; dattam = has been given; mama = to me; sannyaasavat = as a trust; bhraataa = by my brother; Rama; svayam = himself; ime paaduke cha = these sandals; hema bhuuSite = embellished with gold; yogakSamavahe = diffuse gain and security (to the people)

"My brother, Rama has given to me this kingdom as a trust. These sandals, embellished with gold diffuse gain and security to the people."

[Verse Locator](#)

भरतः शिरसा कृत्वा सन्न्यासम् पादुके ततः ।
अब्रवीद्दुःखसम्तप्तः सर्वं प्रकृतिमण्डलम् ॥ २-११५-१५

15. kR^itvaa = having dedicated; sannyaasam = the sacred trust; paaduke = to the wooden sandals; bharataH = Bharata; tataH = then; abraviit = spoke; sarvam = to the entire; prakR^itimaNDalam = body of his ministers; duHkha samtapataH = sore stricken with anguish; as he was.

Having dedicated the sacred trust to the wooden sandals, Bharata sore-stricken with anguish, spoke to the entire body of his ministers as follows:

[Verse Locator](#)

चत्रम् धारयत क्षिप्रमार्यपादाविमौ मतौ ।
अभ्याम् राज्ये स्थितो धर्मः पादुकाभ्याम् गुरोर्मम ॥ २-११५-१६

16. dhaarayata = hold; chhatram = the state canopy; kSipram = speedily; imau = these; matau = have been accepted; aarya paadau = as symbols of the feet of my noble brother; aabhyaam paadukaabhyaam = by these wooden sandals; mama guroH = of my brother; dharmaH = piety; sthitaH = has been established; raajye = in the kingdom.

"Hold the state canopy speedily over these wooden sandals, which have been accepted as symbols of the feet of Rama, my noble brother. By the presence of these wooden sandals of my brother here, a piety has been established in the kingdom."

[Verse Locator](#)

भ्रात्रा हि मयि सन्न्यासो निक्षिप्तः सौहृदादयम् ।
तमिमम् पालयिष्यामि राघवागमनम् प्रति २-११५-१७

17. sauhR^idaat = by compassion; ayam = this; samnyaasaH = trust; mayi nikSiptaH = has been placed at my disposal; bhraatraa = by my brother; imam = the trust; tat = as such; paalayiSyaami = will be protected; raaghava agamanam prati = till the arrival of Rama.

"As a mark of compassion, this trust has been placed at my disposal, by my brother. There trust as such will be preserved till his return."

[Verse Locator](#)

क्षिप्रम् सम्योजयित्वा तु राघवस्य पुनः स्वयम् ।
चरणौ तौ तु रामस्य द्रक्ष्यामि सहपादुकौ ॥ २-११५-१८

18. samyojayitvaa = having restored; (these wooden sandals); svayam = personally; raaghavasya = to Rama's feet; kSipram = immediately; punaH = again; drakSyaami = I shall behold; tau = those; charaNau = feet; raamasya = of Rama; sahapaadukau = along with these sandals.

"Having restored these wooden sandals personally to Rama's feet immediately after his return, I shall behold those feet of Rama along with these sandals."

[Verse Locator](#)

ततो निक्षिप्तभारोऽहम् राघवेण समागतः ।
निवेद्य गुरवे राज्यम् भजिष्ये गुरुवृत्तिताम् २-११५-१९

19. tataH = thereafter; aham = I; nikSipta bhaaraH = on whom thus burden has been imposed; samaagataH = having been united; raaghavaNa = with Rama; nivedya = and having restored; raajyam = the kingdom; gurave = to my elder brother; bhajiSye = I shall assume; guruvR^ittitaam = the role of a servant of my elder brother.

"Restoring the kingdom to my elder brother, when re-united with him and thereby laying down the burden, I shall then assume the role of a servant of my elder brother."

[Verse Locator](#)

ताघवाय च समन्यासम् दत्त्वेमे वरपादुके ।
राज्यम् चेदमयोध्याम् च धूतपापोभवामि च २-११५-२०

20. dattvaa = giving away; ime vara paaduke = these excellent wooden sandals; samnyaasam = the symbols of trust; idam raajyam cha = this kingdom; ayodhyaamcha = as well as the city of Ayodhya; raaghavaaya = to Rama; bhavaamicha = I shall become; dhuuta paataH = washed of all my sins.

"By giving away these excellent wooden sandals, the symbols of trust, this kingdom, as well as the City of Ayodhya to Rama, I shall be washed of all my sins."

[Verse Locator](#)

अभिषिक्ते तु काकुत्थसे प्रहृष्टमुदिते जने ।
प्रीतिर्मम यशश्चैव भवेद्राज्याच्चतुर्गुणम् ॥ २-११५-२१

21. kaakutthse = Rama; abhiSikte = will be installed; jane = and his subjects; prahR^iSTamudite = made happy; bhavet = It will be; chaturguNam = a four-fold; yashaschaiva = more fame; priitiH = and happiness; mama = for me; raajyaat = than (that having obtained) from the kingdom.

"Rama will be installed and his subjects made happy. It will be a four-fold more fame and happiness for me than that having obtained from the kingdom."

[Verse Locator](#)

एवम् तु विलपन्धीनो भरतः स महायशाः ।
नन्दिग्रामेऽकरोद्राज्यम् दुःखितो मन्त्रिभिस्सह ॥ २-११५-२२

22. saH bharataH = that Bharata; mahaayashaaH = the highly illustrious man; diinaH = (but) a distressed man; vilapan = lamenting; evam = thus; duHkhitaH = and pained; akarot = looked after; raajyam = the state administration; mantribhiH saha = along with his ministers; nandigraame = at Nandigrama.

The highly illustrious Bharata though a distressed man, thus lamenting and pained, looked after the state administration along with his ministers from Nandigrama.

[Verse Locator](#)

स वल्कलजटाधारी मुनिवेषधरः प्रभुः ।
नन्दिग्रामेऽवसद्वीरः ससैन्यो भरतस्तदा २-११५-२३

23. valkalajaTaadhaaraii = Assuming bark robes and matted locks; muniveSadhaaraii = in the guise of an ascetic; prabhuH = the lord; viiraH = and the hero; saH bharataH = that Bharata; tadaa = then; avasat = dwelt; nandigraame = in Nandigrama; sa sainyaH = protected by the army.

Assuming bark robes and matted locks in the guise of an ascetic, the lord and the hero Bharata dwelt in Nandigrama, protected by the army.

[Verse Locator](#)

रामागमनमाकाङ्क्षन् भरतो भ्रातृवत्सलः ।
भ्रातुर्वचनकारी च प्रतिज्ञापागस्तदा ॥ २-११५-२४
पादुके त्वभिषिच्याथ नन्दिग्रामेऽवसत्तथा ।

24. tadaa = then; bharataH = Bharata; bhraatR^iH vachanakaariicha = obedient to his elder brother; bhraatR^ivatsalaH = affectionate of his brothers; pratijJNa paaragaH = and faithful to his vow; tathaa = thus; avasat = resided; nandigraame = in Nandigrama; abhiSichya = coronating; paaduke = the wooden sandals (on the throne); aakaaNkSan = and wishing; raamaagamanam = the return of Rama.

Bharata, obedient to his elder brother, affectionate of his brothers and faithful to his vow, thus resided in Nandigrama, coronating the wooden sandals on the throne and wishing always for the return of Rama.

[Verse Locator](#)

स वालव्यजनम् चत्रम् धारयामास स स्वयम् ॥ २-११५-२५
भरतः शासनम् सर्वम् पादुकाभ्याम् निवेदयन् ।

25. bharataH = Bharata; nivedayan = reporting; sarvam = all; shaasanam = the royal orders; paadukaabhyaam = to the wooden sandals; dharayaamaasa = was holding; svayam = personally; chhatram = the royal canopy; savaalavyajanam = together with the chowrie (to the sandals)

Reporting all the royal orders to the wooden sandals, Bharata was holding the royal canopy together with the chowrie to those sandals.

[Verse Locator](#)

ततस्तु भरतः श्रीमानभिषिचार्यपादुके ॥ २-११५-२६
तदधीनस्तदा राज्यम् कारयामास सर्वदा ।

26. abhiSichya = coronating; aarya paaduke = the wooden sandals of his elder brother; shriimaan = the illustrious; bharataH = Bharata; tataH = thereafter; kaaryaamaasa = carried out; raajyam = the state administration; tadadhiinaH = being subservient to them; sarvadaa = always.

Coronating the wooden sandals of his elder brother, the illustrious Bharata thereafter carried out the state administration, always maintaining his subservience to them.

[Verse Locator](#)

तदा हि यत्कार्यमुपैति किञ्चि ।
दुपायनम् चोपहृतम् महार्हम् ।
स पादुकाभ्याम् प्रथमम् निवेद्य ।
चकार पश्चाद्भरतो यथावत् ॥ २-११५-२७

27. yatkimchit = whatever small; kaaryam = affair; upaiti = came up; mahaarham = or a high-valued; upaayanam = gift; upahR^itam = was offered; saH bharataH = that Bharata; tadaa = then; prathamam = first; nivedya = has reported (it); paadukaabhyaam = to the wooden sandals; pashchaat = and thereafter; chakaara = acted yathaavat = accordingly.

Whatever a small affair of the state came up or whenever a high-valued gift was offered, Bharata used to report that matter to the wooden sandals and then only dealt with it in the proper way afterwards.

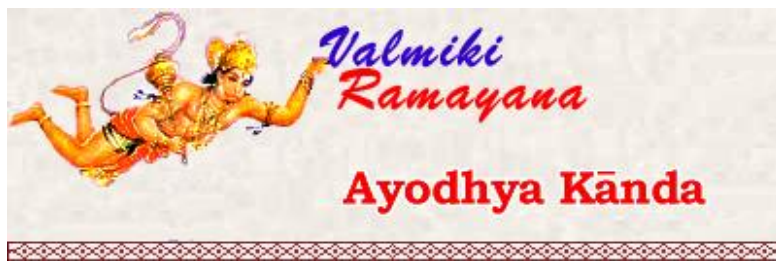
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे पंचदशोत्तरशततमः सर्गः

Thus completes 115th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 115

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

© September 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 116 Verses converted to UTF-8, Nov 09

Introduction

Rama notices anxiety and perturbation among the sages who live in the vicinity. When an elderly sage among them is asked by Rama about the reason for their anguish, the said sage informs that some demons under the leadership of Khara are molesting the sages and hence the sages wished to leave the place. Rama gives his consent for their leaving. Bidding farewell to them with great respect, Rama retires to his own hermitage.

[Verse Locator](#)

प्रतिप्रयाते भरते वसन् रामः तपो वने ।
लक्षयाम् आस स उद्वेगम् अथ औत्सुक्यम् तपस्विनाम् ॥ २-११६-१

1. **bharate** = Bharata; **pratiprayaate** = having returned; **raamaH** = Rama; **tapovane** = who was dwelling in the woods; **atha** = then; **lakSayaamaasa** = observed; **sodvegam** = the anxiety; **tapasvinaam** = of the sages; **outsukyam** = and their perturbation.

Bharata having returned (to Ayodhya), Rama who was dwelling in the woods, observed anxiety accompanied by perturbation among the sages.

[Verse Locator](#)

ये तत्र चित्र कूटस्य पुरस्तात् तापस आश्रमे ।
रामम् आश्रित्य निरताः तान् अलक्षयद् उत्सुकान् ॥ २-११६-२

2. **alakSayat** = (He) saw; **tatara** = there; **taam** = those ascetics; **purastaat** = who were formerly; **nirataah** = quite pleased; **taapasaashrame** = at Chitrakuta; **aashritya** = depending as they did; **raamam** = on Rama; **utsukaan** = anxious.

He saw there those ascetics-who were formerly quite pleased in that hermitage at Chitrakuta depending as they did on Rama- anxious.

[Verse Locator](#)

नयनैर् भृकुटीभिः च रामम् निर्दिश्य शन्किताः ।
अन्योन्यम् उपजल्पन्तः शनैः चक्रुर् मिथः कथाः ॥ २-११६-३

3. **nirdishya** = pointing out; **raamam** = to Rama; **nayanaiH** = (through the movements) of their eyes; **bhR^ikuTiibhishcha** = and eye-brows; **shankitaah** = manifesting their anxiety; **upajalpantaH** = whispering; **shanaiH** = slowly; **anyonyam** = among one another; **chakruH** = and framing; **kathaaH** = legends; **mithaH** = in secret.

Pointing out to Rama through the movements of their eyes and eye-brows manifesting their anxiety, they whispered among themselves, narrating some legends in secret.

[Verse Locator](#)

तेषाम् औत्सुक्यम् आलक्ष्य रामः तु आत्मनि शन्कितः ।

कृत अन्जलिर् उवाच इदम् ऋषिम् कुल पतिम् ततः ॥ २-११६-४

4. alakSyā = perceiving; teSaam = their; outsukyā = distress; raamastu = Rama; tataH = then; shaNkitaH = was filled with apprehension; svaatmani = about himself; kR^itaajjNaliH = and with joined palms; uvaacha = spoke; idam = these words; R^iSim = to a sage; kulapatim = the leader of that community of ascetics (as follows):

Perceiving their distress, Rama was filled with apprehension about himself and with joined palms spoke the following words to a sage, the leader of that community of ascetics:

[Verse Locator](#)

न कच्चिद् भगवन् किञ्चित् पूर्वं वृत्तम् इदम् मयि ।

दृश्यते विकृतम् येन विक्रियन्ते तपस्विनः ॥ २-११६-५

5. bhagavat = O venerable sage!; (I fear) puurva vR^ittam; the conduct of my forefathers; mayi = is in me; kimchit = or any; idam = this; kashchit = some; vikR^itam = change; nadR^ishyate = is not seen; yena = due to which; tapasvinaH = the ascetics; vikriyante = feel agitated.

"O venerable sage! I fear that the conduct of my forefathers is not seen in me or there is some change for the worse in me, due to which the ascetics feel agitated."

[Verse Locator](#)

प्रमादाच् चरितम् कच्चित् किञ्चिन् न अवरजस्य मे ।

लक्ष्मणस्य ऋषिभिर् दृष्टम् न अनुरूपम् इव आत्मनः ॥ २-११६-६

6. ye avarajasya = has my younger brother; lakSmaNasya = Lakshmana; aatmanaH = the high-souled; pramaadaat = through inadvertence; charitam = behaved; naanuruupam = unworthy of him; na dR^iSTam kashchit = I hope it is not seen; R^iSibhiH = by the sages.

"Has my younger brother, the high-souled Lakshmana, through inadvertence, behaved unworthy of him while the sages were seeing?"

[Verse Locator](#)

कच्चित् शुश्रूषमाणा वः शुश्रूषण परा मयि ।

प्रमदा अभ्युचिताम् वृत्तिम् सीता युक्तम् न वर्तते ॥ २-११६-७

7. kachhit = I hope that; siitaa = Seetha; shushruuSamaaNaa = who is serving; vaH = you; shushruuSaNaparaa = and who is keen in serving; mayi = me; na vartate = has not behaved; yuktam = properly; vR^ittim = according to the conduct; pramadaabhyamchitaam = suitable for women.

"I hope that Seetha, who is serving you and who is keen in serving me, does not, I am afraid, behaved properly, according to the conduct suitable for women."

[Verse Locator](#)

अथ ऋषिर् जरया वृद्धः तपसा च जराम् गतः ।

वेपमान इव उवाच रामम् भूत दया परम् ॥ २-११६-८

8. atha = then; R^iSiH = the sage; vR^iddhaH = a grown-up man; gataH = and who got; jaraam = old age; tapasaacha = also by penance; vepamaana iva = appeared trembling; uvaacha = and spoke; raamam = to Rama; bhuutadayaaparam = who was ever compassionate to all beings.

Then, that grown-up sage, who was elderly both by age and penance, appeared trembling and spoke to Rama, who was ever compassionate to all beings, as follows:

[Verse Locator](#)

कुतः कल्याण सत्त्वायाः कल्याण अभिरतेः तथा ।
चलनम् तात वैदेह्याः तपस्विषु विशेषतः ॥ २-११६-९

9. **taata** = O; dear Rama; **kutaH** = what is there; **tapasviSu** = for us the ascetics; **chalanam** = to fear; **visheSataH** = above all; **vaidehyaaH** = from Seetha; **kalyaaNa sattvaayaaH** = who is natural in her disposition; **tathaa** = and ; **kalyaaNaabhirateH** = follower of virtue.

"O, dear Rama! What is there for us the ascetics to fear above all from Seetha, who is natural in her disposition and is the follower of virtue?"

[Verse Locator](#)

त्वन् निमित्तम् इदम् तावत् तापसान् प्रति वर्तते ।
रक्षोभ्यः तेन सम्विग्नाः कथयन्ति मिथः कथाः ॥ २-११६-१०

10. **rakSobhyaH** = It is on account of demons; (who); **tvannimittam** = through enmity to you; **prativartate taavate** = have begun to oppress; **taapasaan prati** = the sages; **tena** = and by which **samvigraaH** = fear has arisen; **kathayanti** = they discuss; **mithaH** = with each other; **kathaaH** = how (they may best defend themselves)

"It is on account of demons, who, through enmity to you, have begun to oppress the sages. Alarmed by it, they discuss with each other how they can best defend themselves."

[Verse Locator](#)

रावण अवरजः कश्चित् खरो नाम इह राक्षसः ।
उत्पात्य तापसान् सर्वान् जन स्थान निकेतनान् ॥ २-११६-११
धृष्टः च जित काशी च नृशंसः पुरुष अदकः ।
अवलिप्तः च पापः च त्वाम् च तात न मृष्यते ॥ २-११६-१२

11; 12. **taataH** = O; darling!; **iha** = here; **raakSasaH** = a demon; **kharonama** = called Khara; **raavaNaavarajaH** = Ravana's younger brother; **utpaaTyaa** = having uprooted; **sarvaan** = all; **taapasaan** = the ascetics; **janasthaananiketa** = who dwell in Janasthana; **dhR^iSTashcha** = and who is a boaster; **jitakaashiicha** = victorious in battle; **nR^ishamsaH** = cruel; **puruSaadakaH** = an eater of human flesh; **avaliptashcha** = haughty; **paapashcha** = and sinful; **na mR^iSyate** = is unable to endure; **tvaam cha** = you also.

"O, darling! Here, a demon called Khara, Ravana's younger brother- who is a boaster, victorious in battle, cruel and eater of human flesh, haughty and sinful-having uprooted all the ascetics who dwell in Janasthana, is unable to endure you also."

[Verse Locator](#)

त्वम् यदा प्रभृति ह्य् अस्मिन् आश्रमे तात वर्तसे ।
तदा प्रभृति रक्षांसि विप्रकुर्वन्ति तापसान् ॥ २-११६-१३

13. **taata** = My darling! **yadaa** = **prabhR^iti** = from which time; **tvam** = you; **vartase** = came to dwell; **asmin aashrame** = in this hermitage; **tadaa prabhR^iti** = from that time onwards; **rakSaamsi** = the demons; **viprakurvanti** = continue to ill-treat; **taapasaan** = the ascetics.

"My darling! From which time you came to dwell in this hermitage, from that time inwards, the demons continue to ill-treat the ascetics."

दर्शयन्ति हि बीभत्सैः क्रूरैर् भीषणकैर् अपि ।

नाना रूपैर् विरूपैः च रूपैर् असुख दर्शनैः ॥ २-११६-१४

14. darshayanti = (They) appear; bhiibhatsaiH = in grotesque; kruuraiH = and harmful; ruupaiH = forms; bhiiSaNakairapi = fillign them with terror; naanaaruupaiH = in diverse forms; viruupaishcha = (having) ugly; vikR^ita darshanaiH = and unnatural demeanor.

"They appear in grotesque and harmful forms, filling them with terror, in diverse forms and possessing ugly and unnatural demeanor."

[Verse Locator](#)

अप्रशस्तैर् अशुचिभिः सम्प्रयोज्य च तापसान् ।

प्रतिघ्नन्त्य अपरान् क्षिप्रम् अनार्याः पुरतः स्थितः ॥ २-११६-१५

15. samprajyojya = flinging; aprashastaiH = filthy; ashuchibhiH = and inauspicious objects; taapasaan = on some of the ascetics; anaaryaaH = these wicked demons; sthitaH = stand; purataH = in front of them; pratighnanti = and kill; aparaan = some ascetics.

"Flinging filthy and inauspicious objects on some of the ascetics, the wicked demons stand in front of them and kill some ascetics too."

[Verse Locator](#)

तेषु तेषु आश्रमस्थानेषु अबुद्धम् अवलीय च ।

रमन्ते तापसामः तत्र नाशयन्तो अल्प चेतसः ॥ २-११६-१६

16. avaliiyacha = hiding themselves; teSu teSu = in those; aashramasthaaneSu = hermitages; abuddham = unnoticed; alpachetanaH = those evil-minded demons; ramante = delight; naashayantaH = in destroying; taapasaan = the ascetics; tatra = there.

"Having themselves in those hermitages unnoticed, those evil-minded demons delight themselves in destroying the ascetics there."

[Verse Locator](#)

अपक्षिपन्ति सुग् भाण्डान् अग्नीन् सिन्वन्ति वारिणा ।

कलशामः च प्रमृद्नन्ति हवने समुपस्थिते ॥ २-११६-१७

17. havane = (While) a sacrifice; samupasthite = is undertaken; avakSipanti = (they) scatter; srugbaaNDAan = sacrificial vessels; siNchanti = sprinkle; agniin = the fires; vaariNaa = with water; pramattnanti = and break; kalashaamshcha = the water-pots.

"At the time of pouring oblations into the sacred fire, they scatter the sacrificial vessels, sprinkle the fires with water and break the water-pots."

[Verse Locator](#)

तैर् दुरात्मभिर् आविष्टान् आश्रमान् प्रजिहासवः ।

गमनाय अन्य देशस्य चोदयन्त्य ऋषयो अद्य माम् ॥ २-११६-१८

18. prajihaasavaH = resolved to leave; aashramaan = these retreats; aamR^iSTaan = that have been invaded; taiH = by them; duraatmabhiH = the evil spirits; R^iSayaH = the ascetics; adya = today; chodayanti = are urging; maam = me; gamanaaya = to go; anyadeshaya = to another area.

"Resolved to leave these retreats that have been invaded by evil spirits, the ascetics today are urging me to go to another area."

तत् पुरा राम शरीराम् उपहिंसाम् तपस्विषु ।
दर्शयति हि दुष्टाः ते त्यक्ष्याम इमम् आश्रमम् ॥ २-११६-१९

19. raama = O; Rama!; puraa = before; te duSTaaH = those wicked being; darshayanti hi = indeed show; shaariiraam = bodily; upahimsaam = injury; tapasvishuu = to the ascetics; tyakSyaamaH = we are abandoning; imam aashramam = this hermitage; tat = for that reason.

"O, Rama! Before those wicked beings indeed show bodily injury to the ascetics, we are abandoning this hermitage."

[Verse Locator](#)

बहु मूल फलम् चित्रम् अविदूराद् इतो वनम् ।
पुराण आश्रमम् एव अहम् श्रयिष्ये सगणः पुनः ॥ २-११६-२०

20. aviduuraat = not far; itaH = from here; chitram vanam = there is a colourful grove; bahumuulaphalam = having many roots and fruits; aham = I; shrayiSye = will take shelter; punaH = again; puraaNaashramameva = in that previous hermitage itself; sagaNaH = along with an assembly of sages.

"Not far from here, there is a colourful grove yielding many roots and fruits. I will take shelter again in that previous hermitage itself, along with an assembly of sages."

[Verse Locator](#)

खरः त्वय्य् अपि च अयुक्तम् पुरा तात प्रवर्तते ।
सह अस्माभिर् इतो गच्छ यदि बुद्धिः प्रवर्तते ॥ २-११६-२१

21. taata = O; darling!; kharaH = Khara; (the demon); puraa pravantate = will behave; tvayyapicha = in your case also; ayuktam = unjustly; buddhiH yadi = If your intellect; pravartate = is agreeable; gachchha = come; asmaabhiH saha = along with us; itaH = form here.

"O, darling! Khara, the demon will behave unjustly with you in the same way. If your mind feels so inclined, come along with us from here."

[Verse Locator](#)

सकलत्रस्य संदेहो नित्यम् यत् तस्य राघव ।
समर्थस्य अपि हि सतो वासो दुःख इह अद्य ते ॥ २-११६-२२

22. raaghava = O; Rama!; te = to you; sakalatrasya = who are with your wife; samarthasyaapi hi sataH = though competent; nityam = and ever; yattasya = watchful; sandehaH = there is a danger; vaasaH = your stag; iha = here; adya = is now; duHkham = difficult.

"O, Rama! To you, who live with your wife, though you are competent and ever watchful, there is a danger. Your stay here is conducted with misery now."

[Verse Locator](#)

इत्थं उक्तवन्तम् रामः तम् राज पुत्रः तपस्विनम् ।
न शशाक उत्तरैर् वाक्यैर् अवरोद्धुम् समुत्सुकम् ॥ २-११६-२३

23. raamaH = Rama; raajaputram = the prince; na shashaaka = could not; avabandhum = desist; tam tapasvinam = that sage; samutsukam = and eager; uttaraiH = by responsive; vaakyaiH = words.

Rama the prince could not with his responsive words desist the said sage when he had spoken as aforesaid, eager as he was to leave the place.

[Verse Locator](#)

अभिनन्द्य समापृच्छ्य समाधाय च राघवम् ।
स जगाम आश्रमम् त्यक्त्वा कुलैः कुल पतिः सह ॥ २-११६-२४

24. saH kulapati = that leader of the community; abhinandya = having greeted; samaapR^ichchhya = bade farewell; samaadhaaya = and justified his statement; raaghavam = to Rama; jagaama = went; tyaktvaa = leaving; aashramam = the hermitage; kulaissaha = along with a company of sages.

Having greeted, bidding farewell and justifying his statement to Rama, that leader of the community departed, leaving the hermitage, along with a host of sages.

[Verse Locator](#)

रामः संसाध्य तु ऋषि गणम् अनुगमना ।
देशात् तस्माच्चित् कुल पतिम् अभिवाद्य ऋषिम् ।
सम्यक् प्रीतैः तैर् अनुमत उपदिष्ट अर्थः ।
पुण्यम् वासाय स्व निलयम् उपसम्पदे ॥ २-११६-२५

25. anugamanaat = accompanying them for a distance; tasmaat deshaat = from that place; samsaadhya = bidding farewell; R^iSigaNam = to that group of sages; abhivaadya = offering salutation; R^iSim = to that ascetic; kulapatim = the leader of the community; anumataH = and taking leave; taiH = of them; samyak = who were well; priitaiH = pleased; upadiSTaathaH = and having received their counsel; raamaH = Rama; upasampade = reached; svam nilayam = his own home; puNyam = which was sacred; vaasaaya = to reside.

Accompanying them for a distance from that place, bidding farewell to that group of sages, offering his salutation to that ascetic, the leader of the community and taking leave of them, who were well-pleased and having received their counsel, Rama returned to his dwelling, which was sacred to reside.

[Verse Locator](#)

आश्रमम् तु ऋषि विरहितम् प्रभुः ।
क्षणम् अपि न जहौ स राघवः ।
राघवम् हि सततम् अनुगताः ।
स्तापसाः च ऋषि चरित धृत गुणाः ॥ २-११६-२६

26. saH raaghavaH = that Rama; prabhuH = the lord; na jahau = did not leave; kSaNampai = even for a moment; aashramam = that hermitage (that had been deserted by the sages); taapasaashcha = but some ascetics among them; dhR^itaguNaaH = who had fixed their mind; raaghavam = on Rama; aarSacharite = who followed the conduct of the sages; satatam = constantly; anugataaH hi = followed Rama.

That Rama, the lord, did not leave even for a moment that hermitage that had been deserted by the sages. But some ascetics among them who had fixed their mind on Rama (who followed the conduct of the sages) constantly followed Rama.

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे षोडशोत्तरशततमः सर्गः

Thus completes 116th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 116

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

© September 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 117 Verses converted to UTF-8, Nov 09

Introduction

Rama, after due reflection, decides to leave Chitrakuta mountain because of many handicaps. Setting out his journey from Chitrakuta mountain, he reaches the hermitage of Sage Atri and offers his salutation to him. Introducing his wife Anansuya as a great female ascetic to Rama, Atri urges Rama to send his consort Seetha to Anasuya. Anasuya receives Seetha, who greeted her and gives her instructions on the role and responsibilities of a devoted wife.

[Verse Locator](#)

राघवः तु अपयातेषु तपस्विषु विचिन्तयन् ।
न तत्र अरोचयद् वासम् कारणैर् बहुभिः तदा ॥ २-११७-१

1. **atha** = thereafter; **tapasviSu** = (When) the sages; **yaateSu** = departed; **raaghavastu** = Rama; **tadaa** = then; **vichintayan** = reflecting again and again; **naarochayat** = found no pleasure; **vaasam** = to remain; **tatra** = in that place; **bahubhiH** = for many; **kaaraNariH** = reasons.

Thereafter, when the sages departed, Rama, reflecting again and again, found no pleasure to remain in that place for many reasons.

[Verse Locator](#)

इह मे भरतो दृष्टो मातरः च सनागराः ।
सा च मे स्मृतिर् अन्वेति तान् नित्यम् अनुशोचतः ॥ २-११७-२

2. **iha** = It is here; **bharataH** = (that) Bharata; **maatarashcha** = my mother; **sanaagaraaH** = along with the inhabitants of the city; **dR^iSTaH** = visited; **me** = me; **saa smR^itiH cha** = that memory; **anveti** = haunts; **me** = me; **anushochataH** = who lament; **taan** = for them; **nityam** = daily.

"It is here that Bharata, my mother along with the inhabitants of the city visited me. That memory haunts me, who lament for them daily."

[Verse Locator](#)

स्कन्ध आवार निवेशेन तेन तस्य महात्मनः ।
हय हस्ति करीषैः च उपमर्दः कृतो भृशम् ॥ २-११७-३

3. **haya hastikariiSaishcha** = the dry dung of horses and elephants; **tasya mahaatmanaH** = of that high-souled Bharata's; **skandaavaaraniveshena** = encamped army; **kR^itaH** = caused; **bhR^isham** = much; **upamardaH** = spoliation.

"The dry dung of horses and elephants of that high souled Bharata's encamped army caused much spoliation (around here)."

[Verse Locator](#)

तस्माद् अन्यत्र गच्छाम इति संचिन्त्य राघवः ।

प्रातिष्ठत स वैदेह्या लक्ष्मणेन च सम्गतः ॥ २-११७-४

4. gachchhaamaH = "We shall move"; tasmaat = therefore; anyatra = else where"; iti = thus; samchintya = pondering; saH raaghavaH = that Rama; sangataH = along with; vaidihyaaH = Seetha; lakSmaNena = and Lakshmana; pratiSThata = left (that place)

"We shall, therefore, move elsewhere", pondering thus, Rama along with Seetha and Lakshmana left that place.

[Verse Locator](#)

सो अत्रेर् आश्रमम् आसाद्य तम् ववन्दे महा यशाः ।

तम् च अपि भगवान् अत्रिः पुत्रवत् प्रत्यपद्यत ॥ २-११७-५

5. aasaadya = reaching; aashramam = the hermitage; atreH = of Atri; a sage; saH raamaH = that Rama; mahaayashaaH = the highly celebrated; vavande = offered bhagavaan = the venerable; atriH api = Atri also; pratyapadyata = received; tam = his; putravat = as his own son.

On the way, after reaching the hermitage of a sage called Atri, the highly celebrated Rama offered salutation to that sage. The venerable sage, Atri too received him as his own son.

[Verse Locator](#)

स्वयम् आतिथ्यम् आदिश्य सर्वम् अस्य सुसत्कृतम् ।

सौमित्रिम् च महा भागाम् सीताम् च समसान्त्वयत् ॥ २-११७-६

6. aadishya = offering; svayam = personally; sarvam = abundant; aatithyam = hospitality; susatkR^itam = with full honours; asya = to Rama; samasaantvayat = (he) rendered equal honour; saumitramcha = to Lakshmana; mahaabhaagaam = and the highly blessed; siitaamcha = Seetha too.

Offering personally, abundant hospitality with full honours to Rama, the sage Atri rendered equal honour to Lakshmana and the highly blessed Seetha too.

[Verse Locator](#)

पत्नीम् च तम् अनुप्राप्ताम् वृद्धाम् आमन्त्र्य सत्कृताम् ।

सान्त्वयाम् आस धर्मज्जः सर्व भूत हिते रतः ॥ २-११७-७

7. dharmajJNaH = (Atri) who knew righteousness; ratiH = and who was interested; sarva bhuuta hite = in the welfare of all beings; aamantrya = called vR^iddhaam = patriimcha = his aged wife; (Anasuya) samanupraaptaam = who had just come there; satkR^itaam = she; who was revered by all; saantvayaamaasca = and addressed gently to her.

Atri, who knew righteousness and who was interested in the welfare of all beings, called his aged wife Anasuya who had just come there, she who was revered by all and addressed gently to her.

[Verse Locator](#)

अनसूयाम् महा भागाम् तापसीम् धर्म चारिणीम् ।

प्रतिगृह्णीष्व वैदेहीम् अब्रवीद् ऋषि सत्तमः ॥ २-११७-८

रामाय च आचक्षे ताम् तापसीम् धर्म चारिणीम् ।

8. R^iSisattamaH = Atri; the excellent sage; abraviit = spoke; anasuuyaam = to Anasuya; mahaabhaayaam = the fortunate one; taapasiim = rich in asceticism; dharma

chaariNiim = and who lived a pious life; (saying); **pratigR^ihNiiSva** = you welcome; **vaidehiim** = Videha's daughter! **aachachakSecha** = and related the story; **dharmachaariNiim** = of that virtuous; **taam taapasiim** = female ascetic; **raamaaya** = to Rama (as follows)

Atri excellent sage spoke to the illustrious Anasuya, rich in asceticism and who lived a pious life, saying "You welcome Videha's daughter!" and thereafter introduced that virtuous female ascetic to Rama (as follows):

[Verse Locator](#)

दश वर्षाण्य् अनावृष्ट्या दग्धे लोके निरन्तरम् ॥ २-११७-९
यया मूल फले सृष्टे जाह्नवी च प्रवर्तिता ।
उग्रेण तपसा युक्ता नियमैः च अप्य् अलम्कृता ॥ २-११७-१०
दश वर्ष सहस्राणि यया तप्तम् महत् तपः ।
अनसूया व्रतैः तात प्रत्यूहाः च निबर्हिताः ॥ २-११७-११
देव कार्य निमित्तम् च यया सम्स्वरमाणया ।
दश रात्रम् कृत्वा रात्रिः सा इयम् माता इव ते अनघ ॥ २-११७-१२

9; 10; 11; 12. **anagha** = O; Irreproachable!; **loke** = (when) the earth; **dagdhe** = was burnt up; **anaavR^iSTyaa** = by drought; **niramtaram** = without break; **dashavarSaaNi** = over a period of ten years; **yayera** = this virtuous woman; **sR^iSTe** = produced; **muula phale** = fruit and roots; **jaahnaviicha** = caused the River Jahnavi; **pravartitaa** = to flow here; **yuktaa** = undergoing; **ugreNa** = a right; **tapasaa** = mortification; **alaNkR^itaa** = enriched; **niya maishchaapi** = by pious observances; **yayaa** = by whom; **mahat** = the most severe; **tapaH** = asceticism; **taptam** = was practised; **dashavarSa sahasraaNi** = for ten thousand years; **pratyuuhaaH** = and obstacles; **nivartitaaH** = were done away with; **yayaa** = and by whom; **deva kaaryanimittam** = for the reason of a divine command; **santvaramaaNayaa** = in a great hurry; **desharaatram** = ten nightes; **kR^itaa** = were reduced; **raatriH** = to one night;* **saa** = she; **iyam anasuuyaa** = this Anasuya; **vrataiH snaataa** = the one who has bathed after completion of the voes; **maateva** = is like a mother; **te** = to you.

"O, Irreproachable Rama! When the earth was burnt up by drought without break for ten years, this virtuous woman produced fruit and roots, caused the River Jahnavi to flow here, undergoing a rigid mortification enriched by pious observances, by whom the most severe asceticism was practised for ten thousand years and obstacles were done away with and by whom for the reason of a divine command, in a great hurry ten nights were reduced to one night.* This Anasuya, who has bathed after completion of the voes, is like a mother to you."

*We read in Puranas how sage Mandavya once pronounced a curse against a hermitess, Sandili by name, who was a friend of Anasuya that she would be widowed one morning within the next ten days. The hermitess in her turn pronounced a counter-curse saying that there would be no dawn any more. Alarmed at this, gods approached Anasuya, who by virtue of her asceticism converted the period of ten nights into one and in this way averted the death of the hermitess, husband and accomplished the purpose of gods.

[Verse Locator](#)

ताम् इमाम् सर्व भूतानाम् नमः कार्याम् यशस्विनीम् ।
अभिगच्छतु वैदेही वृद्धाम् अक्रोधनाम् सदा ॥ २-११७-१३

13. **vaidehii** = (Let) Seetha; **abhigachchhatu** = find refuge; **taam** = with such; **imaam** = this ascetic; **namaskaaryaam** = who is revered; **sarva bhuutaanaam** = by all the beings; **yashasviniim** = famous as she is **vR^iddhaam** = (and though) old; **sadaa** = is ever; **akrodhanaam** = free from anger.

"Let Seetha find refuge with that ascetic, who is revered by all the beings, famous as she is and though old is ever free from anger."

एवम् ब्रुवाणम् तम् ऋषिम् तथा इत्य् उक्त्वा स राघवः ।
सीताम् उवाच धर्मज्ज्नाम् इदम् वचनम् उत्तमम् ॥ २-११७-१४

14. saH raaghavaH = that Rama; uktvaa = saying; tatheti = "Be it so"; tam R^iSim = to that sage; evam = thus; bruvaaNam = spoken; uvaacha = and spoke; dharmajJNaam = to the virtuous; siitaam = Seetha; idam = these; uttamam = excellent; vachanam = words.

Saying "Be it so" to the aforesaid sage, who was speaking thus, Rama spoke to the virtuous Seetha, the following excellent words:

[Verse Locator](#)

राज पुत्रि श्रुतम् तु एतन् मुनेर् अस्य समीरितम् ।
श्रेयो अर्थम् आत्मनः शीघ्रम् अभिगच्छ तपस्विनीम् ॥ २-११७-१५

15. raaja putri = O; princess!; shrutam = you have heard; idam samiiritam = these words; asya muneH = of this sage; aatmanaH = for your own; shreyaH artham = good; shiighram = quickly; abhigachchha = approach; tapasviniim = the saintly Anasuya.

"O, princess! You have heard what the sage has said. For your own good, approach the saintly Anasuya without delay."

[Verse Locator](#)

सीता तु एतद् वचः श्रुत्वा राघवस्य हित एषिणी ।
ताम् अत्रि पत्नीम् धर्मज्ज्नाम् अभिचक्राम मैथिली ॥ २-११७-१६

16. shrutvaa = hearing; etadvachaH = these words; raaghavasya = of Rama; hitaiSiNaH = who is desirous of her welfare; siitaatu = Seetha; maithilii = the daughter of Mithila; abhichakraama = circumambulated; taam = that; atripatniim = Anasuya; Atri's wife; dharmajJNaam = who knows piety.

Hearing these words of Rama, who is desirous of her welfare, Seetha the daughter of Mithila circumambulated around Anasuya, Atri's wife, who knows piety.

[Verse Locator](#)

शिथिलाम् वलिताम् वृद्धाम् जरा पाण्डुर मूर्धजाम् ।
सततम् वेपमान अङ्गीम् प्रवाते कदली यथा ॥ २-११७-१७
ताम् तु सीता महा भागाम् अनसूयाम् पति व्रताम् ।
अभ्यवादयद् अव्यग्रा स्वम् नाम समुदाहरत् ॥ २-११७-१८

17; 18. siita = Seetha; avyagraa = coolly; abhyavaadayat = reverently paid homage; taam mahaabhaagaam = to that fortunate; anasuuyaam = Anasuya; pativrataa = a devoted and virtuous wife; shithilaam = who was feeble; palitaam = wrinkled; vR^iddhaam = aged; jaraapaaNDuramuurdhajaam = with her hair turned grey due to old age; vepamaanaaNgiim = and whose frame shook; satatam = constantly; kadaliim yathaa = like a banana tree; pravaate = in a storm; samudaaharat = (Seetha) told; (to Anasuya).

Seetha coolly and reverently paid homage to that fortunate Anasuya, a devoted and virtuous wife, who was feeble, wrinkled, aged, with her hair turned grey due to old age, and whose frame constantly shook like a banana tree in a storm. Seetha introduced herself, by announcing her name to Anasuya.

[Verse Locator](#)

अभिवाद्य च वैदेही तापसीम् ताम् अनिन्दिताम् ।

बद्ध अन्जलि पुटा हृष्टा पर्यपृच्छद् अनामयम् ॥ २-११७-१९

19. **abhivaadya** = Saluting; **aninditaam** = the irreproachable; **taam taapasiim** = (that) ascetic; **vaidehii** = Seetha; **baddhaajJNalipuTaa** = with joined palms; **hR^iSTaa** = and rejoiced; **paryapR^ichchhat** = enquired; **anaamayam** = about her well-being.

Saluting the irreproachable ascetic the rejoiced Seetha with joined palms enquired about her well-being.

[Verse Locator](#)

ततः सीताम् महा भागाम् दृष्ट्वा ताम् धर्म चारिणीम् ।

सान्त्वयन्त्य् अब्रवीद् हृष्टा दिष्ट्या धर्मम् अवेक्षसे ॥ २-११७-२०

20. **tataH** = then; **saantvayantii** = comforting; **taam mahaabhaagaam** = that celebrated; **siitaam** = Seetha; **dharmachariNiim** = engaged in righteous acts; (Anasuya); **hR^iSTaa** = rejoicingly; **abraviit** = spoke (as follows); **avekSase** = you are attending; **dharmam** = to righteousness; **diSTyaa** = luckily enough.

Then, comforting that celebrated Seetha, engaged in righteous acts, Anasuya rejoicingly spoke as follows: "Luckily enough, you are attending to righteousness."

[Verse Locator](#)

त्यक्त्वा ज्जाति जनम् सीते मानम् ऋद्धिम् च मानिनि ।

अवरुद्धम् वने रामम् दिष्ट्या त्वम् अनुगच्छसि ॥ २-११७-२१

21. **siite** = O; Seetha; **bhaamini** = the beautiful lady!; **diSTyaa** = thank heaven!; **tyaktvaa** = Leaving; **jJNaatijanam** = your relatives; **maanam** = the honour; **R^iddhimcha** = and prosperity; **anugachchhasi** = you are accompanying; **raamam** = Rama; **avaruddham** = who is expelled vane = into a forest.

"O, Seetha the beautiful lady! Thank heaven! Leaving your relatives, honour and prosperity, you are accompanying Rama, who is expelled into a forest."

[Verse Locator](#)

नगरस्थो वनस्थो वा पापो वा यदि वा अशुभः ।

यासाम् स्त्रीणाम् प्रियो भर्ता तासाम् लोका महा उदयाः ॥ २-११७-२२

22. **yaasaam** = to which; **striiNaam** = women; **bhartaa** = their husband; **nagarasthaH** = whether lives in a city; **vanasthovaa** = or in a forest; **paapovaa** = whether he is sinful; **yadi vaa** = or; **shubhaH** = virtuous; **priyaH** = (he is) dear (to her); **taasaam** = to them; **(are obtained)** **mahodayaaH** = greatly fortunate; **lokaaH** = words.

"Highly fortunate worlds await those women, await those women, to whom their husband is dear no matter whether he lives in a city or in a forest; whether he is sinful or virtuous."

[Verse Locator](#)

दुष्टीलः काम वृत्तो वा धनैर् वा परिवर्जितः ।

स्त्रीणाम् आर्य स्वभावानाम् परमम् दैवतम् पतिः ॥ २-११७-२३

23. **striiNaam** = to women; **aaryasvabhaavaanaam** = of noble nature; **patiH** = husband; **paramam** = is the highest daivatam = deity; **duSiilaH** = whether he is ill-behaved; **kaama vR^ittovaa** = or licentious; **parivarjitovaa** = or devoid of; **dhanaiH** = riches.

"To women of noble nature, the husband is the highest deity no matter whether he is ill-behaved or licentious or devoid of riches."

[Verse Locator](#)

न अतो विशिष्टम् पश्यामि बान्धवम् विमृशन्त्य् अहम् ।
सर्वत्र योग्यम् वैदेहि तपः कृतम् इव अव्ययम् ॥ २-११७-२४

24. **vaidehi** = O; Seetha!; **vimR^ishantii** = On a reflection; **na pashyaami** = I perceive; **na** = none; **vishiSTam** = who is a better; **baandhavam** = friend; **ataH** = than a husband; **yogyam** = who protects his wife; **sarvatra** = in all circumstances; **avyayam iva** = like the imperishable fruit; **kR^itam** = accomplished; **tapaH** = of one's austerities.

"O, Seetha! On a reflection, I perceive none who is a better friend than a husband, who protects his wife in all circumstances, like the imperishable fruit of one's austerities."

[Verse Locator](#)

न तु एवम् अवगच्छन्ति गुण दोषम् असत् स्त्रियः ।
काम वक्तव्य हृदया भर्तृ नाथाः चरन्ति याः ॥ २-११७-२५

25. **yaaH** = those women; **kaama vaktavya hR^idayaaH** = whose hearts follow their passions; **charanti** = and; conduct themselves; **bhartR^inaathaaH** = dominating their husbands; **aststriyaH** = such evil women; **na avagachchhanti** = having no understanding; **guNa doSam** = of virtue and vice; **evam** = (do not follow him) in the aforesaid manner.

"Those evil women, whose hearts follow their passions and conduct themselves dominating their husband, having no understanding of virtue and vice, do not follow him in the aforesaid manner."

[Verse Locator](#)

प्राप्नुवन्त्य् अयशः चैव धर्म भ्रंशम् च मैथिलि ।
अकार्यं वशम् आपन्नाः स्त्रियो याः खलु तद् विधाः ॥ २-११७-२६

26. **maithili** = O; Seetha!; **khalu** = Indeed; **yaaH striyaH** = those women; **aapannaH** = who get into **akaarya vasham** = an improper act of authority; **tadvidhaaH** = in the aforesaid manner; **praapnuvanti** = reap; **ayashashcha** = infamy; **dharma bhramsham** = and decline of righteousness.

"O, Seetha! Surely, those evil women, who get into an improper act of authority over their husbands reap infamy and decline in righteousness."

[Verse Locator](#)

त्वद् विधाः तु गुणैर् युक्ता दृष्ट लोक पर अवराः ।
स्त्रियः स्वर्गे चरिष्यन्ति यथा पुण्य कृतः तथा ॥ २-११७-२७

27. **striyastu** = women; **tvadvidhaaH** = like you; **yuktaaH** = who are endowed; **guNaiH** = with virtues; **dR^iSta loka paraaparaaH** = who look with detachment on prosperity and adversity in this world; **yathaa tathaa** = therefore; **chariSyanti** = dwell; **svarge** = in heaven; **yathaa** = as; **dharmakR^itaH** = those who performed meritorious deeds.

"Women, like you, on the other hand who are endowed with virtues, who look with detachment on prosperity and adversity in this world, therefore dwell in heaven as those who performed meritorious deeds."

[Verse Locator](#)

तदेवमेनम् त्वमनुव्रता सती ।

पतिव्रतानाम् समयानुवर्तिनी ।

भव स्वभर्तुः सहधर्मचारिणी ।

यश्च धर्मम् च ततः समाप्स्यसि ॥ २-११७-२८

28. tat = thus; anuvrataa satii = devoted; enam = to your lord; pativrataanaam = loyal to your hasband; samayaanuvartinii = following established rules; tvam = you; bhava = become; saha dharmachaariNii = an honest wife; svabhartuH = to your husbandtataH = and thereby; samaapsyasi = obtain; yashashcha = renown; dharmam = and merit.

"Thus devoted to your lord, loyal to your husband, following established rules, you become an honest wife to your husband and obtain merit and renown."

इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे सप्तदशोत्तरशततमः सर्गः

Thus completes 117th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 117

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

© September 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 118 Verses converted to UTF-8, Nov 09

Introduction

Seetha agrees to the instructions given by Anasuya on the duties of a devoted wife. At the end of the conversation with Seetha, Anasuya requests her to ask for a boon, and highly pleased with her, Anasuya bestows heavenly flowers and ornaments on her. Anasuya then requests Seetha to relate to her the story of her marriage with Rama. Then Seetha relates that story to Anasuya in detail.

[Verse Locator](#)

सा तु एवम् उक्ता वैदेही अनसूयान् असूयया ।
प्रतिपूज्य वचो मन्दम् प्रवक्तुम् उपचक्रमे ॥ २-११८-१

1. **saa vaidehii** = that Seetha; **anasuuyaa** = without any jealousy; **evam** = thus; **uktaa** = spoken; **anasuuyayaa** = by Anasuya; **pratipuujya** = with full reverence to; **vachaH** = her word; **upachakrame** = and began; **pravaktum** = to speak; **mandam** = gently (as follows):

Anasuya having spoken thus, Seetha without any jealousy, full of reverence for her, addressed her gently as follows:

[Verse Locator](#)

न एतद् आश्चर्यम् आर्याया यन् माम् त्वम् अनुभाषसे ।
विदितम् तु मम अप्य् एतद् यथा नार्याः पतिर् गुरुः ॥ २-११८-२

2. **na** = It is not; **aashcharyan** = a surprise; **yat tvam** = that you; **aaryaayaaH** = a venerable woman like you; **abhibhaaSate** = talk; **maam** = to me; **etat** = like this; **viditam tu** = It is known; **mamaapi** = to me too; **etat** = this acclamation; **yathaa** = how; **patiH** = a husband; **guruH** = is a respectable person; **naaryaaH** = for a woman.

"It is not a surprise that a venerable woman like a you, talk to me like this, for, I know well that a husband is a respectable person for a woman."

[Verse Locator](#)

यद्य् अप्य् एष भवेद् भर्ता मम आर्ये वृत्त वर्जितः ।
अद्वैधम् उपवर्तव्यः तथा अप्य् एष मया भवेत् ॥ २-११८-३

3. **aarye** = O; venerable woman!; **yadyapi** = even if; **eSaH** = this; **mama bhartaa** = my husband; **bhavet** = be; **vR^itta arjitaH** = without fortune; **eSaH** = he; **tathaapi** = even the; **advaidham** = should unhesitatingly; **upachartavyaH** = be obeyed; **mayaa** = by me.

"O, venerable woman! Even if my husband be without fortune, he should unhesitatingly be obeyed by me."

[Verse Locator](#)

किम् पुनर् यो गुण श्लाघ्यः सानुक्रोशो जित इन्द्रियः ।
स्थिर अनुरागो धर्म आत्मा मातृ वर्ती पितृ प्रियः ॥ २-११८-४

4. kim punaH = how much more; yaH = if he be; gunaH shlaaghyaH = renowned for his virtues; saamkroshaH = compassionate; jitendriyaH = master of my heart; sthiraanuraagaH = who is ever affectionate; dharmaatmaa = a religious person; priyaH = and manifests the tenderness; maatR^ivat = of a mother; pitR^ivat = and a father (to me).

"How much more, if he be renowned for his virtues, compassionate, master of my heart, who is ever affectionate, a religious person, manifests the tenderness of a mother and a father to me."

[Verse Locator](#)

याम् वृत्तिम् वर्तते रामः कौसल्यायाम् महा बलः ।
ताम् एव नृप नारीणाम् अन्यासाम् अपि वर्तते ॥ २-११८-५

5. mahaabalaH = the exceedingly strong; raamaH = Rama; vartate = bears; taameva = himself; a nyaasaam = to all other; nR^ipanaariiNaamapi = Queens; yaam vartate = as he exercises; vR^ittim = his behaviour; kausalyaayaam = towards Kausalya.

The exceedingly strong Rama bears himself to all other Queens, as he exercises his behaviour towards his mother, Kausalya."

[Verse Locator](#)

सकृद् दृष्टासु अपि स्त्रीषु नृपेण नृप वत्सलः ।
मातृवद् वर्तते वीरो मानम् उत्सृज्य धर्मवित् ॥ २-११८-६

6. viiraH = the valiant Rama; nR^ipavatsalaH = who has affection towards Dasaratha; dharmavit = and who knows righteousness; vartate = behaves; maatR^ivat = like with a mother; striiSvapi = towards even the women; dR^iSTaasu = who were seen; nR^ipaNaa = by Dasaratha; sakR^it = even once; utsR^ijya = free from; maanam = all sense of importance.

"The valiant and pious Rama who is devoted to Dasartha and free from all sense of importance treats all those women as his mothers on whom Dasaratha has even once bestowed a single glance."

[Verse Locator](#)

आगच्छन्त्याः च विजनम् वनम् एवम् भय आवहम् ।
समाहितम् हि मे श्वश्र्वा हृदये यत् स्थितम् महत् ॥ २-११८-७

7. aagachchhantyaH = while departing; evam = thus; bhayaavaham = for a fearful; vijanam = and lonely; vanam = forest; dhR^itam = I am hR^idaye = in my heart; tat = that; mahat = great message; samaahitam = imparted; me = to me; shvashraa = by my mother-in-law.

"While departing for the lonely and fearful forest, my mother-in-law imparted a great message to me, which I have inscribed in my heart."

[Verse Locator](#)

प्राणि प्रदान काले च यत् पुरा तु अग्नि सन्निधौ ।
अनुशिष्टा जनन्या अस्मि वाक्यम् तद् अपि मे धृतम् ॥ २-११८-८

8. puraa = earlier; paaNipraadaana kaale = at the time of my marriage; agnisannidhau = in the vicinity of a fire; yat = which; vaakyam = words; asmi = I was; anushiSTaa =

taught; **jananyaa** = by my mother; **tadapi** = those words dhR^itam = are detained; **me** = by me.

"What my mother taught me when witnessed by the fire, earlier at the time of my marriage with Rama, I shall always remember them."

[Verse Locator](#)

नवी कृतम् तु तत् सर्वम् वाक्यैः ते धर्म चारिणि ।
पति शुश्रूषणान् नार्याः तपो न अन्यद् विधीयते ॥ २-११८-९

9. **dharma chaariNi** = O; virtuous woman!; **te vaakyaiH** = by your words; **tat sarvam** = all that; **naviikR^itam** = is being renewed; **anyat** = other than; **patishushruuSaNaat** = obedience to one's husband; **na tapaH** = no austerity; **vidhiyate** = is decreed; **maaryaaH** = for a woman.

"O, virtuous woman! By your words, all that is being renewed. No austerity, other than obedience to one's husband is decreed for a woman."

[Verse Locator](#)

सावित्री पति शुश्रूषाम् कृत्वा स्वर्गे महीयते ॥
तथा वृत्तिः च याता त्वम् पति शुश्रूषया दिवम् ॥ २-११८-१०

10. **saavitrii** = Savitri*; **mahiyyate** = is highly honoured; **svarge** = in heaven; **kR^itvaa** = for having done; **patishushruuSaam** = service to her lord; **tvam cha** = you too; **tathaa vR^ithiH** = having such a conduct; **yaataa** = will proceed; **divam** = to heaven; **pati shushruuSayaa** = by obedience to your husband.

Savitri* is now highly honoured in heaven, for having served her lord faithfully heaven, You too, having followed this, will proceed to heaven, in showing obedience to your husband."

SAvitri was the celebrated wife of Prince Satyavan.

[Verse Locator](#)

वरिष्ठा सर्व नारीणाम् एषा च दिवि देवता ।
रोहिणी च विना चन्द्रम् मुहूर्तम् अपि दृश्यते ॥ २-११८-११

11. **eSaa rohiNii** = This goddess Rohini; **variSThaa** = the excellent; **sarva nariiNaam** = among all the women; **na dR^ishyate** = is not seen; **chandram vinaa** = without the moon; **muhuurtamapi** = even for a moment; **divi** = in the sky.

"This goddess Rohini, the excellent among all women, is not seen without the moon even for a single moment in the sky."

[Verse Locator](#)

एवम् विधाः च प्रवराः स्त्रियो भर्तृ दृढ व्रताः ।
देव लोके महीयन्ते पुण्येन स्वेन कर्मणा ॥ २-११८-१२

12. **evam vidhaaH** = such; **pravaraaH** = excellent; **striyaH** = women; **bhartR^idriDha vrataaH** = devoted to their husbands; **svena** = by their own; **puNyena** = meritorious; **karmaNaa** = deed; **mahiyyante** = are highly honoured; **devaloke** = in heaven.

"Such excellent women, devoted to their husbands, and by their meritorious deeds, are highly honoured in heaven."

[Verse Locator](#)

ततो अनसूया सम्हृष्टा श्रुत्वा उक्तम् सीतया वचः ।
शिरस्य् आघ्राय च उवाच मैथिलीम् हर्षयन्त्यु उत ॥ २-११८-१३

13. **tataH** = then; **shrutvaa** = hearing; **vachaH** = the words; **uktam** = spoken; **siitayaa** = by Seetha; **anasuuyaa** = Anasuya; **samhR^iSTaa** = was very much pleased; **aaghraaya** = kissed on; **shirasi** = the head; **maithiliim** = of Seetha; **uvaacha** = and spoke; **harSayantii** = delightfully (as follows)

Hearing the words of Seetha, Anasuya was very much pleased, kissed on Seetha's forehead and spoke delightfully (as follows)

[Verse Locator](#)

नियमैर् विविधैर् आप्तम् तपो हि महद् अस्ति मे ।
तत् संश्रित्य बलम् सीते चन्दये त्वाम् शुचि व्रते ॥ २-११८-१४

14. **siite** = O; Seetha; **shuchi smite** = with a bright smile!; **asti hi** = there is indeed; **mahat** = a great; **tapaH** = merit; **aaptam** = acquired; **me** = by me; **vividhaiH** = in virtue of my various; **niyamaiH** = pious observances; **samshritya** = taking shelter; **tat balam** = of that power; **chhandaye** = I wish to confer a boon; **tvaam** = on you.

"O, Seetha with a bright smile! There is a great merit acquired by me in virtue of my various pious observances. Through that power, I wish to confer a boon on you."

[Verse Locator](#)

उपपन्नम् च युक्तम् च वचनम् तव मैथिलि ।
प्रीता च अस्म्य् उचितम् किम् ते करवाणि ब्रवीह्यहम् ॥ २-११८-१५

15. **maithili** = O; Seetha!; **tava rachanam** = your words; **upapannam** = are suited for the occasion; **manojJNamcha** = and are charming too; **asmi** = I am; **priitaa** = satisfied; **bravihi** = tell; **me** = me; **kim** = what; **uchitam** good; **aham karavaaNi** = I may do; **te** = for you.

"O, Seetha! Your words are suitable for the occasion and are charming too. I am satisfied. Tell me what good I may do for you."

[Verse Locator](#)

तस्यास्तद्वचनम् श्रुत्वा विस्मिता मन्दविस्मया ।
कृतम् इत्य् अब्रवीत् सीता तपो बल समन्विताम् ॥ २-११८-१६

16. **shrutvaa** = hearing; **tadvachanam** = those words; **tasyaaH** = of Anasuya; **siitaa** = Seetha; **vismitaa** = was surprised; **mandavismayaa** = and with gentle smile; **abraviit** = spoke; **tapobala samanvitam** = to Anasuya who was richly endowed with the power of askesis; (as follows): **kR^itamiti** = "Everything stands fulfilled (by your grace)."

Hearing those words of Anasuya, Seetha was surprised and with a gentle smile spoke to her, who was richly endowed with the power of askesis, saying; "Everything stands fulfilled (by your grace)."

[Verse Locator](#)

सा तु एवम् उक्ता धर्मज्ना तया प्रीततरा अभवत् ।
सफलम् च प्रहर्षम् ते हन्त सीते करोम्यहम् ॥ २-११८-१७

17. **evam** = thus; **uktaa** = spoken; **tayaa** = by that Seetha; **saa** = that Anasuya; **dharmajNaa** = the pious minded; **abhavat** = became; **priita taraa** = more delighted; **siite** = O; Seetha!; **hanta** = Alas!; **aham** = I; **karomi** = will create; **praharSam** = a great joy; **te** = for you; **saphalam** = which will be to your advantage.

Thus spoken by Seetha, the pious-minded Anasuya became more delighted and said: "O, Seetha! Alas! I will create a great joy for you, which will be to your advantage."

[Verse Locator](#)

इदम् दिव्यम् वरम् माल्यम् वस्त्रम् आभरणानि च ।
अन्ना रागम् च वैदेहि महा अर्हम् अनुलेपनम् ॥ २-११८-१८
मया दत्तम् इदम् सीते तव गात्राणि शोभयेत् ।
अनुरूपम् असम्क्लिष्टम् नित्यम् एव भविष्यति ॥ २-११८-१९

18; 19. **siite** = O; Seetha; **vaidehi** = the daughter of Videha kingdom!; **idam** = here are; **divyam** = divine; **varam** = gifts; **maalyam** = a garland; **vastram** = apparel; **aabharaNaanicha** = jewels; **aN^ga raagamcha** = scented cosmetic; **mahaarham** = and a rare; **anulepanamcha** = cream; **idam** = these are all; **dattam** = given; **mayaa** = by me; **shobhayet** = to adorn; **tava** = your; **gaatraaNi** = limbs; **nityameva** = It will be ever; **anuruupam** = worthy of you; **bhaviSyati** = and will remain; **asamkliSTam** = intact (even after constant use).

"O, Seetha, the daughter of Videha kingdom! Here are divine gifts: a garland, an apparel, jewels, a scented cosmetic and rare body-cream. These are all given by me to adorn your limbs. They will be ever worthy of your and will remain in tact (even after constant use)."

[Verse Locator](#)

अन्ना रागेण दिव्येन लिप्त अन्गी जनक आत्मजे ।
शोभयिष्यामि भर्तारम् यथा श्रीर् विष्णुम् अव्ययम् ॥ २-११८-२०

20. **janakaatmaje** = O; Seetha! **liptaaN^gii** = your body; anointed; **divyena** = with this celestial; **aN^garaageNa** = cosmetic; **shobhayiSyasi bhartaaram** = will cause your husband to look beautiful; **yathaa** = as; **shriiH** = Lakshmi (the goddess of fortune and beauty); (does); **avyayam** = the imperishable; **viSNum** = Vishnu (the lord of preservation).

"O, Seetha! Your body, anointed with these heavenly cosmetics, will cause your husband to look beautiful, as Lakshmi (the goddess of fortune and beauty) does the imperishable Vishnu (the Lord of Preservation)."

[Verse Locator](#)

सा वस्त्रम् अन्ना रागम् च भूषणानि स्रजः तथा ।
मैथिली प्रतिजग्राह प्रीति दानम् अनुत्तमम् ॥ २-११८-२१

21. **saa maithilii** = that Seetha; **pratijagraaha** = accepted; **vastram** = the apparel; **aNgaraagam cha** = the scented cosmetic; **bhuuSaNaani** = the jewels; **tathaa** = and; **srajaH** = the garlands; **anuttamam** = as unsurpassed **priitidaanam** = gifts of love.

Seetha accepted the apparel, the scented cosmetic, the jewels and the garlands as unsurpassed gifts of love.

[Verse Locator](#)

प्रतिगृह्य च तत् सीता प्रीति दानम् यशस्विनी ।
श्लिष्ट अञ्जलि पुटा धीरा समुपास्त तपो धनाम् ॥ २-११८-२२

22. **yashasvinii** = the illustrious; **siitaa** = Seetha; **pratigR^ihya** = having accepted; **tat** = those; **priitidaanam** = gifts of love; **shliSTaajjNalipuTaa** = with joined palms; **samupaasta** = sat near; **tapodhanaam** = that female ascetic.

Having accepted those gifts of love, the illustrious Seetha with joined palms, sat near that female ascetic.

[Verse Locator](#)

तथा सीताम् उपासीनाम् अनसूया दृढ व्रता ।

वचनम् प्रष्टुम् आरेभे कांचिद् त्रियाम् कथामनु ॥ २-११८-२३

23. **praSTum** = to inquire about; **priyakathaamanu** = a lovely tale; **kaamchit** = of once upon a time; **anasuuyaa** = Anasuya; **dr^iDhavrataa** = who was firm in austerity; **aarebhe** = started (asking); **vachanam** = (the following) words; **siitaam** = to Seetha; **upaasiinaam** = who was sitting near her; **tathaa** = in that manner.

To inquire about a lovely tale of once upon a time, Anasuya who was firm in austerity, started asking the following words to Seetha who was sitting near her in that manner.

[Verse Locator](#)

स्वयम् वरे किल प्राप्ता त्वम् अनेन यशस्विना ।

राघवेण इति मे सीते कथा श्रुतिम् उपागता ॥ २-११८-२४

24. **siite** = O; **Seetha! kila** = It is so said that; **tvam** = you; **praaptaa** = were received as a wife; **raaghavNa** = by Rama; **yashasvinaa** = the illustrious man; **svayamvare** = through a process of your self-choosing; **iti** = this; **kathaa** = report; **upaagataa** = has reached; **me** = my; **shrutim** = ear.

"O, Seetha! It is so said that you were won by the illustrious Rama through a process of your self-choosing (svayamvara)*. This report has reached my ear."

*Svayamvara= the ceremony of self-choice, when a princess chooses her own consort from the royal suitors assembled, by placing a garland around his neck.

[Verse Locator](#)

ताम् कथाम् श्रोतुम् इच्छामि विस्तरेण च मैथिलि ।

यथा अनुभूतम् कात्स्न्येन तन् मे त्वम् वक्तुम् अर्हसि ॥ २-११८-२५

25. **maithili** = O; **Seetha!**; **ichchhaami** = I wish; **shrotum** = to hear; **taam** = that narrative; **vistareNa** = in detail; **tat** = hence; **tvam** = you; **arhasi** = ought; **vaktum** = to tell; **kaarsnnyena** = in full; **yathanubhuutam** = as you experience it.

"O, Seetha! I wish to hear that narrative in detail. Hence, tell me that tale in full as you experienced it."

[Verse Locator](#)

एवम् उक्ता तु सा सीता ताम् ततो धर्म चारिणीम् ।

श्रूयताम् इति च उक्त्वा वै कथयाम् आस ताम् कथाम् ॥ २-११८-२६

26. **saa siitaa** = that Seetha; **uktaa** = having been spoken; **evam** = thus; **tataH** = then; **uktvaa** = said; **iti shruuyataam** = "Let this be heard"; **kathayaamaasa** = and narrated; **taam kathaam** = that tale; **vai** = truly; **taam** = to that; **dharmachaariNiim** = Anasuya = the virtuous woman.

Then, Seetha obediently answered, saying "Hear me" and began to truly narrate that tale of Svayamvara to the virtuous woman, Anasuya."

[Verse Locator](#)

मिथिला अधिपतिर् वीरो जनको नाम धर्मवित् ।

क्षत्र धर्मण्य् अभिरतो न्यायतः शास्ति मेदिनीम् ॥ २-११८-२७

27. **mithilaadhipatiH** = A king of Mithila kingdom; **janakonaama** = named Janaka; **viiraH** = who was valiant; **dharmavit** = and knower of righteousness; **abhirataH** = was

devoted to; **kSatra dharme** = the duty of a Warrior class; **shaasti** = and was ruling; **mediniim** = the earth; **nyaataH** = in a fitting manner.

"A king of Mithila kingdom, named Janaka who was valiant and a knower of righteousness, was devoted to the duty of his warrior class and was ruling the earth in a fitting manner."

[Verse Locator](#)

तस्य लान्गल हस्तस्य कर्षतः क्षेत्र मण्डलम् ।
अहम् किल उत्थिता भित्त्वा जगतीम् नृपतेः सुता ॥ २-११८-२८

28. **tasya** = (While) he; **karSataH** = was furrowing **kSetra maNDalam** = a territory of land; **laaNgala hastasya** = holding a plough in his hand; **kila** = it is so said that; **aham** = I; **utthitaa** = came forth; **bhitvaa** = splitting; **jagatiim** = the land; **sutaa** = as a daughter; **nR^ipateH** = of that king.

"While he was furrowing a territory of land, holding a plough in his hand, it is so said that I came forth, splitting up the land, as a daughter of that king."

[Verse Locator](#)

स माम् दृष्ट्वा नर पतिर् मुष्टि विक्षेप तत् परः ।
पांशु गुण्ठित सर्व अन्गीम् विस्मितो जनको अभवत् ॥ २-११८-२९

29. **saH janakaH** = that Janaka; **narapatiH** = the king; **muSTi vikSepa tatparaH** = who was absorbed in scattering handfuls of seeds; **abhavat** = became; **vismitaH** = surprised; **dR^iSTvaa** = to see; **maam** = me; **paa su guNThita sarvaaNgi** = with all my limbs covered with dust.

"The king Janaka, who was absorbed in scattering handfuls of seeds was surprised to see me, with all my limbs covered with dust."

[Verse Locator](#)

अनपत्येन च स्नेहाद् अन्कम् आरोप्य च स्वयम् ।
मम इयम् तनया इत्य् उक्त्वा स्नेहो मयि निपातितः ॥ २-११८-३०

30. **aaropya** = placing me; **svayam** = himself; **aNkam** = in his lap; **snschaat** = with affection; **anapatyena** = that childless king; Janaka; **uktvaa** = spoke; **iti** = thus; **iyam** = She; **mama tanayaa** = is my daughter; **snehaH** = and his fondness; **nipaatitaH** = got a place.

"Placing me personally in his lap with affection, that childless king Janaka called one as his daughter, and was very fond of me since then."

[Verse Locator](#)

अन्तरिक्षे च वाग् उक्ता अप्रतिमा मानुषी किल ।
एवम् एतन् नर पते धर्मेण तनया तव ॥ २-११८-३१

31. **kila** = It is so said; **vaak** = A voice resembling that of a human being; **antarikSe** = in the air above me; **uktaa** = rang out; (saying); **narapate** = O; King!; **evam etat** = let it be so; **amaanuSii** = this divine being; **apratimaa** = without a match; **tanayaa** = is a daughter; **tava** = to you; **dharmayaa** = rightly.

"It is said that voice resembling that of a human being in the air above me rang out, saying": "O, King! Let it be so. This divine child without a match is a daughter to you, rightly."

[Verse Locator](#)

ततः प्रहृष्टो धर्म आत्मा पिता मे मिथिला अधिपः ।

अवाप्तो विपुलाम् ऋद्धिम् माम् अवाप्य नर अधिपः ॥ २-११८-३२

32. tataH = thereafter; me pitaa = my father; dharmaatmaa = the pious minded; maraadhipaH = the lord of men; mithilaadhipaH = and the king of Mithila kingdom; prahR^iSTaH = was rejoiced; maam avaapya = in my possession; avaaptaH = and acquired; vipulaam = extensive; R^iddhim = property.

"Thereafter, my father the pious mind the lord of men and the king of Mithila kingdom was rejoiced in my possession and acquired extensive property."

[Verse Locator](#)

दत्त्वा च अस्मि इष्टवद् देव्यै ज्येष्ठायै पुण्य कर्मणा ।

तया सम्भाविता च अस्मि स्निग्धया मातृ सौहृदात् ॥ २-११८-३३

33. puNyakarmaNaa = by that king performing auspicious acts; asmi = I was; datta = given; iTavat = into the care of; jyeSThaayai devajai = the chief Queen; asmi = I was; sambhaavitaa = nourished; maatR^i sauhR^idaat = with maternal affection; snighdayaa = and tenderness; tayaa = by her.

"That king performing auspicious acts gave me into the care of the chief Queen. She nourished me fondly and with maternal affection."

[Verse Locator](#)

पति सम्योग सुलभम् वयो दृष्ट्वा तु मे पिता ।

चिन्ताम् अभ्यगमद् दीनो वित्त नाशाद् इव अधनः ॥ २-११८-३४

34. dR^iSTvaa = seeing; rayaH = my age; pati samyoga sulabham = to be such when union with a husband can be easily had; me pitaa = my father; abhyagamat = fell a prey; chintaam = to anxiety; adhanaH iva = like an indigent man; diinaH = miserable; vittanaashaat = from the loss of all his possessions.

"Seeing my age to be such, when union with a husband can be easily had, my father fell a prey to anxiety like an indigent man, feeling miserable by the loss of all his possessions."

[Verse Locator](#)

सदृशाच् च अपकृष्टाच् च लोके कन्या पिता जनात् ।

प्रधर्षणाम् अवाप्नोति शक्रेण अपि समो भुवि ॥ २-११८-३५

35. kanyaapita samo.api = even though the father of an unmarried girl be like; shakreNa = Indra himself; bhuvi = on earth; avaapnoti = gets; pradharSaNaam = ill-treatment; loke = in the world; janaat = from the suitor's men; sadR^ishaashcha = (no matter whether) they are equal; apakR^iSTaashcha = or inferior to him.

"Eventhough the father of an unmarried girl be like Indra himself on earth, suffers indignity in the world from the suitor's men, no matter whether they are equal or inferior to him."

[Verse Locator](#)

ताम् धर्षणाम् अदूरस्थाम् संदृश्य आत्मनि पार्थिवः ।

चिन्ता अर्णव गतः पारम् न आससाद अप्लवो यथ ॥ २-११८-३६

36. dR^iSTvaa = perceiving; taam dharSaNaam = that ill-treatment; aduurasthaam = to be not far-off; aatmani = for him; paarthivaH = the king Janaka; chintaarNava gataH = was plunged into an ocean of anxiety; naasasaada = and did not reach; paaram = its end; aplavoyathaa = any more than a man without a bark (would reach the end of a sea)

"Perceiving that ill-treatment threatening him at no distant date, the king Janaka was plunged into an ocean of anxiety and did not reach its end any more than a man without a bark would reach the end of a sea."

[Verse Locator](#)

अयोनिजाम् हि माम् ज्ञात्वा न अध्यगच्छत् स चिन्तयन् ।
सदृशम् च अनुरूपम् च मही पालः पतिम् मम ॥ २-११८-३७

37. jJNaatvaa = knowing; maam = me; ayonijaam = to be the one not emerged from a mother's womb; mahiipaalaH = the king; vichintayan = after a deep reflection; naadhyagachchhat = was unable to find; anuruupam cha = a suitable; sadR^isham = and worthy; patim = husband; mama = for me.

"Knowing me to be the one not emerged from a mother's womb, the king after a deep reflection, was unable to find a suitable and worthy husband for me."

[Verse Locator](#)

तस्य बुद्धिर् इयम् जाता चिन्तयानस्य समतम् ।
स्वयम् वरम् तनूजायाः करिष्यामि इति धीमतः ॥ २-११८-३८

38. tasya = to him; dhiimataH = the wiseman; chintayaamasya = after reflecting (thus); santatam = constantly; jaataa = it has come; iyam buddiH = to his mind; iti = thus; kariSyaami = "I shall arrange; svayamvaram = for a process of self-choosing marriage; tanuujayaaH = for my daughter."

"After reflecting thus deeply, the thought came to him, 'I shall inaugurate a Svayamvara, a process of self-choosing marriage, for my daughter.'"

[Verse Locator](#)

महा यज्ने तदा तस्य वरुणेन महात्मना ।
दत्तम् धनुर् वरम् प्रीत्या तूणी च अक्षय्य सायकौ ॥ २-११८-३९

39. tadaa = In ancient days; mahaayajJNe = on the occasion of a great sacrifice; mahaatmanaa = by the high-souled; varuNena = Varuna; the rain-god; tasya = to him; dattam = was given; dhanurvaram = an excellent bow; tuuNiicha = with two quivers; akSaya saayakau = that should never lack arrows; priityaa = with affection.

"In ancient days, Janaka received with affection from Varuna the rain-god, an excellent bow with two quivers that should never lack arrows."

[Verse Locator](#)

असंचाल्यम् मनुष्यैः च यत्नेन अपि च गौरवात् ।
तन् न शक्ता नमयितुम् स्वप्नेषु अपि नर अधिपाः ॥ २-११८-४०

40. gauravaat = because of heavy weight; tat = that bow; asamchaalyam = which could not be lifted; manuSyaiH = by men; yatnenaapi = even with effort; naraadhiparaH = and the kings; na shaktaaH = were unable; namayitum = to bend (it); svapneSvapi = even in their dreams.

"That bow was so heavy in weight that no man could lift it up nor any of the kings were bale to bend it even in their dreams."

[Verse Locator](#)

तद् धनुः प्राप्य मे पित्रा व्याहृतम् सत्य वादिना ।
समवाये नर इन्द्राणाम् पूर्वम् आमन्त्र्य पार्थिवान् ॥ २-११८-४१

41. me pitraa = by my father; satyavaadinaa = who speaks truth; aamantrya = having called paarthivaan = the princes; puurvam = first; vyaahR^itam = informed; samavaaye = in their meeting; tat dhanuH = about that bow; praapya = to be lifted.

"My truthful father called all the princes first and informed them in a meeting about the bow to be lifted."

[Verse Locator](#)

इदम् च धनुर् उद्यम्य सज्यम् यः कुरुते नरः ।
तस्य मे दुहिता भार्या भविष्यति न संशयः ॥ २-११८-४२

42. yaH narah = whichever man; udyamya = lifts; idam dhanuH = this bow; kurute sajjamcha = and strings it; tasya = to him; me duhitaa = my daughter; bhaviSyati = will become; bhaaryaa = a consort (to him); na = there is no; samshayaH = doubt.

"Whoever is able to lift up and string this bow, I will bestow my daughter in marriage on him. There is no doubt about it."

[Verse Locator](#)

तच् च दृष्ट्वा धनुः श्रेष्ठम् गौरवाद् गिरि सन्निभम् ।
अभिवाद्य नृपा जग्मुर् अशक्ताः तस्य तोलने ॥ २-११८-४३

43. dR^iSTvaa = seeing; tat dhanuH shreSTham- that excellent bow; girisannibham = resembling a mountain; gauravaato = from the point of view of its heavy weight; asaktaaH = and being unable; tolane = to life; tasya = it; nR^ipaaH = the princes; abhivaadhya = offered salutation to it; jagmuH = and went away.

"Seeing that excellent bow, resembling a mountain in weight, and being unable to lift it up, the princes offered salutation to it and went away."

[Verse Locator](#)

सुदीर्घस्य तु कालस्य राघवो अयम् महा द्युतिः ।
विश्वामित्रेण सहितो यज्जम् द्रष्टुम् समागतः ॥ २-११८-४४
लक्ष्मणेन सह भ्रात्रा रामः सत्य पराक्रमः ।

44. sudiirghasya kaalasya = after a very long time; ayam raamaH = this Rama; raaghavaH = born in Raghu dynasty; mahaa dyutiH = with a great splendour; satya paraakramaH = possessing a true valour; lakSmaNena saha = along with Lakshmana; bhraatraa = his brother; vishvaamitreNa sahitaH = together with Visvamitra the sage; samaagataH- came; draSTum = to behold; yajNam = a sacrifice.

"After a very long time, this Rama born in Raghu dynasty with a great splendour possessing a true valour, along with his brother Lakshmana together with a sage Visvamitra, came to witness a sacrifice."

[Verse Locator](#)

विश्वामित्रः तु धर्म आत्मा मम पित्रा सुपूजितः ॥ २-११८-४५
प्रोवाच पितरम् तत्र राघवो राम लक्ष्मणौ ।

45. dharmaatmaa = the pious souled; vishvaamitrastu = Visvamitra; supuujitaH = having been worshipped well; mama pitraa = by my father; bhraatarau = about the two

brothers; **raama lakSmaNau** = Rama and Lakshmana; **tatra** = there.

"The pious-souled Visvamitra, having been received well by my father said to my father, (as follows):

[Verse Locator](#)

सुतौ दशरथस्य इमौ धनुर् दर्शन कान्क्षिणौ ॥ २-११८-४६
धनुर्दर्शय रामाय राजपुत्राय दैविकम् ।

46. **imau** = these two boys; **sutau** = the sons; **dasharathasya** = of Dasaratha; **dhanurdarshana kaaN^kSiNau** = wish to see that bow; **darshaya** = show; **dhanuH** = the bow; **daivikam** = coming from gods; **raamaaya** = to Rama; **raajaputraaya** = the prince.

"These two boys, the sons of Dasaratha wish to see that bow. Show that bow, coming from gods, to Rama the prince."

[Verse Locator](#)

इत्युक्तः तेन विप्रेण तद् धनुः समुपानयत् ॥ २-११८-४७
निमेष अन्तर मात्रेण तद् आनम्य स वीर्यवान् ।
ज्याम् समारोप्य झटिति पूरयाम् आस वीर्यवान् ॥ २-११८-४८

47; 48. **iti** = thus; **uktaH** = spoken; **tena viprena** = by that Brahmana; **tatodhanuH upaanayat** = (Janaka) caused that bow to be brought there; **mahaabalaH** = the mighty; **viiryavaan** = and the valiant Rama; **aanamya** = bent; **tat** = that bow; **nimeSaantara meatreNa** = merely within an instant; **jhaTiti** = and soon; **samaaropya** = stringed the bow; **jyaam** = with the bows-cord; **puurayaamaasa** = ad drew the bow to the full.

"Hearing the words of Vivamitra, Janaka caused the bow to be brought there. The mighty and the valiant Rama bent that bow merely within an instant and immediately stringed the bow with the bow-cord and drew the bow to the full."

[Verse Locator](#)

तेन पूरयता वेगान् मध्ये भग्नम् द्विधा धनुः ।
तस्य शब्दो अभवद् भीमः पतितस्य अशनेर् इव ॥ २-११८-४९

49. **tena** = by that Rama; **puurayataa** = who was drawing the bow to the full; **dhanuH** = the bow; **bhagnam** = was broken; **dvidhaaH** = into two; **madhye** = in the middle vegaat = due to that jerk; **tasya** = its; **bhiimaH** = terrific; **shabdaH** = sound; **abhavat** = was; **patitasya ashaneriva** = like that of a falling thunder-bolt.

"While Rama was drawing the bow to the full, the bow was broken into two in the middle due to the resultant jerk. The terrific sound then created was like that of a falling thunderbolt."

[Verse Locator](#)

ततो अहम् तत्र रामाय पित्रा सत्य अभिसंधिना ।
उद्यता दातुम् उद्यम्य जल भाजनम् उत्तमम् ॥ २-११८-५०

50. **tataH** = then; **tatra** = and there; **pitraa** = by my father; **satyaabhisandhinaa** = who was true to his promise; **nishchitaa** = it was decided; **daatum** = to give; **aham** = me; **raamaaya** = to Rama; **udyamya** = offering him; **jalabhaajanam** = of jar of pure water.

"Then and there, my father true to his promise decided to bestow me on Rama, offering him a jar of pure water."

[Verse Locator](#)

दीयमानाम् न तु तदा प्रतिजग्राह राघवः ।

अविज्जाय पितुः चन्दम् अयोध्या अधिपतेः प्रभोः ॥ २-११८-५१

51. tadaa = then; raaghavaH = Rama; na tu pratijagraaha = did not consent to accept; diiyamaanaam = me who was being offered to him; avijJNaaya = without knowing; chhandam = the opinion; pituH = of his father; prabhoH = the Lord; ayodhyaadhipateH = and the king of Ayodhya.

"But Rama did not consent to accept my hand till the will of his father, the Lord and the king of Ayodhya had been made known to him."

[Verse Locator](#)

ततः श्वशुरम् आमन्त्र्य वृद्धम् दशरथम् नृपम् ।

मम पित्रा अहम् दत्ता रामाय विदित आत्मने ॥ २-११८-५२

52. tataH = thereupon; mama pitraa = by my father; shvashuram = my father -in-law; vR^iddham = and the aged; dasharatham nR^ipam = king Dasaratha; aamantrya = was invited; aham = I; dattaa = was given; raamaaya = to Rama; viditaatmane = the knower of the self.

Thereupon, my father-in-law and the aged Dasaratha was invited to Mithila by my father and with his approval, I was bestowed on Rama, the knower of the self."

[Verse Locator](#)

मम चैव अनुजा साध्वी ऊर्मिला प्रिय दर्शना ।

भार्य अर्थे लक्ष्मणस्य अपि दत्ता पित्रा मम स्वयम् ॥ २-११८-५३

53. dattaa = was given; mama pitraa = by my father; svayam = personally; mama = my; anujaa = younger sister; uurmilaa = Urmila; saadhvii = the virtuous lady; priyadarshanaa = of lovely looks; bhaaryaaarthe = as a consort; lakSmaNasyaapi = to Lakshmana.

"My younger sister Urmila, the virtuous lady of lovely looks was given as a consort to Lakshmana by my father himself."

[Verse Locator](#)

एवम् दत्ता अस्मि रामाय तदा तस्मिन् स्वयम् वरे ।

अनुरक्ता च धर्मेण पतिम् वीर्यवताम् वरम् ॥ २-११८-५४

54. tadaa = then; asmi = I was; dattaa = given; evam = thus; raamaaya = to Rama; tasmin svayamvare = in that; svayamvara; a process of self-choosing marriage; asmi = I became; anuraktaa = devoted; dhameNa = by my good works; patim = to my husband; param = who is excellent; viiryavataam = among men of strength.

"I was given thus to Rama in that Svayamvara, a process of self-choosing marriage. I became devoted, by my good works, to my husband who is excellent among men of strength."

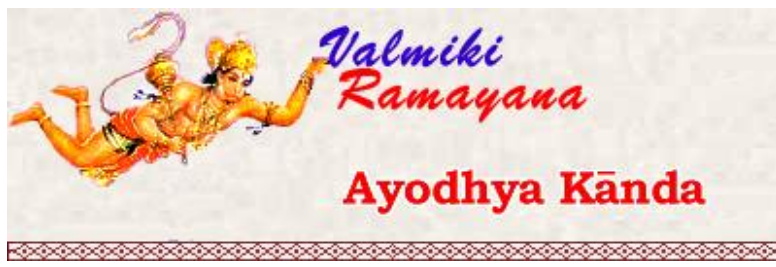
इत्यार्षे श्रीमद्रामायणे आदिकाव्ये अयोध्याकाण्डे अष्टादशोत्तरशततमः सर्गः

Thus completes 118th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 118

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54

© November 2005, K. M. K. Murthy



Book II : Ayodhya Kanda - Book Of Ayodhya

Chapter[Sarga] 119 Verses converted to UTF-8, Nov 09

Introduction

As the evening twilight approaches, Anasuya sends Seetha to Rama's presence. Seetha approaches Rama and shows him the apparel, jewels and garlands gifted by Anasuya and duly adorned by her, Rama spends the night there along with Seetha Lakshmana. At the onset of dawn, they take leave of the ascetics and advance further into the great forest in the route suggested by the ascetics.

[Verse Locator](#)

अनसूया तु धर्मज्ज्ञा श्रुत्वा ताम् महतीम् कथाम् ।
पर्यष्वजत बाहुभ्याम् शिरस्य् आघ्राय मैथिलीम् ॥ २-११९-१

1. shrutvaa = hearing; taam = that; mahatiim kathaam = great story; anasuuyaatu = Anasuya; dharmajjNaa = the knower of piety; aaghraaya = kissed; shirasi = on the forehead; maithiliim = of Seetha; pariSvajata = and hugged her; baahubhyaan = in her arms.

Hearing that great story, Anasuya the knower of piety kissed Seetha's forehead and hugged her in her arms.

[Verse Locator](#)

व्यक्त अक्षर पदम् चित्रम् भाषितम् मधुरम् त्वया ।
यथा स्वयम् वरम् वृत्तम् तत् सर्वम् हि श्रुतम् मया ॥ २-११९-२
रमे अहम् कथया ते तु दृष्टम् मधुर भाषिणि ।

2. bhaaSitam = It was narrated; tvayaa = by you; vyaktaakSarapadam = in clear words and syllables; chitram = amazingly; madhuram = and sweetly; shrutam hi = It has been indeed heard; mayaa = by me; yathaa = how; tatsarvam = all that; svayamvaram = Svayamvara; the process of self-choosing marriage; vR^ittam = took place; madhurabhaaSini = O; the sweetly speaking Seetha!; aham = I; dR^iDham rame = am overjoyed; te kathayaa = (by hearing) your story.

"It was narrated sweetly and amazingly by you, in clear words and syllables. It has been indeed heard by me how all that Svayamvara, the process of self-choosing marriage took place. O, the sweet speaking Seetha! I am overjoyed by hearing your story."

[Verse Locator](#)

रविर् अस्तम् गतः श्रीमान् उपोह्य रजनीम् शिवाम् ॥ २-११९-३
दिवसम् प्रति कीर्णानाम् आहार अर्थम् पतत्रिणाम् ।
संध्या काले निलीनानाम् निद्रा अर्थम् श्रूयते ध्वनिः ॥ २-११९-४

3; 4. shriimaan = O; Fortunate one!; shivaam = (while) the auspicious; rajaniim = night; upohya = is drawing near; raviH = the sun; astagataH = has sunk below

horizon; **dhvaniH** = the twittering; **patattriNaam** = of the birds; **shruuyate** = can be heard; **divasam** = who; through the day; **aahaaraartham** = have sought their nourishment; **pratikiirNaanaam** = far and wide; **niliinaanaam** = and are seeking their shelter; **nidraartham** = for sleep; **sandhyaakaale** = at the time of evening-twilight.

"O, Fortunate One! While the auspicious night drawing near, the sun has sunk below horizon. The twittering of the birds can be heard, who, through the day, have sought their nourishment far and wide and are seeking their shelter for sleep at the time of evening-twilight."

[Verse Locator](#)

एते च अप्य् अभिषेक आर्द्रा मुनयः फल शोधनाः ।
सहिता उपवर्तन्ते सलिल आप्लुत वल्कलाः ॥ २-११९-५

5. **ete munayaH cha** = these ascetics too; **upavartante** = are returning; **sahitaaH** = together; **salilaa plavavalkalaaH** = their bark = robes drenched from bathing; **kalashodyataaH** = with uplifted vessels; **abhiSekaardraaH** = wet with sprinkled water.

"These ascetics too are returning together, their bark-robes drenched from bathing, and with uplifted vessels, wet with sprinkled water on them."

[Verse Locator](#)

ऋषीणाम् अग्नि होत्रेषु हुतेषु विधि पुर्वकम् ।
कपोत अन्ग अरुणो धूमो दृश्यते पवन उद्धतः ॥ २-११९-६

6. **agnihotreSu** = from the sacred fire; **huteSu** = kindled; **R^iSiiNaam** = by the sages; **vidhipuurvakam** = according to the scriptural ordinance; **dhuumam** = a column of smoke; **kapotaaNgaaruNaH** = with the hue of a pigeon's neck; **pavanoddhataH** = raised by the wind; **dR^ishyate** = is seen (there).

"From the sacred fire kindled by the sages, according to the scriptural ordinance, a column of smoke with the hue of a Pigeon's neck, raised by the wind, is seen there."

[Verse Locator](#)

अल्प पर्णा हि तरवो घनी भूताः समन्ततः ।
विप्रकृष्टे अपि ये देशे न प्रकाशन्ति वै दिशः ॥ २-११९-७

7. **alpaparNaaH** = though their foliage is sparse; **taravaH** = the trees; **ghaniibhuutaaH** = look dense; **samantataH** = all around; **dishaH** = the quarters; **na prakaashantivai** = do not shine brilliantly; **asmin deshe** = at this place; **viprakR^iSTendriye** = by whom the senses are drawn apart.

"Thought their foliage is sparse, the trees look dense all around. The quarters of the world, by whom the senses are drawn apart, do not shine brilliantly at this place."

[Verse Locator](#)

रजनी रस सत्त्वानि प्रचरन्ति समन्ततः ।
तपो वन मृगा ह्य् एते वेदि तीर्थेषु शेरते ॥ २-११९-८

8. **rajamichara sattvaani** = the animals who wander about at night; **pracharanti** = are ranging; **samantataH** = every where; **ete** = these; **tapovana mR^igaaH** = deer of the hermitage; **sherate** = are sleeping; **vedi tiirtheSu** = round the sacred altars.

"The animals who wander about at night are ranging everywhere. The deer of the hermitage are sleeping round the sacred altars."

[Verse Locator](#)

सम्प्रवृत्ता निशा सीते नक्षत्र समलम्कृता ।

ज्योत्स्ना प्रावरणः चन्द्रो दृश्यते अभ्युदितो अम्बरे ॥ २-११९-९

9. **siite** = O; Seetha!; **nishaa** = the night; **nakSatra samalaNkR^itaa** = richly adorned with stars; **sampravR^ittaa** = has set well in motion; **chandraH** = the moon; **jyotsnaa praavaraNaH** = encircled with light; **dR^ishyati** = is seen; **abhyuditaH** = rising; **ambare** = in the sky.

"O, Seetha! The night richly adorned with stars has set well in motion. The moon encircled with light is seen rising in the sky."

[Verse Locator](#)

गम्यताम् अनुजानामि रामस्य अनुचरी भव ।

कथयन्त्या हि मधुरम् त्वया अहम् परितोषिता ॥ २-११९-१०

10. **gamyataam** = go now; **anujaanaami** = I give you leave; **bhava** = be; **anucharii** = a female companion; **raamasya** = to Rama; **aham** = I; **paritoSita** = have been charmed; **tvayaa** = by you; **kathayantya** = speaking; **madhuram** = sweetly.

"Go now. I give you leave. Be a female companion to Rama. Your sweet conversation has charmed me."

[Verse Locator](#)

अलम्कुरु च तावत् त्वम् प्रत्यक्षम् मम मैथिलि ।

प्रीतिम् जनय मे वत्स दिव्य अलम्काल शोभिनी ॥ २-११९-११

11. **maithili** = O; Seetha!; **vatse** = Dear child!; **alaNkuru** = adorn (with ornaments and apparel gifted by me); **mama pratyakSam taavat** = before my eyes; **janaya** = cause; **priitm** = delight; **me** = to me; **divyaalaNkaara shobhitaa** = in embellishing yourself with heavenly ornaments.

"O, Seetha! O, Dear child! Adorn (with ornaments and apparel gifted by me_ before my eyes and cause delight to me in embellishing yourself with heavenly jewels."

[Verse Locator](#)

सा तदा समलम्कृत्य सीता सुर सुत उपमा ।

प्रणम्य शिरसा तस्यै रामम् तु अभिमुखी ययौ ॥ २-११९-१२

12. **saa siitaa** = that Seetha; **sura sutopamaa** = similar to the daughter of a god; **samalaNkR^itya** = adorning herself; **tathaa** = in that manner; **praNamya** = making obeisance by bending down; **shirasaa** = her head; **yayau** = ad proceeded; **abhimukhaa** = towards; **raamam** = Rama.

Then Seetha, adorning herself, resembled the daughter of a god, and making obeisance to the feet of Anasuya, she went forward to meet Rama.

[Verse Locator](#)

तथा तु भूषिताम् सीताम् ददर्श वदताम् वरः ।

राघवः प्रीति दानेन तपस्विन्या जहर्ष च ॥ २-११९-१३

13. **raaghavaH** = Rama; **varaH** = the most; **vadataam** = eloquent one; **dadarsha** = saw; **siitaam** = Seetha; **bhuuSitaam** = adorned; **tathaa** = as aforesaid; **jaharSa cha** = felt delighted; **priitidaanena** = over the charming gifts; **tapsvinyaaH** = of the ascetic.

Rama, the most eloquent one, saw Seetha adorned as aforesaid and felt delighted over the charming gifts of the ascetic.

न्यवेदयत् ततः सर्वम् सीता रामाय मैथिली ।

प्रीति दानम् तपस्विन्या वसन आभरण स्रजाम् ॥ २-११९-१४

14. **siitaa** = Seetha; **maithilii** = the daughter of Mithila kingdom; **tataH** = then; **nyavedayat** = showed; **raamaaya** = to Rama; **sarvam** = all; **vasanaabharaNa svajam** = the apparel; jewels and garlands; **priiti daanam** = the affectionate gifts; **tapasvinyaaH** = of Anasuya; the hermitess.

Seetha, the daughter of Mithila kingdom then showed to Rama all the apparel, jewels and garlands the affectionate gifts of Anasuya the hermitess.

[Verse Locator](#)

प्रहृष्टः तु अभवद् रामो लक्ष्मणः च महा रथः ।

मैथिल्याः सत्क्रियाम् दृष्ट्वा मानुषेषु सुदुर्लभाम् ॥ २-११९-१५

15. **dR^iSTvaa** = seeing; **satkriyaam** = the respectful treatment; **maithilyaaH** = received by Seetha; **sudurlabhaam** = which was very rare; **maanuseSu** = among human beings; **raamaH** = Rama; **lakSmaNashcha** = and Lakshmana; **mahaarathaH** = the great car-warrior; **abhavat** = felt; **prahR^iSTaH** = high rejoiced.

Seeing the respectful treatment, received by Seetha, which was very rare among human beings, Rama and Lakshmana the great car-warrior felt highly rejoiced.

[Verse Locator](#)

ततः ताम् सर्वरीम् प्रीतः पुण्याम् शशि निभ आननः ।

अर्चितः तापसैः सिद्धैर् उवास रघु नन्दनः ॥ २-११९-१६

16. **tataH** = thereupon; **raaghnanandanaH** = Rama; **shashinibhaananaH** = with his face resembling the moon; **architaH** = having been honoured; **siddhaiH** = by the holy; **taapasaiH** = ascetics; **priitaH** = was delighted; **uvaasa** = and stayed (there); **taam** = that; **puNyam** = auspicious; **sharvariim** = night.

Thereupon, Rama with his face resembling the moon, having been honoured by the holy ascetics, was delighted and spent that auspicious night there.

[Verse Locator](#)

तस्याम् रात्र्याम् व्यतीतायाम् अभिषिच्य हुत अग्निकान् ।

आपृच्छेताम् नर व्याघ्रौ तापसान् वन गोचरान् ॥ २-११९-१७

17. **tasyaam** = (While) that; **raatryaam** = night; **vyatiitaayaam** = passed away; **naravyaaghrau** = Rama and Lakshmana the tigers among men; **abhiSichya** = finished their ablutions; **apR^ichchhetaam** = and took leave; **vanagocharaan** = of the ascetics dwelling in the forest; **hutaagnikaan** = who had just poured oblations into the sacred fire.

While that night passed away, Rama and Lakshmana the tigers among men finished their ablutions and took leave of the ascetics dwelling the forest, who had just poured oblations into the sacred fire.

[Verse Locator](#)

ताउ ऊचुः ते वन चराः तापसा धर्म चारिणः ।

वनस्य तस्य संचारम् राक्षसैः समभिप्लुतम् ॥ २-११९-१८

18. **te taapasaaH** = those ascetics; **vana charaaH** = dwelling in the forest; **dharmachaariNaH** = and practising virtue; **uuchuH** = told; **tau** = Rama and Lakshmana; **samchaaram** = about the region; **tasya vanasya** = of that forest; **sambhi plutam** = infested; **raakSasaiH** = with demons (as follows)

Those ascetics dwelling in the forest and practising virtue told Rama and Lakshmana about the region of that forest, which was infested with demons (as follows):

[Verse Locator](#)

रक्षांसि पुरुषादानि नानारूपाणि राघव! |

वसन्त्यस्मिन् महारण्ये व्याळाश्च रुधिराशनाः || २-११९-१९

19. **raaghava** = O; Rama!; **naanaa ruupaaNi** = various forms; **puruSaadaani** = of man-eating; **rakSaamsi** = demons; **vyaalaashcha** = and beasts; **rudhiraashanaaH** = drinking the blood; **vasanti** = are living; **asmin mahaaraNye** = in this great forest.

"O, Rama! Various forms of man-eating demons and beasts drinking the blood are living in this great forest."

[Verse Locator](#)

उच्छिष्टम् वा प्रमत्तम् वा तापसम् धर्मचारिणम् |

अदन्त्यस्मिन् महारण्ये तान्निवारय राघवः || २-११९-२०

20. **raaghava** = O; Rama!; **adanti** = (They) devour; **taapasam** = an ascetic; **dharmachaariNam** = or a celibate; **uchchhiSTamvaa** = who has not rinsed his mouth after finishing his meal; **pramattam vaa** = or inattentive; **asmin mahaaaNye** = in this great forest; **taan nivaaraya** = (Pray) ward them off.

"O, Rama! They devour an ascetic or a celibate, who has not rinsed his mouth after finishing his meal or who is inattentive in this great forest. (Pray ward them off!)"

[Verse Locator](#)

एष पन्था महर्षीणाम् फलान् आहरताम् वने |

अनेन तु वनम् दुर्गम् गन्तुम् राघव ते क्षमम् || २-११९-२१

21. **raaghava** = O; Rama!; **eSaH** = this; **panthaaH** = is the path; **maharSiiNaam** = of the great sages; **aaharataam** = who fetch; **phalaani** = fruits; **vane** = in the forest; **kSama** = It is appropriate; **te** = for you; **gantum** = to go; **anena** = by this path; **durgam vanam** = in his dangerous forest.

"O, Rama! Here is the path of the great sages, through which they fetch the fruits in this forest. It is appropriate for you to go by this path in this dangerous forest."

[Verse Locator](#)

इति इव तैः प्रान्जलिभिः तपस्विभिर्

द्विजैः कृतं स्वस्त्ययनः परम् तपः |

वनम् सभार्यः प्रविवेश राघवः |

सलक्ष्मणः सूर्य इव अभ्र मण्डलम् || २-११९-२२

22. **itiiva** = thus addressed; **taiH** = by those; **dvijaiH** = brahmanas; **tapasvibhiH** = having great asceticism; **prajjNaliH** = who; with joined palms; **kR^itasvastayanaH** = paid obedience to him and blessed his journey; **raaghavaH** = Rama; **paramtapaH** = the harasser of his foes; **pravivesha** = entered; **vanam** = the forest; **sabhaaryaH** = with his consort; **salakSmaNaH** = along with Lakshmana; **suuryaH iva** = as sun (enters); **abhra maNDala** = a mass of clouds.

Thus addressed by those Brahmanas having great asceticism, who, with joined palms paid obedience to him and blessed his journey, Rama the harasser of his foes entered the forest with his consort along with Lakshmana, as sun enters a mass of clouds.



इत्यार्षे श्रीमद्रामायणे आदिकाव्ये श्रीमद्वाल्मीकीये चतुर्विंशत्सहस्रिकायाम् संहितायां श्रीमदयोध्याकाण्डे एकोनविंशत्युत्तरशततमः
सर्गः

Thus completes 119th Chapter of Ayodhya Kanda of the glorious Ramayana of Valmiki, the work of a sage and the oldest epic.

Verse Locator for Book II : Ayodhya Kanda - Book Of Ayodhya : Chapter 119

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

© December 2005, K. M. K. Murthy